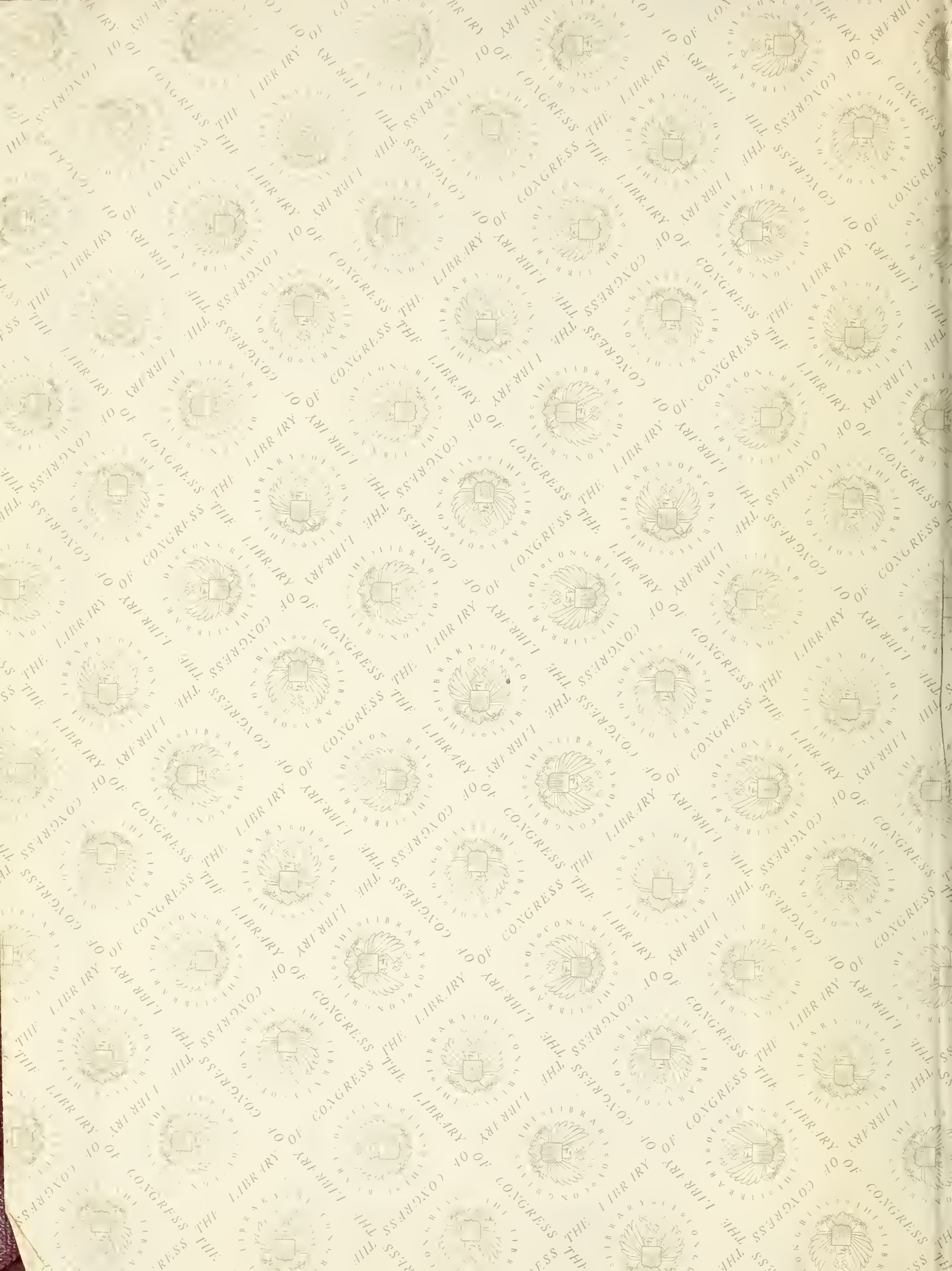


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Yours as Ever.
P. C. Royse

1886

THE

VOICE OF THE PROPHETS;

PROCLAIMING WONDERFUL TIDINGS

ABOUT

THE TIME OF THE END:

AS EXEMPLIFIED BY

COLLATERAL, HISTORICAL AND CRITICAL

ANNOTATIONS ON THE APOCALYPSE.

Leasant
BY REV. P. E. ROYSE.



"Seek ye out of the Book of the Lord and read."—ISAIAH XXXIV: 16.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."—REV. I: 3.

"See that ye refuse not him that speaketh."—HEB. XII: 25.

LOUISVILLE, KENTUCKY:

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1860.

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TO

ALL WHO LOVE THE LORD JESUS CHRIST,

AND

ARE WORKING TOGETHER WITH HIM,

TO

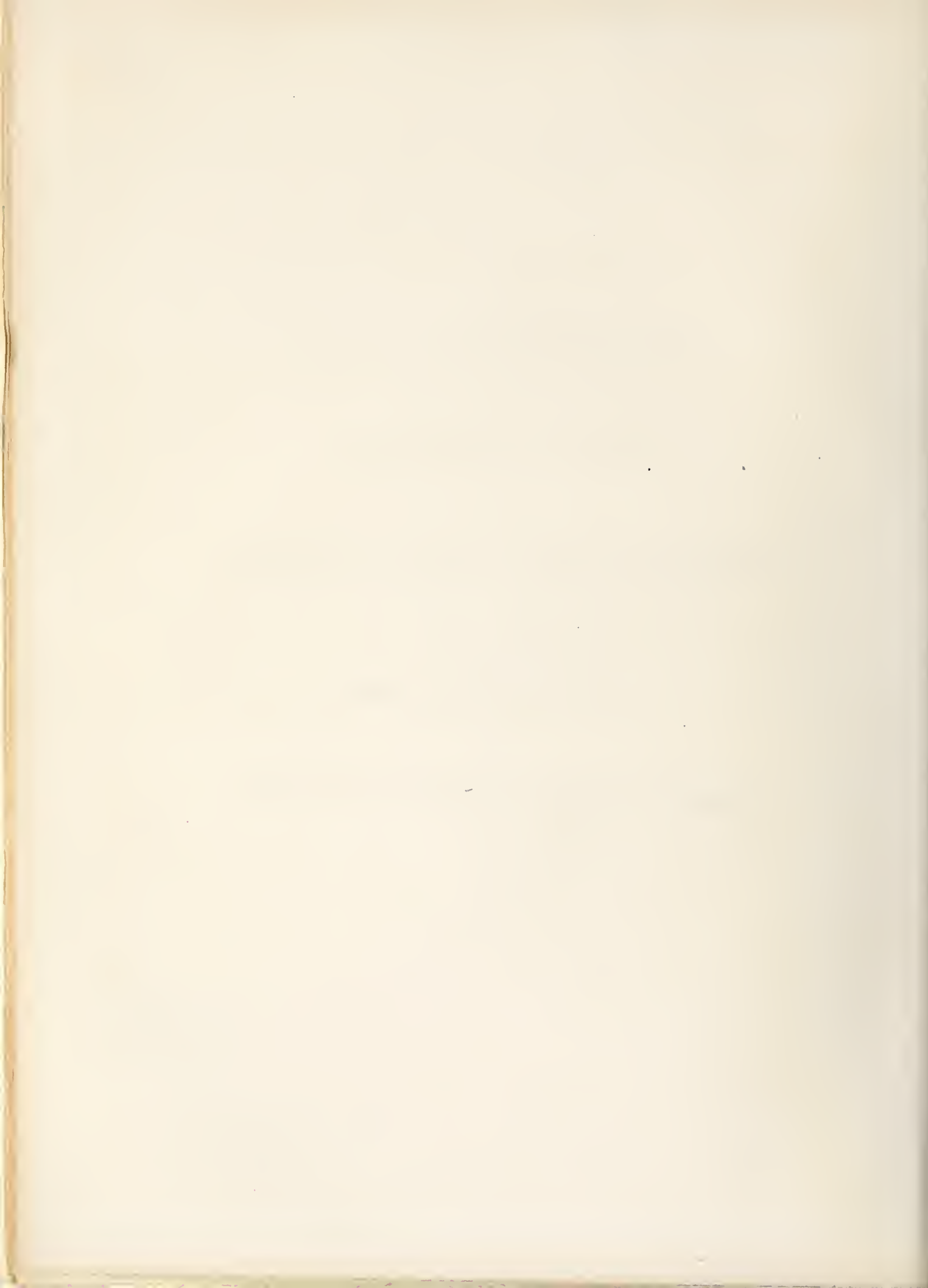
OVERTHROW WHATSOEVER THINGS ARE WRONG;

AND

IN THE FULLNESS OF HIS OWN TIMES,

TO

ESTABLISH WHATSOEVER THINGS ARE RIGHT.



P R E F A C E .

THE Revelation of Jesus Christ is the most wonderful Book in the World ! It is in the highest sense the Book of Books : God's last and best Book to man ! Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein ; for the time is at hand. This is the last Epistle sent by Him, who has taken his journey into a far country, with the most positive assurance, that He will return, and reckon with his servants, and reward every one, according as his works shall be. He addresses himself to the colony of his subjects dwelling on earth, with a godlike grandeur, to show unto his servants, things which must shortly come to pass. In this sublime Book, the Divine, Eternal, and Infinitely wise Author, follows no previous model ; confines himself to no rules which might seem fit for the guidance of finite minds ; stops not to make explanations to please idle, foolish, or wicked men : But with a glory, wisdom and diction, evincing that he is the possessor of all things, whose appliances and resources are immense and immeasurable ; peering back in the infinite past ; beholding all things present ; and scanning in the light of heaven's own pure day, the grand armies of men and angels, moving on in countless myriads, at his command, to fulfill his will throughout the innumerable ages of Eternity.

After his departure from among mortals, according to his promise, he sent the Holy Spirit to instruct, comfort, establish, and guide them until He come again, to reign with them in his glorious person on the earth, in righteousness, peace, and heavenly joy for a thousand years. And that they might have a memento, a visible, tangible instructor, whose teaching should agree with the invisible, internal, and immutable teachings of the Spirit of Truth, so that all might be prepared unto every good thought, word, and work ; He gave them this Revelation, with the most solemn injunction, that nothing should be added to, or taken away from the words of the Book of this Prophecy. Therefore, this Book of Revelation is a most beautiful compendium of Christian theology ; containing in miniature, its doctrines to be believed ; its duties to be performed ; its precepts, promises and prophecies. Precepts to guide the deportment ; promises to encourage the hopes ; prophecies to unfold the future destiny of the Church of Christ, amidst her conflicts on earth, and to foretell her eternal joys in Heaven.

John, the beloved disciple and faithful Apostle, is chosen as the holy prophet, to communicate the words of this Prophecy to the seven churches in Asia, and through them, to all his servants in all times and ages. How highly favored is John ! Chosen to close up the Gospel history, by writing many things in full, which the other Apostles merely hinted ; and merely

hinting at many things, which the other historians and prophets have fully written aforetime for our learning.

And in writing the Revelation of Jesus Christ, as the great Christian Prophet, he makes plain what many of the prophets show as it were through a glass darkly : but he speaking face to face with his great Revealer, unfolds the future as in the cloudless noonday, and with the precision of the most carefully recorded history. Prophecy is God's history ! Man speaks of things that were accomplished at a precise time ! God speaks of things that shall be done at a precise time, and "it is done !" And when these things come to their full time, they are done, and pass into man's history ; and hence are said to "come to pass !" Christ the head of the Church, addresses himself to the seven churches in Asia, under the authority of his seven attributes or perfections : charges them with seven sins ; reproves them for their delinquences ; exhorts them to repentance ; approves all that have been obedient ; and comforts all who overcome the sins with which they are accused, with seven exceeding great and precious promises.

John is carried away in the spirit, and permitted to behold the glorious throne of Him who dwells in light, unto whom no mortal can approach, and there enjoys the enrapturing vision of that innumerable company, which dwell in the presence of the ever blessed God, and hasten at His command, to do His will in heaven and in earth. He saw that in all the affairs of men, angels went forth unseen by mortal eye, to walk the earth or seas, or fly through the midst of heaven to minister to the heirs of salvation.

The wonderful changes produced in the course of time by the providence of God, are represented by a Book, in the right hand of Him that sitteth on the throne, written on the outside, and within, and sealed with seven seals. The Lion of the Tribe of Juda prevails to open the seven seals, and reveal the import of the Book.

The opening of these seven seals, have a deep, double, if not triple meaning, foreshadowing the great changes which were to transpire in church and state ; in the religious and political condition of mankind, and also the great discoveries which were to be developed in nature, science, arts, and philosophy.

Among the great changes symbolized by the opening of the seven seals, are those produced in the dreadful and long continued conflict of ages, between right and wrong ; light and darkness ; truth and error ; the kingdom of Heaven, and the kingdom of Satan. This conflict was to continue for more than a thousand years twice told, of war, and blood, and death. How awful ! The most terrible conflict among mortals, has scarcely continued a tithe of this time ? This belligerent conflict is carried on from age to age, under the command of the two great powers—Right and Wrong. The former is called the Lion of the Tribe of Juda ; the latter, the beast of Seven Heads and Ten Horns.

The great principles by which these two powers have carried on the conflict, and which each endeavored to establish as the rule of action in his kingdom may be briefly stated. Right, contended for whatsoever things are true and pure ; honest and lovely ; just, and of good report. Wrong contended for whatsoever things are false and faithless, corrupt and cruel, wrong and ruinous. This conflict of principles has called into action the combined powers of heaven, earth, and hell. The seven trumpets are sounded to call the mighty warriors to action ; the seven vials are poured out to anoint kings and priests as captains of the host of the Lord.

At the outset of the conflict, the two witnesses, Reason and Religion, are clothed in sack-cloth—overcome—killed. Three dreadful woes curse the earth. Three unclean spirits, like frogs, go forth on the side of Wrong, to gather the armies of Gog and Magog, to the last battle of that great day of God Almighty. The day comes; the armies meet; the battle is fought; the conflict is past: the Prince of the kings of the earth has conquered, and his is the victory; for he is King of kings and Lord of lords. Amen. Alleluia. The mighty angel stands upon the land and sea, and swears by him that liveth forever, that *time* shall be no longer. Babylon is utterly overthrown. The beast and the false prophet are cast into the sea of fire. Right has triumphed gloriously over Wrong. The conflict beginning at the old Jerusalem is ended: the wicked go away to everlasting punishment; and the righteous enter into the glorious New Jerusalem, where the Lord God Omnipotent reigneth forever and ever. Amen. And again they said, Alleluia.

THE AUTHOR.



INTRODUCTION.

God has raised up good men in every age of the Christian Church, who have, in some manner, given their views on the Book of Revelation. This volume, however, is presented on a plan quite different from any work on the same subject, which has yet appeared before the public. But its chief merit will be found to consist, especially, in a laborious selection and arrangement of paragraphs from all the Books of the Bible, in which it has been faithfully attempted to exhibit the Scripture as its own expositor, by comparing Scripture with Scripture, by bringing paragraphs and texts, of the same or similar signification, face to face on the same page.

This plan has unspeakable advantages which must accrue to every sincere and diligent reader of this book of books, by having constantly before him similar and illustrative paragraphs, carefully investigated and suitably applied; and this advantage has been well understood by pious and able men, whose diligent and faithful labors have greatly blessed the world.

In referring to several relations of the same facts by different writers of the sacred volume, the corresponding chapter or parts of chapters, if each have been once noted, at the first time the subject is introduced, is not again referred to, except where something very important is to be observed. Thus, when reference is once made to the collateral prophecies of the Old and New Testaments, and also to the doctrines and duties, precepts and promises of the same, they are not again referred to. Neither are passages of a similar import in the book of this prophecy referred to, as it was the object to let the sayings of this book be sustained by the direct and collateral testimony brought forward from the other books of the Old and New Testaments.

Where a great many passages contain the same words, or their equivalent, a few of these only have been selected, as illustration, and not repetition, is the object contemplated. The references, therefore, which fill the collateral columns have all been considered and applied with a special attention to this desirable end, so that nothing superfluous might be introduced, while the most material purpose to be answered by references might be effectually secured, and the reader saved from the loss of time and perplexing labor consequent upon searching out these references from all the books of the Bible.

Whether the latitude or the limits of such a work be considered, it is proper that the principles on which it has been conducted should be so far explained, that the reader may be apprised of what he is to expect from it, and in what branches of religious inquiry it may mostly assist him. We are told in that grand and beautiful enunciation of the dignity and

design of the sacred volume, which is given by St. Paul to Timothy, that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." But it must be evident that the things written by holy men of old, who wrote as they were moved by the Holy Ghost, could not be effectually profitable to these great ends, nor make the man of God perfect, if it were not perfect itself. If, notwithstanding, all the variety of matter and multiplicity of detail which such a book required, the doctrines revealed and the moral duties enjoined, the precepts established, and the promises given, were not substantially and essentially the same throughout, and if all the parts did not harmonize in the plan of the whole, this great end could not be accomplished. To present, then, the harmony of this book with the sacred writers, on the subjects of which they severally treat, has been the primary design of this selection of collateral paragraphs, and critical and practical notes on the teachings of the Book of Revelation. And as there are some subjects of leading importance in the inspired pages, in which all the rest are included, and by means of which the harmony and perfection of the whole system may be contemplated as in the light of perfect day, to collate these, especial care and attention have been devoted in the prosecution of the present work.

I. To have constantly before the mind of the reader the connection of all the divine attributes, and the holy uniformity of God in his government of both his Church and the world, has appeared an object of the first magnitude; and therefore the reader of this book is assisted by references constantly in view on the same page of the text for this important purpose. One of the chief designs of the inspired writings is, without doubt, to display the true character and perfections of God. In this book, as in Isaiah's glorious vision, Jehovah may be seen sitting upon a throne high and lifted up; his train fills the temple, and the sacred writers, like the seraphim, cover themselves with the robes of salvation, and cry one to another, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." It is this which gives the Scripture its superlative grandeur, and the internal evidence of its heavenly origin. By it God is known; his will is manifest; his law promulgated; his purposes are revealed; his promises are given; his mercy is announced; and he is everywhere represented as worthy of the supreme adoration, love, service, and praise of all his rational creatures. Little do those who neglect their Bibles, think what refined delight they lose by thus turning away their minds from the most sublime and glorious object of contemplation in the whole universe!

II. But this grand manifestation of the divine character and government is not presented as matter of mere speculation, in which we have no immediate and personal interest. God has an individual right in every soul, and every soul has an individual right in God, through the merits and mediation of the Redeemer. The Holy Scriptures are designed to promote the glory of God by the salvation of man. The peculiar purpose of the whole is to turn men from darkness to light, and from the power of Satan unto God; to raise them from the ruins of the fall, and to put them into the possession of the promise of eternal life again, on the condition of their repentance, faith, and obedience; and, if faithful to the end, to put them into the enjoyment of the promised inheritance, through the redemption of Jesus Christ. To lead them from sin to holiness; to conduct them through a state of conflict and trial on

earth to a state of rest and felicity in heaven; and so to assist and direct them in all possible conditions in life, that they may not fail of these great ends, except by their own willful rejection of the counsel of God against themselves. The salvation of his own soul, as it is subject to his own will, should therefore be the grand concern of every reader of Scripture, that he may become wise unto salvation, and obtain eternal life.

III. Here the promise of eternal life, which man lost by disobedience in Paradise, is fully restored, and the immortality of the soul is again brought to light, and supported by the most unquestionable and satisfactory evidence. Here its departure from original righteousness is clearly demonstrated; the means of its restoration are set forth, and its future destiny declared accordingly as it has willed to do right or wrong. It is an awful responsibility which they incur who willfully neglect this holy book, and devote their time and powers of mind to terrestrial objects, and the reading of those works which are only fit to be read by those who are resolved to live mere animal lives. Such despise the pearl of greatest price, which is nowhere else to be found, and seem as if they were determined to frustrate, as far as it relates to themselves or their influence, all that divine wisdom and goodness has done to rescue the immortal mind of man from spiritual ignorance, vanity, pollution, and eternal ruin.

Those, however, who are seeking to enjoy the blessings which the gospel reveals, will, as they are able, *search* the Scriptures; for their delight is in the law of the Lord, and in his law do they meditate day and night; and such persons will receive great help from having references at hand to assist their inquiries.

“It were to be wished,” says Bishop Horsley, in his sermons, “that no Bibles were printed without references. Particular diligence should be used in comparing parallel texts of the Old and New Testaments. It is incredible to any one, who has not made the experiment, what proficiency may be made in that knowledge which maketh wise unto salvation by the study of the Scriptures in this manner, *without any* other commentary or expositor than what the different parts of the sacred volume mutually furnish for each other.”

IV. The harmony and perfection of the Holy Scriptures are rendered more peculiarly evident and distinct by the constant reference of all its writers to our Lord and Saviour Jesus Christ. To him gave all the prophets witness. The things which are written in the law of Moses, and in all the Prophets, and the Psalms concerning him, would all come to nothing, if he were excluded from them. He is the bright and morning star beaming through the dawn of time: the true light, which lighteth every man that cometh into the world. It has therefore been a chief design of this work to connect and to exhibit the testimony, which all the sacred penmen bear to the adorable Immanuel; the proper and unequivocal divinity of his nature; the necessity of his mediation; the reality and design of his incarnation; his spotless and exemplary life; his vicarious sufferings and death; the verity of his resurrection and ascension into heaven; the sufficiency of his salvation; the prevalence of his intercession; the spirituality of his kingdom; his sovereignty in the Church; his constant love and care of his people; his supreme government of the Universe; the certainty of his second coming to raise the dead, to judge the world in righteousness, to punish the wicked, and reward the righteous—grand and sublime truths, in which every individual of the human race is deeply and eternally interested!

V. The inspired instruction diffused through the Scriptures, respecting the gracious and indispensable operations of the Holy Ghost, the sanctifier and comforter of His people, has not been forgotten, and the references on this subject will show, that it is to his sacred influences on the minds of the inspired penman, we are indebted for all the truths they have taught us. So to his influence on the minds of those who will receive and regard them, must such persons be indebted for all they have or can learn profitably of them. His work completes the great design of the whole system of human salvation, and his assistance and blessing are distinctly and freely offered to all who sincerely ask them. The Scriptures, through the influence of the Holy Spirit, are not merely intended to lead men to godliness; but are designed also to exemplify it. Repentance, Faith, Hope, Charity, and Devotion, are here exhibited in the most perfect models. And it has therefore entered into the design of this work to show the corresponding emotions and conduct of the Saints, both of the Old and New Testaments; and hence whole paragraphs have been introduced for the sake of complete illustrations. Religion is thus known by its fruits; not as a thing merely of times and circumstances, rites and ceremonies: true religion, under the former dispensations, was always the same, essentially, as true religion under this dispensation. For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God. For in every nation, he that feareth God, and worketh righteousness, is accepted of him. Therefore, true religion is a living principle in the mind, implanted by the Spirit of Life, producing the fruits of righteousness, peace, and joy in the Holy Ghost, which times and circumstances only call into action and tend to display.

VI. Therefore the agreement of the Revelation of Jesus Christ with the sacred writers, and these with each other, will be found to exist not only in the subjects on which they treat, but to extend to their individual characters. It is evident that they were all animated by the same spirit: that they were all holy men; speaking as they were moved by the Holy Ghost; calling men to lives of purity and righteousness, as the indispensable requisite to the enjoyment of eternal happiness. To be more explicit, they were men fearing God; loving God; loving his character, his laws, his will; admiring his great and wonderful purposes; and voluntarily, deliberately, and determinedly devoting themselves to his service, whatever it might cost them, and to whatever it might expose them in this world. On all these accounts, they are held forth as examples, whose faith, patience, and practice Christians are to follow, remembering the end of their conversation — Jesus Christ, the same yesterday, to-day, and forever.

VII. All parts of the sacred writings which were found to illustrate and sustain this revelation, have been collected into this book, as far at least as it was judged expedient, that the reader may have constantly before him and be constantly impressed with those momentous truths, and that sublime language with which they so richly abound, and which afford constant food for the best minds and finest emotions of the heart: at once furnishing materials for the most rational entertainment, and the most profitable instruction. “In this respect, this book will be found to resemble the Garden of Eden, in which the Lord God has made to grow every tree that is pleasant to the sight, and good for spiritual food. But no cherubim or flaming

sword are permitted to prohibit access to the Tree of Life. The children of the second Adam may freely, and without fear of interruption, now put forth their hands to its life-giving, soul-renewing fruit, and take and eat, and grow in grace and in the knowledge of the truth, and live forever."

In the preparation of this work, and especially that of the annotations, *historical* and *critical*, more than three hundred authors, and over one thousand volumes have been consulted and examined; fathers of the Church; Catholic and Protestant historians, ecclesiastical and civil; theologians; commentaries; annals; councils; travels; dictionaries; disputations; controversies; and encyclopedias, etc. These have not, however, all been quoted, as the limits of our work and the object we contemplated would not admit of it, or be promoted by it. We have avoided making any quotations in any *language*, except the English, as we are writing for English readers. Those persons, however, who are able to read the dead or foreign languages, can have an opportunity of examining our quotations in those languages by turning to those authors to whom we have referred the scholar.

Our quotations from "Pollock's Course of Time" have been so frequent, that we feel under obligation to state to our readers the reason for so doing. Among the harbingers of better days to come in the history of refined literature, we joyfully hail the "COURSE OF TIME." It has a relish of a cluster from the promised land, and is an earnest of Millennial poetry. It breathes out balmy air, like breezes from the celestial city. It echoes thrilling music, as if from the sainted choirs above, harping with their harps around the throne.

This poet drank not at Pagan wells, but at the crystal spring where stood and drew the gifted seers and bards of Judah; there he quaffed deep and long the living waters. His spirit had an eye to see the Sun of Righteousness, and went up to "feed upon his beams." Soaring to the mount of God, he caught of its altar fires. To himself may be applied, with as much justice as to the renowned poet of whom they are written, his own words:

The Bard, by God's own hand anointed, who
To Virtue's all-delighting harmony
His numbers tuned; who from the fount of truth
Poured melody, and beauty poured, and love,
In holy stream, into the human heart.

To such inspiration the Millennial sons of genius and lovers of poetry and letters will not, we trust, be strangers, as we are. Under the regenerating and fortifying influences of such an inspiration we anticipate, in the reign of peace, a golden harvest of various literature. As a sort of first-fruits of this, we commend to every reader the poem which has occasioned our remarks. We dare offer it as a specimen of that, which will accord with the taste of a fast-coming age, in which the unsanctified productions of licentious, infidel, and impenitent genius will be impartially judged and correctly estimated; and we dare urge its repeated perusal on every class of readers, until a regenerated age shall produce "A review of literature in all ages, designed to show that literature, law, and religion must stand or fall in proportion as it disagrees or harmonizes with *Scripture Revelation*."



THE VOICE OF THE PROPHETS.

REVELATION OF ST. JOHN THE DIVINE.

CHAPTER I.

1. *Introduction.* 4. *John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks.* 7. *The coming of Christ.* 14. *His glorious power and majesty.*

1. THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4. John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5. And from Jesus Christ, *who is* the faithful Witness, *and* the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7. Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

COLLATERAL SCRIPTURES.

(V. 1 and 2.) In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name *was* John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light. *That* was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.—John 1: 1–18.

He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the

COLLATERAL SCRIPTURES.

earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—John iii: 31–36.

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.—John xii: 44–50.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance and *in* all knowledge; even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 1 Cor. i: 4–9.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another,

COLLATERAL SCRIPTURES.

brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.—Jas. v: 7–10.

(V. 3.) Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as *one* having authority, and not as the Scribes.—Matt. vii: 24–29.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.—Rom. xiii: 12–14.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin; That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*: Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all

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things is at hand : be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves : for charity shall cover the multitude of sins.—1 Pet. iv : 1–8.

(V. 4.) Then the angel that talked with me answered and said unto me, Knowest thou not what these be ? And I said, No, my lord. Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the LORD of hosts. Who *art* thou, O great mountain ? before Zerubbabel *thou shalt become* a plain : and he shall bring forth the head-stone *thereof with* shoutings, *erying*, Grace, grace, unto it. Moreover, the word of the LORD came unto me, saying, The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it ; and thou shalt know that the LORD of hosts hath sent me unto you. For who hath despised the day of small things ? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven ; they *are* the eyes of the LORD, which run to and fro through the whole earth.—Zach ix : 5–10.

For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of *them* whose heart *is* perfect towards him.—2 Chron. xvi : 9.

(V. 5.) But now is Christ risen from the dead, *and* become the first-fruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's, at his coming.—1 Cor. xv : 20–23.

I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession ; That thou keep *this* commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ : Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords ; Who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see : to whom *be* honor and power everlasting. Amen.—1 Tim. vi : 13–16.

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In whom we have redemption through his blood, *even* the forgiveness of sins ; Who is the image of the invisible God, the first-born of every creature : For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers : all things were created by him, and for him : And he is before all things, and by him all things consist : And he is the head of the body, the church ; who is the beginning, the first-born from the dead ; that in all *things* he might have the pre-eminence : For it pleased *the Father* that in him should all fullness dwell ; And, having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him, *I say*, whether *they be* things in earth, or things in heaven.—Col. i : 14–20.

Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made ; the first, wherein *was* the candlestick, and the table, and the shew-bread, which is called the Sanctuary : and, after the second veil, the tabernacle, which is called the Holiest of all ; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant ; and over it the cherubims of glory shadowing the mercy-seat : of which we can not now speak particularly. Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God* : but into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people : the Holy Ghost this signifying, That the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing : Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to conscience ; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But Christ being come a high priest of good things to come, by a greater and more perfect taber-

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nacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, Saying, This *is* the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; So Christ was once offered to bear the

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sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.—Heb. ix: 1–28.

(V. 6.) Use hospitality one to another, without grudging. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.—1 Pet. iv: 9–11.

Now therefore, If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: And ye shall be unto me a kingdom of priests, and a holy nation. These *are* the words which thou shalt speak unto the children of Israel.—Ex. xix: 5–6.

But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.—1 Pet. ii: 9–10.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.—Heb. xiii: 20–21.

(V. 7.) I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.—Dan. vii: 13–14.

But Jesus held his peace. And the high priest answered and said unto him, I adjure thee, by the living God, that thou tell us whether

REVELATION OF ST. JOHN THE DIVINE.

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9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.

14. His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18. I am he that liveth, and was dead; and behold, I am alive evermore, Amen; and have the keys of hell and death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—Matt. xxvi: 63–64.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.—Zech. xii: 10.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.—Matt. xxiv: 29–31.

Verily I say unto you, That this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away.—Mark xiii: 30–31.

(V. 8.) Keep silence before me, O islands; and let the people renew *their* strength: let them come near, then let them speak; let us come near together to judgment. Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow. He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet. Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he. The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Won-

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derful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this.—Isa. ix: 6-7.

(V. 9.) But if the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us.—Rom. viii: 11-18.

(V. 10.) And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.—Mark xvi: 2.

Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.—John xx: 19-26.

Now concerning the collection for the saints,

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as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.—1 Cor. xvi: 1-2.

And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.—Acts xx: 7.

(V. 12.) And thou shalt make a candlestick of pure gold; of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it, three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower; so in the six branches that come out of the candlestick. And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers. And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same; all of it *shall be* one beaten work of pure gold. And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and snuff-dishes thereof, *shall be of* pure gold. Of a talent of pure gold shall he make it, with all these vessels. And look that thou make *them* after their pattern, which was shewed thee in the mount.—Ex. xxv: 36-40.

(V. 13.) And the angel that talked with me came again and waked me, as a man that is wakened out of his sleep. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which were upon the top thereof; And two olive-trees by it, one upon the right *side*

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of the bowl, and the other upon the left *side* thereof; So I answered and spake to the angel that talked with me, saying, What *are* these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the LORD of hosts. Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the head-stone *thereof with* shoutings, *crying*, Grace, grace, unto it. Moreover, the word of the LORD came unto me, saying, The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.—Zech. iv: 1-9.

And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw it as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.—Ezek. i: 26-28.

Then I lifted up mine eyes, and looked, and, behold, a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz: His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.—Dan. x: 5-6.

(V. 15.) And, behold, the glory of the God of Israel came from the way of the east; and his voice *was* like a noise of many waters: and the earth shined with his glory.—Ezek. lxiii: 2.

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(V. 16.) Listen, O isles, unto me, and hearken, ye people, from afar; the LORD called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, *yet* surely my judgment *is* with the LORD, and my work with my God. And now saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.—Isa. xlix: 1-5.

For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.—Heb. iv: 12-13.

For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord a name, and for an everlasting sign, *that* shall not be cut off.—Isa. lv: 10-13.

(V. 17.) Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; That the communication of

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thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.—Phil. i: 3-6.

Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts. *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the LORD of hosts, Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*; And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver *is* mine, and the gold *is* mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.—Haggai ii: 4-9.

I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble. Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thy horses, *and* thy chariots of salvation? Thy bow was made quite naked *according to* the oaths of the tribes, *even thy word*. Selah. Thou didst cleave the earth with rivers. The mountains saw thee, *and* they trembled; the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.—Hab. iii: 7-10.

In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, *even thou wast* as one of them. Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity: Neither shouldst thou have stood in the cross-way, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress. For the day of

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the LORD *is* near upon all the heathen: as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau: for the LORD hath spoken *it*. And *they of* the south shall possess the mount of Esau: and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin *shall possess* Gilead. And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.—Obadiah, 11-21.

(V. 18.) Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.—Rom. vi: 9-10.

Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.—1 Pet. i: 3-5.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. v: 14-16.

ANNOTATIONS ON THE APOCALYPSE.

CHAPTER I.

[Verse I. The Revelation of Jesus Christ]—This Revelation is the will of God, made known to man by Jesus Christ. God, at sundry times, and in divers manners, made known his will to mankind, in former ages by the prophets; but in the last times, or Gospel Dispensation, he has spoken unto us by his Son. In the Evangelists the sum of the doctrines and duties of Christianity are set forth, as the law of the Church of the living God. In the Acts of the Apostles, this law is magnified and made honorable, as exemplified in the faith and practice of Christians for the space of one generation. In the Epistles to the Churches, and to individual Christians, the doctrines and duties required by these statutes are solved, fully eliminated and unfolded, and the whole system completely developed in all its requirements, as to the past and present: yet one thing more was wanting to complete the plan of salvation—it was this Revelation; to encourage the hopes, to increase the faith, and to perfect the love of his people.

It is true that all Scripture is given by revelation from God; but in regard to this book, as in all things else, that Christ may have the pre-eminence, it is called the Revelation of Jesus Christ; in which the future conflicts of the Church on earth, and her eternal joys in heaven are clearly foretold.

[To shew unto his servants things which must shortly come to pass]—Here the object of this Revelation is also briefly stated in these words. His servants are those who fear God and keep his commandments; also called the wise; the children of wisdom, wise virgins, not merely possessing the wisdom of this world, but the wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated; full of mercy and good fruits; without partiality and without dissimulation. Hence the servants of God are blessed with the Spirit of heavenly wisdom and purity, and are therefore called by Christ wise virgins. Behold the Bridegroom cometh! Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh.

[And he sent, and signified it by his angel]—All good angels, as well as good men, are the servants of God, ready to do his will: yet there are some angels as well as men who are more eminently his. In all probability this angel is Gabriel; an archangel who appeared to the prophet Daniel, to unfold the future history of

the Church and the world: and again he appeared to Zacharias, in the Temple at Jerusalem, at the time that the promise was made to him, of the birth of his son John: and again he appeared to the Blessed Virgin Mary, about six months after his appearance in the Temple, to announce to her the incarnation of Jesus Christ, the most important event which ever interested the human race.

[Unto his servant John]—Who this was, some say is not now possible to determine: nor say they is it of any vital importance to the Church, or the world, that we should know. As well might men doubt who wrote the Pentateuch, or the prophecy of Isaiah, or the book of Daniel. All tradition and history agree, as by common consent, that St. John the Evangelist, son of Zebedee, and author of the apostolic epistles of the New Testament, which bear his name, is also author of this Revelation.

[V. 2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all the things that he saw]—John recorded in a book, or on parchment, which was likely providentially provided for the purpose of preserving authentic or correct evidence of the things which he saw Christ perform while here in the world, and the doctrines which he heard him teach; and in reference to which John remarks in his Gospel, "This is the disciple which testifieth these things, and wrote these things, and many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe, that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." And in the first epistle of John, we have this testimony on the same subject; "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen."

Now in the Gospel of St. John we are not expressly told that he wrote it; but are left to infer from indirect and collateral evidence, if we depend upon the book itself, that he is the author. However, the tradition of the Church, and the united voice of history, give St. John the credit of writing the Gospel, and the apostolic epistles which bear his name. But the testimony that the apostle and evangelist wrote this book is not merely

a matter of inference. The proof is direct and positive, both from ecclesiastical and profane authors, as well as from internal and collateral evidence. In the mouth of two or three witnesses every controversy may be settled.

“Justin Martyr, who lived and wrote about forty years after John wrote the Revelation, was acquainted with this book, and testifies that it was written by the apostle John: for in his dialogue with Trypho, he expressly says: ‘A man from among us, by name John, one of the apostles of Christ, in the Revelation made to him, has prophesied that the believers in our Christ shall live a thousand years in Jerusalem, and after that shall be the general, and, in a word, the eternal resurrection and judgment of all together.’ Eusebius, in his Ecclesiastical History, mentions among the works or books belonging to Miletus, one of the bishops of Sardis, one of the seven churches of Asia, about seventy-five years after the book was written, ‘the Revelation of John; Ireneus, bishop of Lyons, in Gaul, about A. D. 178, who in his younger days was acquainted with Polycarp, who was discipled to Christ by the apostle John, often quotes this book as ‘the Revelation of John the apostle of our Lord.’” Finally, I may remark, that there was no doubt or difference of opinion in regard to the authenticity of this book, until men arose in the Church of corrupt minds, who despised its doctrines, disbelieved its promises, and doubted its prophecies. For further testimony of ancient Christians, the reader is referred to the excellent work on this subject, by Dr. Lardner.

[V. 3. Blessed is he that readeth]—Here is an implied duty, resting upon all parents, guardians, and ministers, to feed the lambs of Christ, by teaching them to read, that from their childhood they may know the holy Scriptures, which are able to make them wise unto salvation, through faith in Christ Jesus. But there is a direct duty devolving on all the people of God, and all who desire to be his, to search the Scriptures, to know and do his will, and be blessed and happy forever. Here the right is given to every individual, without distinction, to read and think, and exercise his own private judgment in regard to the promises and prophecies of this book, being responsible to God, the Judge of all, for whatsoever he may do, whether right or wrong.

[And they that hear the words of this prophecy]—The things which are written belong unto us and to our children; and we are not merely required to read individually and privately, but we are to attend upon the public reading and expounding of the words of God, heeding the apostolic injunction, “Forget not the assembling of yourselves together,” for this express purpose, as was the

manner of all faithful Christians, to hear the godly exhortations of each other, lest any be hardened through the deceitfulness of sin. And so much the more is it necessary to obey this injunction, since faith comes by hearing, and saving faith even by hearing the word of God. But especially “the words of *this* prophecy,” as it is the last and most important of all the words given to man by his Creator, Redeemer, Saviour, Judge, and Eternal Sovereign.

[And keepeth the things which are written therein]—The blessing promised in this Scripture is not to that man mostly who reads or hears the words of God, but specially to all who remember and practice the things they have read and heard, and believed; for we are not to be hearers of the word only, but doers also; for that man alone who truly does the commandments of God is blessed in his deeds. The errors and innovations which have corrupted the doctrines and practices of all who profess Christianity, have come in openly, or crept in unawares, by not *keeping the things* which are *written in this book*. This is the book of heavenly aphorisms. It contains the truth under symbols of a deep double, and sometimes a sevenfold meaning. It contains the great problems of divine truth, which will not be fully solved till the night of time is past, and the day of eternity begins to dawn. And it is thus this book teaches the whole duty of man, under the Gospel Dispensation; and therefore we are especially enjoined to keep the *things* which are *written therein*, and most solemnly warned not to add to or take from the words of the book of this prophecy; or else we shall incur the most awful penalties forever.

(For the time is at hand)—When every one shall receive a just recompense of reward, for keeping or neglecting the things which are *written in this book*. And also the time is at hand when the prophecies of this book will begin to be fulfilled, and then you will need all the strength, courage, and comfort which the words of this prophecy will impart. Therefore read, hear, believe, remember, obey. Happy will that servant be whom his Lord, at the time of his coming, shall find so doing. Therefore ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God (by keeping his written word), looking for the mercy of our Lord Jesus Christ unto eternal life.

[V. 4. John to the seven churches in Asia]—There were other churches or assemblies of Christians in other parts of Asia and the world; for the pious or devout Jews from every nation under heaven, who were present on the day of Pentecost, had returned to their homes, carrying with them the *first-fruits of Christianity* as a

token of its present blessings, and certainty of its final triumphs. But these seven churches were probably the largest and most important, from their localities and other causes, which gave them a preference, and made them the most desirable repositories of the doctrines, promises, and prophecies of this book. Moreover, John was acquainted with these churches, and in all probability had been the means, under God, of discipling many of the members of these churches, by turning them from their idols and vanities to serve Christ. With this verse the dedication of this prophecy begins, and in almost the same manner of nearly all the prophets of the Jewish church. The name of the prophet was prefixed to the message which he received from God, to give unto the people. Thus: "The vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem; the words of Amos, who was among the herdsmen of Tekoa; the word of the Lord came unto Jonah; and so the Revelation of Jesus Christ, which he sent and signified to his servant John," is the vision of John, which he saw concerning the seven churches in Asia, and Mystic Babylon, and the heavenly Jerusalem. The Asia mentioned here is what is known as Asia Minor, and now belongs to the Turkish Empire. It is a peninsula, situated between the Euxine or Black Sea on the north, and the eastern part of the Mediterranean Sea on the south, and having the Ægean Sea on the west. The seven churches were situated in seven cities in this province, as we shall notice, in the proper place, in the Annotations.

[Grace be unto you]—This form of apostolical benediction is used in nearly all the epistolary writings of the New Testament, and is a short form of solemn prayer to God, that his favor and blessings may come to all to whom the writings are addressed.

[And peace]—Is given to us as the result or consequence of reconciliation and obedience to the divine government; and hence the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance forever, that this peace shall never be taken away, unless we again become rebellious and disobedient. "O that thou hadst hearkened unto my *commandments*, then thy peace had been as a river, and thy righteousness as the waves of the sea."

[From him which is, and which was, and which is to come]—This language glows with life—life now, life past, life to come.—The everlasting; from everlasting to everlasting. This is the most complete description of the Eternity of Being that the mind of mortals can possibly conceive! The *now* is a mere stand-point, changed in a moment, and all is *was*, or is to come; all eternity past,

or eternity to come; and he who gives grace and peace to his people is this unoriginated, uncreated, and *everexisting being*, the holy and ever blessed Jehovah—the Father, the Son and the Holy Ghost.

[And from the seven spirits, which are before his throne]—The term, seven spirits, has a three-fold meaning: I. It signifies God's complete sovereignty, and the perfection of his agencies in the government of the whole universe. II. It means in this place the seven orders of created spirits, which stand before his throne ready to do his will, and minister to the heirs of salvation. 1. Spirits of just men made perfect; 2. Ordinary Angels; 3. Archangels; 4. Cherubim; 5. Seraphim; 6. Principalities; 7. Powers; all sent forth on errands of mercy and love to the good, or to rebuke and punish the bad. III. It signifies the seven attributes or perfections of God, 1. He is a pure Spirit; 2. He is an eternal Spirit; 3. He is an almighty Spirit; 4. He is an immutable Spirit; 5. He is an ever-present Spirit; 6. He is an allwise Spirit; 7. He is an all-sustaining Spirit. In this sense we are to understand the term, "the Seven Spirits of God," in chap. iv, v. 5, of this book. And under this emblematic language the Holy Ghost is evidently represented. Here, then, we have the holy Trinity set forth in a most beautiful order—God the Father is the one which *is*, and which *was*, and which is to come. God the Holy Ghost is that Spirit which is the seven spirits of God. God the Son, in his divine nature, possesses the eternity of the Father, and the perfections of both the Father and the Holy Ghost; therefore these three are one God.

[V. 5. And from Jesus Christ, the faithful witness]—Here we have the testimony of Him who has spoken unto us in these last times, whose human nature was derived from the blessed Virgin Mary, through the power of the Holy Ghost, by which he took our nature, and was tempted in all points as we are, yet without sin, being sustained by the divine nature. He is the Lord our righteousness; he magnified the law and made it honorable. And although the divine law is magnified, enlarged in its requirements, Christ, the second Adam, kept it perfectly, as an example for us, that we should walk in his steps. The ceremonial law made no person perfect, but the bringing in of (Christ Jesus) the better hope did, by whom we draw nigh to God, for he is the Hope of Israel, and the Saviour; and he is that Hope which is within the vail, in whom our hope is anchored. Wherefore the ceremonial law served as a schoolmaster to train and lead us to Christ who is the end of this law for every one which believeth in him. He has also shown the moral law to be honorable in all its requirements, not

exacting any more than the subject can perform, and hereby showing God to be just in his government, and the justifier of all who believe in the testimony of Jesus Christ, the *true witness*, who was firm in his adherence to the truth and duties of religion in the letter and the spirit; wherefore it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners from their sins, and with an everlasting salvation.

[The first-begotten of the dead]—In 1 Cor. xv, 20, Christ is called the *first-fruits* of them that slept. In Col. i, 18, He is called the *first-born* from the dead; that is, he is the first one who had ever come back from the dominions of death, never to return again, that in *all things* he might have the pre-eminence; for it was impossible that he should be held by the power of Death, for his resurrection was as naturally the result of laws known and controlled by him as that the birth of a mother's *first-born* is the result of known laws; for he is the resurrection and the life; therefore he has full power to produce the resurrection of all mankind, and perpetuate their life for evermore. Amen.

In the text before us he is called the first-begotten of the dead. He is the first-fruits of them that slept in the grave, and came forth in a natural resurrection, never to die again; while all others have had some visible cause applied, in the sense of a cause producing an effect, to resurrect them; and then sooner or later, returning back to the dominions of Death. But again, Christ is called the first-fruits: And inasmuch as the first ripe wheat in the field is evidence that the harvest is at hand, and that all will ripen in due time; so the resurrection of Christ is the emblem of our resurrection, and because he arose from the dead, even so shall we also arise from the dead. The terms first-begotten, first-born, and first-fruits, in Scripture language, signify the *chief* or head: and so in this passage, Christ is the chief or conqueror of Death. And the term first-begotten is put by apposition with Prince of the kings of the earth. That he is the Prince of princes: of all, past, present, and to come, who has them all under his dominion and control, and can dispose of them as he will, and when he will, and reward them accordingly as they may have labored to overthrow or establish his kingdom in the world.

[Unto him that loved us, and washed us from our sins, with his own blood]—Here our salvation is ascribed to the love and blood of Christ. The love of God in Christ is the producing cause of man's salvation; and the blood of Christ, by the grace of God, is the procuring cause; for we have redemption through his blood, even the re-

mission of all our sins. There is no other medium of access to God, or means of salvation, but by Christ and his blood. Therefore, the redemption of the soul, with the remission of sins and purification from all unrighteousness, is here, as in all the New Testament, attributed to the blood of Christ shed on the cross for man; For if the blood (which is the life) of bulls, and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit, offered himself without blemish to God, purify your conscience from dead works to serve the living God in spirit and in truth, whereof the Holy Ghost is a witness to us.

[V. 6. And hath made us kings and priests unto God and his Father]—Christ had already made the apostles kings, declaring that they should sit on twelve thrones, judging the twelve tribes of Israel. They had already, in the gospels and epistles, set forth the laws which were to govern men to the end of the world, and by which as the rule of action, they were to judge and reward, pardon and punish, as kings. And they were already *priests*, officiating according to the Ritual dictated by Christ, beseeching man in his name as the only sacrifice for sin, to be reconciled to God; and take the oath of allegiance to his government, entering into covenant with him by baptism, and devoting themselves forever to his service. Under the former dispensations, God was worshiped representatively; but now Christ has opened a *new* and *living* way which he has consecrated for us, through the vail, that is to say, his flesh, and having therefore, brethren, boldness or liberty to enter into the holiest by the blood of Jesus the *high priest*, over the house of God; wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of faith, without wavering, which we made when we received the baptismal water, the emblem of inward and outward purity; for he is faithful that promised us spiritual baptism, by which our hearts are renewed and we are sanctified throughout, soul, body, and spirit. And let us consider one another, to provoke unto love, and to good works, that we may prove our profession of faith to be true and sincere, to all who may know us. Not forsaking the assembling of ourselves together as the manner of some is, but meet regularly, and spend the time exhorting one another to hold the beginning of our confidence steadfast to the end; and admonish one another in psalms and hymns and

spiritual songs; and so much the more, as ye see the day approaching when Christ shall save his friends and miserably destroy his enemies. The glorious state of the children of God are represented under the titles of kings and priests, as the highest privileges and prerogatives which can possibly exist among men; and we are all partakers of these without respect of persons.

[V. 6. To him be glory and dominion]—We are made kings and priests to him, to whom we are to ascribe all the glory and salvation of our priestly office; and all the power and wisdom of our kingly dominions; but we are made kings and priests unto God, that is, Christ and his Father; therefore *Christ is God*, and is to be adored forever and ever, for what he has done, and what he has promised to do for his people.

[Amen]—A word of affirmation and approbation. So it shall be; so it ought to be; the people of God will praise him for what he has done for them: and they ought to praise him throughout all ages, world without end. Amen.

[V. 7. Behold! He cometh with clouds]—What the prophet saw in vision was before him, and he speaks of it as then present, and actually taking place: but the meaning is; that he will come at the appointed time. That time will come so soon, that it is as if it were now; we all shall soon be in a state of being, where there is no change of our condition, any more than if the Judge had already come and appointed us our eternal doom; for as death finds us, so will the day of judgment.—His coming with clouds may have a two fold sense. He may use the clouds as the chariots of his descent, which we are told positively he will, when he returns again to this world; and it may signify, emblematically, the vast multitude of the heavenly host, who will fill as the clouds, all ethereal space, when he shall come the second time with all his saints.

[And every eye shall see him.]—Here the doctrine of the resurrection is most clearly declared; for how can every eye, which signifies every man, see him, without there be a resurrection of the just and the unjust? The righteous, who had been watching and waiting for his coming, shall see with joyful eyes, and glad hearts, the king in his beauty and glory. While they which have pierced him in the world, and wounded him in the house of his friends, shall see him whether they will or not; because there will be a resurrection of all mankind, to receive a just recompense for the deeds they have done, whether good or evil.

[And all kindreds of the earth shall wail because of him]—If they have been of those who despised, pierced, and rejected him: for he is no respecter of any man or nation, but will reward every one according to his works.

[Even so Amen]—Justice and judgment belong to God: it is impossible for him to lie; whatever he has promised to the good or bad, is true; and it will be so; and it ought to be so: and his justice requires that it shall be so. Therefore the wicked shall go away into everlasting punishment; and the righteous shall enter into life eternal, where there is no more pain, nor sorrow, nor death: and there shall be no more curse; for the causes which produced all these shall have passed away with the old heavens and the old earth.

[V. 8. I am Alpha and Omega]—This is an aphorism or proverbial form of speech, used among the ancients, and signified from first to last, from the beginning to the end: as applied here to Christ, it signifies his eternity of being. I am from eternity to eternity. "It is worthy of remark," says Dr. Clark, "that as the union of aleph and tau, in the Hebrew, make *ath or et*, which the Rabbins interpret, of the *first matter* out of which all things were formed; so the union of Alpha and Omega in the Greek, make the verb *AO, I breathe*, and may very properly, in such a book of symbols, point out him, in whom we *live*, and *move*, and *have our being*: for having formed man out of the dust of the earth, he *breathed* into his nostrils the breath of life, and he became a living soul. And it is by the *inspiration* or *inbreathing* of his Holy Spirit, that the souls of men are now quickened, made alive from the dead, and fitted for eternal life. Here our Lord claims the unequivocal attributes of divinity, by declaring most positively the eternity of his being, and omnipotence of his power."

[V. 9. I John, who am also your brother]—Not merely a Christian friend, or your Christian friend; but *your brother*: what a world of meaning is in these household words, brother and brethren. Let us drop the cant phrase "my *Christian* friends," and go back to apostolic simplicity, affection, and custom! Although John was so highly favored of God, and so much despised by Satan, he was still a Christian brother, begotten of God to a living hope, by the resurrection of Jesus Christ, and although banished from them, still belonging to the great family of true believers, and was heir with them to the same heavenly inheritance, reserved in heaven for all who love the Lord Jesus Christ in sincerity.

[Companion in tribulation]—Suffering a deep, heartfelt sorrow for them, and they for him, who were afflicted by the same persecuting power which had banished him to a lonely island of the sea. The relation of brother is as lasting as life; and that of Christian brethren to eternal life. But that of companion may be for a short time only; and especially was this true in the early ages of the Church, with those who were com-

panions in tribulation for Christ. But the sorrows that come to the Christian in this life, shall come to his rescue and hasten him home, where he shall join the general assembly and Church of the *first-born*, which are written in heaven—those souls who arose immediately after Christ's resurrection, and went with him at the time of his ascension unto the city of the living God, the heavenly Jerusalem. And for our comfort we are told that after Christ's resurrection, which was the first-fruits of them that slept, that "the graves were opened, and many bodies of the saints which slept arose, and came out of the graves, *after his resurrection*, and appeared unto many, and went into the holy city"—that is, the heavenly Jerusalem—and these saints evidently compose the *Church of the first-born*, which are written in heaven, and were taken to heaven by Christ as his *first-fruits*, and which he will bring with him at his appearing and kingdom; that is, to compose a part of his kingdom forever.

[In the kingdom]—For we are fellow-heirs with the royal priesthood, and joint heirs with Christ Jesus to an eternal kingdom; for if we suffer with him, we shall also reign with him, world without end. Amen.

[The isle that is called Patmos]—This island is situated in the *Ægean* Sea, between the island of Icaria and the promontory of Miletus. It is now called *Pactino*, Patmol or Palmosa. It has derived its principal celebrity from being the place to which St. John was banished by one of the Roman emperors, about A. D. 100. There is a Catholic convent on the island, situated on a beautiful hill, and well fortified, and dedicated to St. John the apostle. It is a barren island, producing very little grain of any kind, but abounding in quails, pigeons, rabbits, snipes, turtles, etc. The whole island is about thirty miles in circumference.

[For the word of God, and the testimony of Jesus Christ]—Indicted, prosecuted, condemned, and banished by a Roman emperor, for *no crime*, but simply for *preaching* the Gospel of the Son of God and the doctrines of his religion, in demonstration and power of the Holy Ghost; and as faith comes by hearing, even by hearing the word of God, especially when thus preached, he was instrumental in converting sinners to the Lord Jesus Christ. And there is a power still in the world, called bigotry or false religion, that would do the same, for it is the same if it had the power of by-gone ages. But, thank God, the conflict of ages has weakened its power; yet there is still a lingering, heartfelt malice against all who contend that "the word of God and the testimony of Jesus Christ" are a sufficient and perfect rule for our faith and practice, without the

aid of human traditions. Yes; for a disbelief of her human doctrines, and a disregard of her commandments of men which she teaches, are of more importance than the counsels or commandments of Jesus Christ: she would indict, prosecute, and condemn you for no other crime, as guilty of blasphemy or treason against God and man; and you would be banished or burned, as the host of martyrs whom this mystic Babylon hath slain; and for no other crime than that they would not believe in these doctrines—such as baptismal regeneration, transubstantiation, priestly absolution, unconditional election and reprobation, purgatory, supererogation, etc.; all these, and many more of a like nature, Babylon teaches, and requires men to believe; and those who will not believe and obey her, she denounces as if they were doomed to eternal damnation: "But I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do; But I will fore-warn you whom ye shall fear; Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

[V. 10. I was in the Spirit on the Lord's day]—The Spirit of glory and of God rested upon him, overshadowing him as the Shekinah did the Tabernacle in the wilderness, and in like manner as on the day of Pentecost; and he was under its influence on the Lord's day, and prepared thereby to deliver to the Church, throughout all ages to come, the wonderful things which were thus made known to him by the Spirit of Prophecy. The term Lord's day, is internal evidence that this book was not written until some time subsequent to the resurrection of our Lord; for it is reasonable to suppose that the Church must have become quite extensive in her influence before they could, by common consent, have dedicated and observed this as the Lord's day, in commemoration of his resurrection, and for the purpose of observing the ordinances of his Gospel, and instructing men in the doctrines and duties of the kingdom of heaven. However, Christ honored this day, and sanctioned its religious observance, that in this, as in all things else, he might have the pre-eminence; for *he* is Lord also of the *Sabbath day*, which he declares was made for man; for the whole race, in all climes and conditions and ages. This is the Christian Sabbath, or first day of the week, and has taken the place of the Jewish Sabbath, and is as binding in its obligations, the same laws applying to it among true Christians throughout the world.

[I heard behind me a great voice as of a trumpet]—How sudden and unexpected, like all the calls of Divine Providence, must this voice have been! John felt the divine influence, and, like

Daniel or David was meditating upon the wonderful ministrations of providence and grace as set forth by Moses and the prophets of a bygone dispensation. Thus prepared by deep meditation, and awakened by the thrilling and thundering sound of a trumpet, waxing louder and louder, Moses received the law on Mount Sinai, written upon two tables of stone: so under very similar circumstances, John received this Revelation.

[V. 11. I am Alpha and Omega, the first and the last]—This appears to be a tautology, and the whole clause is wanting in a great number of ancient MSS. and versions of different languages. Griesbach, who is generally considered among the very best authorities, has left it out of the text.

[Saying what thou seest write in a book]—The things which are shown thee in the *visions* which thou shalt see, and the things which shall be told thee; for they are to guide, instruct, and comfort my people until I come to reign with them, instead of suffering with them.

[Send it unto the seven churches]—The sending of this book to the seven churches, has a two-fold meaning. It was to be sent to the seven churches, the names of which immediately follow. And as the number seven is the symbol of perfection or completeness, it was to be the treasure of the entire Church, in all her trials and conflicts; and the unchanging and unchanged monument of the manifold wisdom of her adorable Lord, and the constant token of her final and joyful triumph, when the Bridegroom shall return, and receive the Bride to himself.

[Ephesus]—This was an important seaport town, situated on the shore of the Ægean Sea, in the district of Ionia, in Asia Minor, and the nearest to Patmos, of any of the churches named. This is the order of the divine *economy*. *Begin at home, with thyself, thy family, thy city, thy neighbors, thy country, then the whole world:* for its offer is to all; and its benefits for all; and none are excluded, only by their own willful neglect or rejection of the Gospel.

[Smyrna]—Situated on the shore of the Ægean Sea, is the largest and richest city of Asia Minor, and is noted for its plagues and earthquakes. In one of its earthquakes, in 1688, the rock on which the city castle was standing, opened, and swallowed the castle and five thousand persons! It is a beautiful city, and supposed to contain about two hundred thousand inhabitants, consisting of Greek Christians, Roman Catholics, Jews, Mohammedans, and a few Protestants. It is now known by the name of Ismir.

[Purgamos]—A city in the province of *Mysia*, in Asia Minor, situated on the river Caicus, and is now called Purgamo, and Burgamo. Noted as the royal residence of Eumenese, brother of

Attalus Philadelphus, and the Attalian kings; and for its fine parchments, and magnificent library, containing two hundred thousand volumes.

[Thyatira]—A city of the province of Notalia, in Asia Minor, on the banks of the river Hermus, surrounded by a beautiful plain, about 18 miles wide. Remarkable ancient inscriptions have been found among the ruins of this place. It is now called by the inhabitants Akissat or Akkissar.

[Sardis]—A town also of the province of Notalia, about forty miles east of Smyrna. It is built on the side of Mt. Timolus, and was the royal residence of the noted Lydian Kings. Here rich Cræsus reigned. But it is now a poor inconsiderable village, known by the name of Sart or Sardo. Thus passes the glory of the world.

[Philadelphia]—Also a city of Notalia, situated on the plain, between the river Cogamus, and Mt. Timolus. It is stated in history, that it was founded by Attalus Philadelphus, brother of Eumenese, from which it derived its ancient name: it is now called Attala-sheker, and is about forty miles south-east of Smyrna.

[Laodicea]—A city of Phrygia in Asia Minor, on the banks of the river Lycus. It was at first called Diaspolis, or the city of Jove, or Jupiter. It was built by Antiochus Theos, and named after his consort, Laodicea. (See Dr. Adam Clarke.)

[V. 12. And I turned to see the voice that spake with me]—This is a figure of speech, called in rhetoric a metonymy, and seldom met with. But as this book is so very figurative, we shall do well to watch for its true meaning under symbols, metaphors, parables, or allegories, rather than in plain, simple language. Therefore we are to understand that he turned around to see the person from whom the voice came.

[Seven golden candlesticks]—It should be translated seven golden lamps, and would thereby be literally correct, and analogous to the parable of the lamps of the ten virgins. However, this translation, as it is in the common version, seems to seize upon the true sense of the text; for the light here has reference to a *stationary use*, as in the Tabernacle and Temple: so in the Christian Church, its individual members are its lamps or candlesticks; and being gathered together into one assembly, or church, form a most beautiful and perfect group, represented by the seven golden candlesticks. As each candlestick was to receive and reflect light, so of each member of the church. And as each candlestick was golden, to signify its value, and inward purity, and outward beauty, so there must be an inward and outward purity of each member of the Church, to give it a golden value. These seven candlesticks, represent the seven churches in Asia, which were situated in relation to each other, very much after the order

of the seven candlesticks in the Tabernacle, in which the *love* of God was continually *burning*, and the *light* of God continually *shining*. As we have already remarked, seven is the symbol of perfection or completeness; and therefore these seven candlesticks represent assemblies or churches composed of individual Christians in all times and ages. Away with the doctrine, that the Church is not composed of individual Christians; but that it is an indescribable, and indefinable something, called *the Church*.

[V. 13. Like unto the Son of man clothed with a garment down to the feet]—John was doubtless perplexed at the first interview to determine who it was that he saw; yet he was well aware that the person who stood before him was like unto the Son of man, with whom he was most intimate while he sojourned among men, clothed in our common humanity, so that he felt an inward assurance that it was our blessed Lord, whom he had seen at different times in his glorified person. There are stranger things in regard to the relations which exist between the living and the dead; between the inhabitants of heaven and earth; their power of visiting and revisiting, and changing or suspending the known laws of matter, than our dark philosophy has ever dreamed of, or ever would have known without this Revelation. Here Christ comes all the way from heaven, the metropolis of the universe, clothed in garments down to his feet, girt with a golden girdle, the emblem of his regal power and sacred dignity, like the Jewish high priest in his sacerdotal robes. But Jesus Christ is our High Priest, even in heaven. He is still discharging the priestly office as the high priest of our profession before the throne of God; and he is the only priest in the universe of God that can forgive sins; and there are no other priests in this world now, who are Christ's, in the sense of an order of men in his Church; for all Christians, without distinction, are priests to present their sacrifices of prayer, praise, and thanksgiving from a broken and contrite heart, to God by Jesus Christ our Great High Priest, who ever liveth to make intercession for them before the throne of God, who bring their sacrifices to him, by Jesus Christ, the only High Priest, and the only name under heaven among men whereby we can or must be saved. Away with your order of priests; Christ never ordained any such an order for this dispensation. God is not worshiped representatively or by proxy, but directly and individually by every soul of man, who must come as his own priest, or priest for himself, and offer his sacrifice; offer himself to our Great High Priest, the Lamb of God, who taketh away the sin of the world, and who gives this honor to none other, further than to make them the instruments in his

hand in directing men to this all-atoning Lamb and High Priest, who is a merciful and faithful high priest, and able, and ready, and willing to absolve all our sins the very moment we repent and fully trust in his promises, believing that *he* will in nowise cast off any who come to him for salvation.

[V. 14. His head and his hairs were white like wool, as white as snow]—Here are two emblems used: white wool is the emblem of wisdom; with him are treasured up all the treasures of wisdom and knowledge. White wool is also the emblem of eternity; he is the same in all his attributes, yesterday, to-day, and forever. Snow is the emblem of perfect purity: pure in all the purposes of his priesthood; pure in all his teachings; and pure and true in all the promises of his word. Therefore, he is perfectly pure; infinitely wise, and eternally the same in his government of the universe. This whiteness about the head was certainly occasioned by the out-beaming rays of light, manifesting itself from the embodied Deity, as at the time of his transfiguration in the holy Mount, when his clothes were whiter than any fuller on earth could whiten them, and his face did shine as the sun.

[His eyes were as a flame of fire]—The eye is the emblem of watchfulness and vigilance; but, being like fire, is an emblem used to denote the all-pervading nature of the divine knowledge. Fire pervades all things; so does the divine knowledge. All things lie open before him. Nothing can escape his notice. How shall we escape, then, if we refuse him and neglect his great salvation. Jesus Christ is represented in this book under three titles: 1. The High Priest, passed into the heavens for us. 2. The True Witness or Prophet, to teach us by his word and spirit. 3. He is the King of kings, and of his dominion there is no end.

[V. 15. His feet like unto fine brass]—In figurative language, the feet represent the foundation; and they, being like fine brass, indicate the stability of his government and the permanence of his kingdom. Fine brass, mentioned in the Old Testament, was more precious or valuable than gold, and was considered the most durable of all metallic substances. But the process of compounding it is now numbered among the lost arts; therefore, the value and durability of this metal are just emblems of the value and durability of his kingdom, which is everlasting, and of his dominion which shall have no end. The melting of copper with its compounds, to make brass, gives a glowing flame, the most intensely vivid that can be imagined. His feet of fine brass, "as if they burned in a furnace of brass," is a figure of speech, the propriety and accuracy of

which, none could doubt, and every one must feel, who has ever viewed such a furnace.

[His voice as the sound of many waters]—The voice is the emblem of authority, and waters of purity and comfort. There was a power, purity, comfort, and resistless energy in his *voice*, like the noise of convergent waters from half a continent, pouring over a mighty cataract, which none could resist or turn from its course in its tremendous thunderings and onward way: so of the voice or word of him who taketh up the isles as pebbles, and holdeth the waters of the seas in the hollow of his hand; it shall not be stopped in its course; it shall accomplish that which he pleases; it shall be his instrument, as the rain and the snow from heaven, to purify and refresh mankind; and it shall prosper in the thing whereunto he shall send it; it shall give moral strength, health, and comfort to the nations, and none can stop it in its onward course. His voice or word is as the river of life, healthful, refreshing, cleansing, comforting; therefore, the sound of his voice or word is as the river, the streams whereof make glad the city of God.

[V. 16. In his right hand seven stars]—The seven stars are said to be the seven angels, messengers, or ministers of the seven churches. But as seven is the number of perfection, it is an emblem of the whole ministry of the Church throughout all ages. And whoever hears a faithful minister, hears Christ, and whoever despises a faithful minister, despises Christ and his counsels of grace. They are all stars borrowing their light from the Sun of Righteousness. They can do nothing without him to enlighten, direct, and sustain them. Therefore, they are held in his right hand; which shows that they are under his special Providence and powerful protection, according to his promise. Lo: I am with you always, even unto the end of the world.

[Out of his mouth went a sharp two-edged sword]—The sharp sword, with two edges, is an emblem of the strict justice, in the administration of the Divine government. It also represents the word of God, which is called the sword of the Spirit, the instrument, or means used by the Holy Ghost, in the awakening, converting, and saving sinners, according to the gospel system. And hence it is contained in the Scriptures "The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." And especially is it so, when in the hand of the Spirit, and used for the destruction of sin.

[And his countenance was as the sun, shining in his strength]—This is the emblem of all blessings, and is analogous to that expression of the Psalmist, speaking in his simple, yet beautiful

style, "The Lord God is a sun, and a shield: he will give grace and glory: and no good thing will he withhold from them who walk uprightly." As the sun shines in the morning, and more and unto the perfect day; so the Gentiles are to come to Christ, and the kingdoms of the world to the brightness of his rising. His face was as the sun in the brightest summer day, when there are no clouds to obscure his splendor. We have the promise that we shall see light in his light; that is, we shall enjoy the light of his countenance. Therefore, "Let them that love him be as the *sun*, when he goeth forth in his might."

[V. 17. I fell at his feet as dead]—So overwhelming was the sight of such glorious majesty, that it was more than the apostle could bear, and he fell down, insensible to all surrounding objects, as men have seen and known of hundreds in these last days. It is my own experience, and I must say with St. John, I have known those who fell at his feet as dead! But the right hand, and the cheering voice of him who is the resurrection and the life, gave him power and comfort for the work which he was to perform. But some are ready to say of all such powerful influences, which a sense of our unworthiness, and the manifestation of the Divine presence produces over the mind and body, that it is "animal excitement." "It is mere human excitement." Our physical system is influenced by the power of the Holy Ghost, at the time of our conversion and sanctification; and at all times when the Spirit of Glory and God dwells specially in us, or manifests himself to us in any unusual manner. Away with this doctrine, that all such influence is mere animal excitement, the result of a heated imagination; or the offspring of a very weak mind. What will such do with Paul, Daniel, and John?

[V. 18. I am he that liveth, and was dead, and behold! I am alive forever more. Amen.]—I am the fountain of life: yet I died for man, and by the grace of the Father, I tasted death for every man. And having arisen from the dead, I shall die no more; for death hath no more dominion over me. Therefore I am alive forever more. Amen. It ought to be so. It will be so; and it shall be so; for I have the keys of death and the grave; so that I can destroy the living and raise the dead; therefore I am the resurrection and the life. The key is the emblem of power and authority, and denotes the power of Christ over life, death, and hell; for all power in heaven and earth is his; for he is the Almighty.

[V. 19. Write the things which thou hast seen]—So that it may be kept as indisputable documentary evidence, to which nothing is to be

added, and from which nothing is to be taken. The time will come, when all these things will be of general and special use to the Church; and so much the more, as men of corrupt minds will come in among you, and teach the traditions of men, as more binding than the commandments of God. And by their tradition, they will turn men away from the simplicity of the Gospel, and corrupt, if possible, the doctrines, which declare the duties and practices of all who are called Christians. Therefore have these things carefully recorded, and I will see to it, that they shall be preserved, so that if men do not teach according to the written *testimony*, it is because there is no light nor truth in them.

[V. 20. The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks]—Here follows the explanation of these; and it is worthy of our notice, that, as mysterious or allegorical as this book is, that on close observation we shall find that all the symbols, emblems, parables, or allegorical relations and representations, have their foundation in something real in life, or nature, or fact, or custom, or general opinion, and from which a grand and sublime moral is drawn, for the instruction of mankind. We will close our annotations on this chapter with a few practical remarks in regard to the principles or doctrines expressed or implied in it.

1. We have the existence of God, his eternity, his royal and sacerdotal sovereignty, his almighty power, his immutability, the trinity in unity: in a word, the indescribable and incomprehensible perfections of God; the atonement and salvation of man by the blood of Jesus Christ. The resurrection and eternal life exemplified in Jesus Christ the first begotten, the first born, and the first fruits, our head and representative in heaven. The promise of the constant comfort, light, power, and fellowship of the Holy Ghost to be with the Church forevermore, to enlighten, direct, and sustain all her members, individually and collectively. The doctrine of the resurrection, both of the just and the unjust, of a general judgment, and everlasting rewards of the righteous, and eternal punishment of the finally impenitent.

2. But to be more particular on the closing verse, the seven stars may allude to the seals of different officers of royal governments, each of whom had his own peculiar seal. So in the divine government, every man has his own peculiar office and work, which should bear his own peculiar seal or impress. Every man should be himself, do his own work, maintain his own individuality, as the stars, and yet keep the unity of the Spirit, and, like the stars, though differing in glory, we shall be like them, enlightened, directed, and sustained in all our course by the right hand

of power, and make a glorious, heavenly system. The stars are to shine in the dark; so we are to shine in the darkness of this world, in the midst of a crooked and perverse generation, wherein we shine as lights. Stars are continually traveling on over the world; so Christians, and especially ministers, are to go over all the world, to cause the light of the Gospel to shine among all men: for ye are the light of the world; go forth as children of the light.

3. The churches are represented under the similitude of lamps or candlesticks. The lamp or candlestick is not light in itself; so of the Church, individually or collectively. The lamp must *receive* the *oil*, and the *wick*, and the *fire*; for it is merely an instrument for this purpose; and then it must be kept in a condition and position to give or reflect that which it has first received; so no individual Christian, or church, has, in itself, either the oil of divine grace, the wick of divine truth, or the fire of divine light, love and glory. The individual Christian, (for it is these which compose the Church,) must receive all directly from Christ the Head, else they can dispense neither light nor life to others, or enjoy these themselves.

4. The ministers of the Gospel are as signets or seals set in rings, and worn upon the right hand of Jesus Christ. He uses them to *stamp* his *Truth*, to accredit his word, and give currency to his royal proclamation in the Gospel. But as a seal can do nothing of itself, unless applied or used by a wise power to direct it; so the ministers of Christ can do no good, seal no *truth*, impress the image of Christ on no soul, unless the Sovereign Owner, by the Holy Ghost, condescend to use them for this purpose.

5. In vain does any Church pretend to be *the Church of Christ*, if it reflect no light; that is, if souls are not spiritually illuminated, quickened into life, converted from their sins, bearing the impress, and reflecting the image of Christ. If Jesus is in the Church, its light will shine from him, clearly, directly, and powerfully; and will be reflected in like manner from all its true members, and sinners will be converted unto him; and the members of that Church will be children of the light, and walk as children of the light and of the day, and there will be no occasion of stumbling in them.

6. Finally, how careful should the ministers of Christ be to proclaim or teach nothing as truth but what is according to the *written law and testimony*, which comes with the divine impress of their Master. They should take heed to themselves, as well as to the doctrines they teach, and the flock which they feed, lest, after having preached to others, they make shipwreck of the

faith, and should *be castaways*; lest God should say unto them as he said to Coniah—"As I live, saith the Lord, though Coniah, the son of Jehonah, *were the signet* upon my right hand, yet would I pluck thee thence." On the other hand, if they be faithful, their labor in the Lord shall not be in vain; *and they shall be saved*. He that toucheth them, saith the Lord, toucheth the apple of mine eye; I will reprove kings for their sakes,

and none shall be able to pluck them out of my hand. They are angels and ambassadors from the court of Heaven; their persons are sacred; they are the messengers of the Churches, and the glory of Christ; and should they lose their lives for his sake, it will be only a release from service the sooner to depart and be with Christ, in the glorious mansions he has gone to prepare in the city of the New Jerusalem!

REVELATION.

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1. Ephesus, 8. Smyrna, 12. Pergamos, 18. Thyatira: and what is commended, or found wanting in them.

1. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not; and hast found them liars:

3. And thou hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4. Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9. I know thy works, and tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10. Fear none of those things which thou shalt suffer: behold the devil shall cast *some* of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12. And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges.

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(V. 2.) For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.—Ps. i: 6.

But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold. My foot hath held his steps: his way have I kept, and not declined. Neither have I gone back from the commandments of his lips; I have esteemed the words of his mouth more than my necessary *food*.—Job, xxiii: 10–12.

Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of anti-christ, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.—1 John, iv: 1–6.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. And they shall pass through it hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall* be driven to darkness.—Isa. viii: 19–22.

For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose

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end shall be according to their works.—2 Cor. xi: 13-15.

(V. 3.) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.—Gal. vi: 7-10.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of *our* faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.—Heb. xii: 1-3.

(V. 4.) The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD. Therefore thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither *is there any* end of their treasures;

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their land is also full of horses, neither *is there any* end of their chariots. Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth himself: therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.—Isa. ii: 1-10.

(V. 5.) When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—Matt. xxi: 40-43.

(V. 7.) And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads. The name of the first *is* Pison; that *is* it which compasseth the whole land of Havilah, where *there is* gold; And the gold of that land *is* good: there *is* bdellium and the onyx-stone. And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia. And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates. And the LORD God took the man, and put him into the garden of Eden, to dress it, and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.—Gen. ii: 8-17.

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This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.—John vi: 50–57.

Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. . . . This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. . . . *What* and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.—John vi.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings *are* faithful and true; and the Lord God of the holy

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prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city—Rev. xxii: 1–14.

(V. 9.) And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.—Acts xiv: 19–22.

But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.—2 Tim. iii: 10–12.

For ye have not received the spirit of bondage again to fear; but ye have received the

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Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed in us.—Rom. viii: 15–18.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: Which some professing, have erred concerning the faith. Grace *be* with thee. Amen. 1 Tim. vi: 17–21.

For he is not a Jew, which is one outwardly; neither *is that* circumcision which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.—Rom. ii: 28–29.

Circumcise therefore the foreskin of your heart, and be no more stiff-necked. For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.—Deut. x: 16–18.

(V. 10.) Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

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For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come. The disciple is not above *his* master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.—Matt. x: 16–28.

My brethren, count it all joy when ye fall into divers temptations; Knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. . . . Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—Jas. i: 2–12.

(V. 11.) Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto

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13. I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth *it*.

18. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19. I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first:

20. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21. And I gave her space to repent of her fornication, and she repented not.

22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23. And I will kill her children with death; and all the churches shall know that I am he which searches the reins and hearts: and I will give unto every one of you according to your works.

24. But unto you I say, and unto the rest in Thyatira, As many as have this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden:

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thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.—Matt. xxv: 41-46.

(V. 13.) Consider what I say: and the Lord give thee understanding in all things. Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel: Wherein I suffer trouble, as an evildoer, *even* unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*: If we suffer, we shall also reign with *him*: If we deny him, he also will deny us: If we believe not, *yet* he abideth faithful; he cannot deny himself.—2 Tim. ii: 7-13.

(V. 14.) And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.—Num. xxxi: 15-16.

And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor; and the anger of the LORD was kindled against Israel. And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.—Num. xxv: 1-4.

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid. What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication

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sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—1 Cor. vi: 15–20.

(V. 16.) And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.—Isa. ii: 1–5.

What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall choose: His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the LORD *is* with them that fear him; and he will show them his covenant.—Psa. xxv: 12–14.

Jesus answered them, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.—John vii: 16–17.

(V. 17.) Thus saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed. Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, the LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant; Even unto

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them will I give in my house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.—Isa. lvi: 1–5.

Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name: That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.—Isa. lxxv: 13–16.

But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.—1 Cor. ii: 9–13.

(V. 20.) Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God: Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do make sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice: and thou take of their daughters unto thy sons, and their

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daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Thou shalt make thee no molten gods.—Ex. xxxiv: 12-17.

And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.—1 Kings, xvi: 30-33.

(V. 21.) Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day, three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.—1 Cor. x: 6-11.

(V. 22.) Behold, therefore, I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, as women that break wedlock, and shed blood, are judged: and I will give thee blood in fury and jealousy.—Ezek. xvi: 37-38.

And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.—Ezek. xxiii: 29.

Knowing this first, that there shall come in

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the last days scoffers, walking after their own lusts. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.—2 Pet. iii: 3-9.

But we are sure that the judgment of God is according to truth, against them which commit such things. And thinkest thou this, O man, that judgest them which do such things and doest the same, that thou shalt escape the judgment of God? Or despiseth thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them, who, by patient continuance in well-doing, seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.—Rom. ii: 2-11.

(V. 23.) And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose,

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25. But that which ye have *already*, hold fast till I come.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. (And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:) even as I received of my Father.

28. And I will give him the morning-star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

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and went unto Nineveh, according to the word of the LORD. (Now Nineveh was an exceeding great city, of three days' journey.) And Jonah began to enter into the city a day's journey; and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. And he caused *it* to be proclaimed and published through Nineveh, (by the decree of the king and his nobles,) saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands. Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he said that he would do unto them; and he did *it* not.—Jonah, iii: 1–10.

And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men *that are* settled on their lees; that say in their heart, The LORD will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit

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them; and they shall plant vineyards, but not drink the wine thereof. The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly. That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.—Zeph. i: 12–15.

And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.—1 Chron. xxviii: 9.

Then hear thou from heaven thy dwelling-place, and forgive, and render every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men;) That they may fear thee, to walk in thy ways so long as they live in the land which thou gavest unto our fathers.—2 Chron. vi: 30–31.

Now therefore, our God, we thank thee, and praise thy glorious name. But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee. For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding. O LORD our God, all this store that we have prepared, to build thee a house for thy holy name, *cometh* of thy hand, and *is* all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.—1 Chron. xxiv: 13–17.

I the LORD search the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings. As the partridge sitteth *on eggs*, and hatcheth *them* not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.—Jer. xvii: 10–11.

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(V. 24.) Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.—1 John, v: 1-8.

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—Rom. v: 2.

(V. 25.) Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: And wrote *letters* by them after this manner, The apostles and elders, and brethren, *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul; Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from

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things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.—Acts xv: 22-29.

(V. 26.) My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment.—Jas. ii: 1-2.

What *doth* it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar. Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also.—Jas. ii: 14-26.

And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the LORD; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed *is* before

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him. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.—1 Sam. xvi: 4-7.

Moreover, I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. Now therefore, in the sight of all Israel, the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God, that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.—1 Chron. xxviii: 7-8.

(V. 27.) Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take council together, against the LORD, and against his Anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

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Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed are they that put their trust in him.—Ps. ii: 1-12.

(V. 28.) Then the LORD answered Job out of the whirlwind, and said, Who *is* this that darkeneth council by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof, When the morning-stars sang together, and all the sons of God shouted for joy? Or *who* shut up the sea with doors, when it brake forth *as if* it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling-band for it. And brake up for it my decreed *place*, and set bars and doors, And said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; *and* caused the day-spring to know his place; That it might take hold of the ends of the earth, that the wicked might be shaken out of it?—Job, xxxviii: 1-13.

ANNOTATIONS.

CHAPTER II.

The Epistle to the Church at Ephesus.

[V. 1. Unto the angel of the church of Ephesus]—Almost every thing mentioned in this book is represented as being performed by angels, whether it be the destruction of Satan's power, or the establishment of Immanuel's kingdom. The special agency of angels and demons was incorporated into the Jewish popular creed, and every thing in their peculiar dispensation, as well as of the whole mundane system, is represented in the sacred writings as being performed, or effected through the invisible power of such existences. Even our Lord Jesus Christ himself represents angels as the secondary cause of the overthrow of whatever is wrong, and the establishment of whatever is right, throughout his everlasting dominions. By *angel*, in this passage, we are to understand the messenger, agent, or person called and sent of God, to preside over this Church; and to him the *Epistle* is directed, not to delineate his own character, but the character and conduct of the Church under his superintendence. This angel or messenger of the Church at Ephesus, we are informed in ecclesiastical history, was Timothy, the bishop at this time; and the same to whom St. Paul addressed two of his Epistles, the more fully to instruct his son, as he calls him, in the doctrines and practices of the Church of God. In these Epistles, Christ addresses himself to the seven churches in Asia, and through them to the Church in all nations, times, and conditions, under the authority of his *seven attributes*, which are called the "*Seven Spirits of God*." He accuses them of *seven sins*, and announces seven exceedingly great and precious promises to all who repent and overcome their sins, and continue faithful until death. He addresses the Church at Ephesus under the attribute of universal sovereignty.—Holding universal dominion among the stars of light, and walking familiarly, as with Adam in Eden, amidst the seven golden candlesticks, upholding, directing, and enlightening all by the word of his power. He accuses some of the members of this Church with the sin of apostasy:—how like Adam have been all his children, to think of hiding themselves and escaping the notice of such a sovereign! But to all who repent and overcome their sins, he promises to restore them, not merely to an earthly paradise, but to the paradise of God.

"Will you go to that land, where your friends wait to greet you?"

There's a beautiful band joined with us to entreat you;
They are waiting above, waiting happy to hail you;
In those regions of love where no ill can assail you."

[Write]—Let it be written in letters of living light, that Jesus Christ is the supreme head, the universal bishop, and chief shepherd of all the Churches or congregations of his people throughout the whole world!

[V. 2. I know thy works]—It is clearly intimated to us, and is worthy of our attention, that our heavenly *Master* is more intent to let us know that he is looking to the good we do rather than the evil; and from this we may learn a lesson, that, if we would reform such as have foully fallen, or are not making such advancement in the heavenly journey as they ought, imitate the *Master*, and point out whatever good remains, and encourage them to renew the heavenly race.

"The fallen or back-sliding, who have any tenderness of conscience left, are easily discouraged, and are apt to think there is no seed left from which any harvest can be reasonably expected. Let them be told that there is a seed of godliness remaining, and that it requires only watching and strengthening the things which *remain*, by prompt application to God in the name of Christ, in order to bring them back to the full enjoyment of all they have lost, and to experience that they are fully renewed in the spirit of their mind. Ministers continually harping on, '*Ye are dead, ye are dead! there is little or no Christianity among you!*' are a contagion in a church, and spread desolation and death wherever they go. Is it not easy to say in such cases, ye have lost ground; but ye have not lost *all* your ground; ye might have been much farther advanced; but through mercy ye are still in the way. The Spirit of God is grieved with you; but it is evident he has not forsaken you. Ye have not walked in the light as ye should, but your candlestick is not removed, and your light still shines. Ye have not *much* zeal, but ye have a *little*. God still strives with you, still loves you, still waits to be gracious to you; take courage, set out after him; come to Christ just as you are—believe, love, obey, and you shall soon find days more blessed than you have ever yet experienced." And thus it is we, as ministers of the Gospel, obey the divine injunction, "Comfort ye, comfort ye my people."

[Thy labor]—Toil of body and anxiety of mind, to advance my kingdom; and I will not forget thy labor of love, but ye shall receive your reward at my appearing and kingdom.

[Thy patience]—It implies knowledge, wisdom, faith, hope, and love—in a word, all the cardinal virtues. “To patient faith the prize is sure, and all that to the end endure the cross, shall wear the crown of eternal life.”

[And how thou canst not bear them which are evil]—Possessed of a perverse temper or conduct, by which the peace and good order of society is molested, and the cause of Christ reproached.

[Thou hast tried them which say they are apostles]—All the writings of the New Testament, if we except the Epistle of St. Jude, were written by seven apostles: Matthew, Mark, Luke, John, Peter, and James; and Paul, as one “born out of due time.” But all these had seen Christ, and were called and *sent forth*, as the word means, by Christ personally; and no other persons, but those sent out by Christ, have the honor of an apostle; nor are the writings of any, however eminent, ever been received by true Christians, or quoted as infallible on the subject of Christian doctrines or duties. It is easy to perceive into what confusion and ruinous errors the opposite theory and practice must necessarily involve those who admit the teachings of every eminent man as of apostolical authority.

[V. 3. And hast borne and hast patience]—The reproach of those false apostles, deceitful workers, who brought anguish of heart upon all the true friends of Christ by their false doctrines and practices. These things tried the patience of those good Christians from day to day, and like Lot, their righteous souls were vexed from day to day with the filthy conduct of those who claimed to be apostles. But God comforts his people with the assurance, that none of the good they have done, or evil they have suffered for his sake, shall ever be forgotten.

[And for my name's sake hast labored]—To try to reclaim those apostates, and recover them out of the snare of the devil, by whom they were constantly led captive. It is for the honor of the government and kingdom, that every *loyal subject* of Prince Immanuel labors; and all such servants shall find, that, according to their day, so shall their strength be; they shall walk in his ways and not be weary; they shall run and not faint.

[V. 4. Thou hast left thy first love]—This is what the Bridegroom complains of when speaking to the members of this Church, the Bride, because they did not retain that ardent affection for the kingdom of heaven as in the days of their espousals, when they were first brought to a knowledge of the truth, and justified by faith in Christ, and

received into his banqueting house, where his banner over them was love.

[V. 5. Remember, therefore, from whence thou art fallen]—Call to mind the former days, where-in ye had so great a conflict for my name's sake, and endured so great a fight of affliction with those who were the enemies of my kingdom. You were then my ardent friends! You loved me with a pure love, fervently! You were willing to endure hardness, as good soldiers, for my sake! Consider the happiness, love, peace, and joy you possessed when you received the evidence of the remission of your sins: your willingness to give up yourselves entirely to my service, your cheerful self-denial, your fervor in private prayer, your disregard of worldly glory, your detachment from the world, your tenderness of conscience, and your heavenly-mindedness. O, remember all these, and consider if it is with thee, as in former days: if not, thou hast left thy first love, and art *fallen* from thy former steadfastness. O, *remember what a loss thou hast sustained*; for so the term in the original is frequently rendered by the best Greek writers.

[Repent, and do thy first works]—You have reason to be deeply humbled before God, the giver of every good and perfect gift, for being so careless in guarding the heavenly treasure which is contained in earthen vessels, that the excellency of the power may be of God and not of us! But do not be discouraged: draw nigh to God again, and he will draw nigh to thee. This is the way thou didst thy first works of faith, hope, and love. Again ask, and thou shalt again receive of the riches of his grace. Seek diligently, by watching, and praying, and walking blameless in all the ordinances and commandments of God's House. Knock earnestly, and the door of mercy will again be opened to thee, and the Bridegroom will again receive thee into his banqueting house, and his banner over thee shall be love; and thou shalt again have the evidence of thy acceptance, through Christ the Beloved.

[Or else I will come unto thee quickly]—And my displeasure against thee shall be known, if through the hardness and impenitence of thy heart, thou still goest on to heap up wrath against the day of wrath, when my anger shall be revealed from heaven against all ungodliness and unrighteousness of men, who hold the *truth in unrighteousness*.

[And remove thy candlestick out of his place]—Each member of the Church is a candlestick, to receive the candle of the Lord, the light of his holy Spirit, and it is the duty of each one so to live, as to keep himself in position, and condition, that he may let his light so shine that others may see his good works, his exemplary conduct, that

they may also glorify God. But if any refuse to obey the divine mandate, they shall be destroyed suddenly, and that without remedy, as a candle is instantly extinguished, and shall be driven into outer darkness, where there is weeping, and wailing, and endless sorrow. Reader, if thou hast fallen, repent—the voice of mercy calls—repent.

[V. 6. But this thou hast, that thou hatest the deeds of the Nicolaitans]—It is as much to the credit of every friend of Christ to hate that which is evil, as to love that which is good. The deeds of the Nicolaitans, an early sect of heretics, the disciples of one Nicolas, who taught a community of wives, and that adultery, and fornication, and eating things strangled, or offered to idols, were not only very trivial affairs, but were even lawful! And they added blasphemy to their impiety, by imputing to God the cause of their wickedness, and making *him* the *author* of all their impurities. Mormonism is but a revival of the doctrine and the deeds, in many respects, of the Nicolaitans.

[V. 7. He that hath a ear]—God never requires more of man than he gives ability to perform. If he asks him to hear, he first gives him the ability, then requires that man use that ability, and thus co-operate with his *Maker*, by using the means his grace has freely given. Let every soul of man, then, attend to what the Spirit says to the Churches. And if any have but *one ear*, one talent, let him be the more attentive, lest he let the wholesome instructions of this and the following Epistles escape his notice; for these contain the great sum of Gospel doctrine and duty, and are the last letters we have ever received from our long absent friend and elder brother. Let us heed them, so that we may be accounted worthy to enter the paradise of God, and eat the immortalizing fruits of the tree of life, and live forever.

The Epistle to the Church at Smyrna.

[V. 8. Unto the angel of the Church in Smyrna write]—The angel or minister of this Church is supposed to have been the devoted Polycarp, who suffered martyrdom for the cause of his heavenly *Master*. These things are written not merely for the sake of the Smyrnian Church, but for our sakes also, that we may take heed unto our ways, according to the *written word*.

[These things sayeth the First and the Last]—Christ addresses this Church under the attribute of his *eternity of being*; accuses them of the sin of insincerity; and gives promises to all who repent of their sins, and live faithful to the end, that they shall be fellow-heirs with him, and have eternal dominion over death.

[Which was dead]—For the redemption of the world; for by the grace of God, *he tasted death*

for *every man*, so that whosoever believeth upon him shall not perish, but have eternal life.

[And is alive]—As our High Priest to atone for us; our unerring Prophet to teach us by his word and spirit; and our King to rule us; whose kingdom is an everlasting kingdom, and his dominion shall have no end.

[I know thy works, and tribulation, and poverty]—As he had written to the Ephesian Church, assuring them that he had observed all their *works* of love for his sake; all the *tribulation*, heart-felt sorrow which they had endured, and all the *poverty* they had suffered in times of persecution, by confiscation of their worldly substance, for no other cause than their attachment to the Gospel. So he assures the Smyrnian Church that their *works, sorrows, and sufferings* are not forgotten before God; but in the time of the restitution of all things they shall be richly rewarded. Therefore, thou art rich in prospect, though poor at present; for thou art rich in faith and good works, and an heir of my heavenly kingdom.

[The blasphemy of them which say they are Jews]—These persons spoke contemptuously of Christ and his holy, self-denying religion, and declared the superiority of their system of worship to that of Christianity, which was everywhere spoken against, by Jews as well as pagans; but these had no genuine religion, and therefore, they served Satan rather than God; having merely a form of godliness or religious worship, and rested in forms, modes, and ceremonies, while they denied the power of the Holy Spirit to renew and purify the heart and conscience of the penitent believer in the Lord Jesus Christ. They applied the sacred name of religion to their ceremonial formality, and were therefore guilty of blasphemy and falsehood, and justly deserved the appellation, (as do all others who hold similar views)—“the synagogue of Satan”—the synagogue of deception and destruction. From such we are enjoined to turn away, as from some loathsome, hateful, ruinous thing; lest we be partakers of their evil deeds and doctrines, and suffer in their final overthrow; for God shall overthrow them, as he did Sodom.

[V. 10. Fear none of those things which thou shalt suffer]—Fear not them that kill the body, and have no more that they can do, as they have no power over the soul; but I will forewarn you whom you shall fear. Fear him who has all power in heaven, and earth, and hell, and over both soul and body, and can cast both into everlasting torment. The foregoing exhortation is supposed by some to have been addressed especially to the angel, or minister in charge of this church, as well as to the members in a general sense.

The history of the Church informs us that the pious Polycarp was bishop of this Church. He suffered much for the cause of Christ, and was at last burnt alive, at Smyrna, about A. D. 166. For a more complete account of his martyrdom, the reader is referred to Fox's Book of Martyrs. We are there informed that the Jews were particularly active in procuring his martyrdom, and brought the fire, and fetters, and faggots by which he was consumed to ashes. Such persons, whether Jews, Pagans, Papists, or so-called Protestants, must indeed have been of the synagogue of Satan, and all who now possess a similar spirit, are the servants of Satan.

[Behold, the devil shall cast some of you into prison that you may be tried]—The devil is still the grand adversary of all good; he is the *prince* of the power of the air, the prince of all wrong political powers or rulers, and has actuated them, and still actuates them to do evil. He rules in the hearts of all the children of disobedience. Air means all people; hence he is the prince of the political powers of the air. All political governments are an invasion of divine right, or prerogative, and originated through the instigation of Satan, in the rebellion against the divine government, at Babel or Babylon, and hence such power is called Babylon, and must finally be overthrown to give place to the reign of Righteousness, or the Millennial kingdom.

[And ye shall have tribulation ten days]—The *ten days* here may be considered prophetic days, each day equal to a year; and may signify ten years of persecution in which they should be called to endure tribulation, heart-felt *sorrow* of mind and *affliction* of body. It may also mean the frequency of the persecutions which were to come upon them, as Jacob, Job, and others use the term *ten times*, to denote frequency.

I am inclined to think that, as no prophecy is of private or limited interpretation, that this has a much wider range and application. We shall see in the progress of this work, in our investigations, that a prophetic *time*, which is a year of years, or three hundred and sixty years, is called a *day*; or, three times and a half are called *three days and a half*, which is equal to 1260 years. So in this passage, I think a *day* means, at least, a *half time*, or 180 years; then ten days would equal 10 times 180 or 1800 years of *tribulation* to be *endured* by the *Church in general*. Now, if we add the 100 years of the Christian era already past to 1800, we have the year A. D. 1900. By the time this period arrives, I apprehend the Church will have no more *tribulation* from her *heartless enemy*, the *man of sin*.

[Be thou faithful unto death, and I will give

thee a crown of life]—Be faithful in adhering to all the doctrines, and practicing the duties of the Gospel unto death, and, although thou art called to suffer as a martyr, I will give thee eternal life, and an unfading crown of glory. It is related of the pious Polycarp, that when brought before the court, and commanded to abjure and blaspheme Christ, he solemnly answered: "Eighty and six years have I served *him*, and he never did me wrong: how, then, can I blaspheme my king, who hath saved me?" He was then condemned to the flames, and tortured, not accepting deliverance, that he might obtain a better resurrection than those who deny their Lord and Master: for those who suffer with him here shall also reign with him, being accounted worthy of a part in the first resurrection, and on all such the second death shall have no power.

[V. 11. He that overcometh shall not be hurt of the second death]—The first death separates a man from all the happiness, privileges, and immunities of this life. But the second death separates all who have to endure it, from all the happy companions, glorious privileges, and eternal immunities of endless life in the world to come. But he that by the grace of God overcomes his sins, and brings all his members into captivity and obedience unto the law of Christ, shall not be hurt by such a death, or separation from God and his glorious and eternal kingdom.

The Epistle to the Church at Pergamos.

[V. 12. To the angel of the Church in Pergamos write]—This Church is addressed by our Lord, under the *attribute* of *omnipotence*, accused of the sin of *covetousness*; and promise is given to all who *repent* and overcome their *sins*, that they shall have the hidden manna, emblem of eternal riches.

[These things, saith he, which hath the sharp sword with two edges]—"The sword of the spirit, which is the word of God, cuts every way: It convinces of sin and of righteousness, and of judgment; pierces between the joints and marrow, divides between the soul and spirit, dissects the whole mind, and exhibits a regular anatomy of the soul! It not only reproves and exposes sin, but it slays the ungodly, pointing out and determining the punishment they shall endure. Jesus has the sword with two edges, emblem of all power and authority in this life, and the life to come, because he is the Saviour of sinners, and the judge of the quick and the dead."—*Dr. A. Clarke*.

[V. 13. I know thy works, and where thou dwellest]—All things are open before him with whom we have to do—our works, and ways, and habitations; for known unto God are all his works

in all places of his dominion. I know how difficult it is for thee to live a Christian life amidst such surroundings; for here is Satan's seat of learning; for the Pergamenian library contained over 200,000 volumes of satanic literature. Here king Satan had his throne and dwelling-place, and here he reigns and is universally obeyed; for the people have become so familiar with the devices and doctrines of the devil, that it becomes fashionable to serve Satan! It was a maxim among the Jews, that where the *law of God was not studied*, there Satan dwelt, but was compelled to leave the place where a synagogue, or academy, was established. Although this may be merely a tradition, yet there is a great *truth* underlaying the thought: for it is the experience of mankind, that where the law of God is most heeded, the people are the most happy; and where it is the least studied, they are the most miserable.

[Thou holdest fast my name]—However unfashionable or unpopular my name or government is among the citizens of Pergamos, you have chosen to live according to its self-denying doctrines, and have not been ashamed amidst its vain philosophy, wealth, and worldliness to confess publicly, as did *Antipas*, my faithful martyr, that you are resolved to *live* and *die* CHRISTIANS.

[And hast not denied my faith]—You have not neglected or rejected the doctrines, duties, precepts, promises, and prophecies contained in the *writings* of my prophets and apostles, which contain the system of my faith, the faith once delivered to the saints, holy men who wrote as they were moved by the Holy Ghost, that all men might know and do the will of God on earth, as angels do in heaven. Christ is the author of the system of faith set forth in the holy Scriptures, as well as the author of the power to believe and obey it.

[Antipas was my faithful martyr]—Here is the most indubitable evidence that Antipas was faithful unto death; and he is hereby held up to this Church, who were well and personally acquainted with him, as an example which they should imitate, as he was tempted in all points as they were, and had to contend with the same besetments. There is a work extant, entitled *The Acts of Antipas*, which informs us that he was bishop of Pergamos, and that he suffered martyrdom, by being inclosed and burned to death in a brazen bull! However this may be, kind reader, like Antipas, we must be faithful to our heavenly Master, whether called to pass through flood or fire! The doctrine of Balaam, that whoredom and idolatry were very innocent things, and were matters of indifference, was very much like the doctrine of the Nicolaitans. (See notes on verse 6, and the 14th paragraph of collateral Scriptures, answering to the 14th verse

of this chapter.) Any of you who are guilty of such practices, repent, or I will come unto thee suddenly, as the flashing fire from the tempest-driven cloud, and will fight against thee with the sword of my mouth!

[V. 17. To him that overcometh will I give to eat of the hidden manna]—This is as if Christ had said, "It has been a constant tradition of the Jews that the ark of the covenant, the two tables of stone, Aaron's rod which budded, the holy anointing oil, and the pot of *manna*, were all *hidden* by King Josiah, when Jerusalem was taken by the Chaldeans; and that these shall all be restored in the days of the *Messiah*! But I am the true *Messiah*, the anointed of God, the Saviour of the world: therefore, whosoever heareth and heedeth what the Spirit saith to the Churches, shall enjoy all the riches, and power, and wisdom, and blessing in their highest perfection which were foreshadowed by these sacred symbols!"

[I will give him a white stone]—The heart of the unregenerate is represented as corrupt, deceitful, stony, foolish, and dark or black; but he that comes to Christ, shall have his old, hard, and dark heart taken away; or, in other words, renewed. So in the language of David, God, for Christ's sake, shall "create in him a clean heart, and renew within him a right spirit." It shall no longer be a *black stone*, but a *white stone*—emblem of a pure, wise, and happy heart.

[And in the stone a new name written]—The term name is often used for law or government; while the children of wrath, and servants of sin, the law of sin is written, or contained in the heart. But when the heart is renewed, a new name or law is written on the heart, not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. Now, the Lord is that Spirit, which does this work, and gives us pardon, and peace, and joy in the Holy Ghost, which is a witness to us of our adoption and acceptance; for the Spirit itself beareth witness with our spirit that we are the children of God.

The Epistle to the Church at Thyatira.

[V. 18. These things sayeth the Son of God]—Who addresses this Church under the *attribute* of *omniscience*; *accuses them* of the *sin of idolatry*; and promises to all who repent, and conquer, and live faithful throughout the present life: "I will give him the morning star"—emblem of heavenly light, purity, peace, and happiness.

[V. 19. I know thy works]—For my sake, in extending a knowledge of the Gospel, and

establishing my kingdom in the world; *and charity or love* for all the brethren in particular, and for poor sinners in general; *and service* for the poor, and fatherless, and afflicted, by helping all, and especially the household of the faithful; *and faith* in all my promises; and you have given evidence of the genuineness of your faith by your works; *and thy patience*, amidst thy labors and works for me and mine; and especially thy patience towards thy enemies; *and thy works* for thy enemies, doing good for evil, feeding such when hungry, giving them to drink when thirsty, and clothing and protecting them when destitute and afflicted.

[And the last to be more than the first]—You have given evidence that you are growing in grace, and abounding more and more in good works; but while you are living pure and praiseworthy, beware, lest by some unguarded duty, you become partaker of other men's sins!

[V. 20. That woman Jezebel]—Whoever this woman was, her character seems to have been like that of ancient Jezebel, the wife of Ahab, for an account of whom see the 20th paragraph of this chapter. Almost all the ancient *versions* read: *Thy wife Jezebel*, and this reading is fully indorsed by Griesbach. The angel, messenger, or minister of this Church was in all probability the husband of this pretended prophetess, teacher, and seducer of God's servants; and good as he was, and he certainly was of an excellent character, yet he was partaker of the sin of others, by being too lenient. He disobeyed the command of Christ, "If thy right hand offend thee, cut it off!" It appears his wife was acting very wickedly, and he did not restrain her; and this is what Christ had *against* him.

'Our dearest joys, and nearest friends,
The partners of our blood,
How they divide our wav'ring minds,
And leave but half for God.'

[V. 21. And I gave her space to repent]—In every dispensation God has given men warning, and space for repentance, before he would bring upon them the impending evil. We may instance the Antediluvians, the Sodomites, the Ninevites, the Israelites, the Babylonians, and especially Ahab and Jezebel, in the days of the prophet Elijah. (See 1 Kings, xxi.) But under the Christian dispensation, the long-suffering of God is much more abundant; and hence this Jezebel has ample space for repentance.

[V. 22. Behold, I will cast her into a bed]—The bed is the emblem of rest of body and peace of mind, and is the means of physical and mental refreshment, when used according to the requirements of nature and the dictates of common sense. But *a bed* is used in the

Scriptures as a symbol of affliction, tribulation, and anguish of body and mind. (See the 22d paragraph answering to verse 22 of this chapter.) So the Son of God declares to this Jezebel, and all guilty of the like conduct, that his piercing eyes shall discover their wills and affections, and make known their pernicious ways to all the Churches; for I am he which searcheth the reins and hearts, and I will give unto every one of you according to your works; and that which was the place and instrument of your adulterous and idolatrous pleasures shall be the source of your greatest torment; and the children of your adultery, which became the objects of your idolatry, because you love and serve them more than your Creator, I will kill with a painful, lingering death in your beds of guilt, so that your bed shall become *a bed* of affliction, sorrow, and anguish! And, finally, you and yours shall suffer the pains of the second death, unless you repent. How vain it is for mortal man to try to escape the all-discerning knowledge of him who *hath his eyes like unto a flame of fire*, by which every act and object is made manifest, in every time and place, so that all things are open and naked before him with whom we have to do.

[V. 24. But unto you I say, and the rest in Thyatira]—This language is evidently addressed to the angel or minister of Thyatira, and those of the Church who had kept themselves pure from the errors in doctrine, and the sinful practices into which Jezebel and her party had fallen.

[And have not known the depths of Satan, as they speak]—It appears from Church history that this Jezebel and her party were holding the doctrines of the devil, and yet teaching that it was the highest wisdom of heaven. They were evidently a part of that sect called Gnostics (*wise or knowing*.) and they called their doctrines *the depth of God*; intimating that they held the most profound secrets of divine wisdom. Christ who knows what is in man, and needs not that any should instruct him, calls these doctrines the *depths of Satan*; that is to say, they are from beneath, earthly, sensual, devilish, the very opposite of wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. The Gnostics were much divided in sentiment; the more strict rejected the most innocent gratifications of their nature, that the body might not degrade the soul; while their more abandoned brethren considered the soul as entirely unaffected by the actions of the body, and asserted the innocence of complying with every dictate of the senses, and therefore abandoned themselves to every impulse of the passions.—(See Lardner's History of Heretics.)

[I will put upon you none other burden]—A *burden*, in Scriptural language, when used figuratively, signifies a severe calamity, a heavy affliction denounced against a person or people. Example: "The Lord laid this burden on Ahab." (2 Kings, ix: 25.) Isaiah uses the term often, as the "*burden of Moab*," etc. The absolute sense of the text, I understand to be, that it seems good to Christ to lay upon them no greater *burden* than these necessary things: "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves, ye shall do well. Fare ye well." The passage should not have been divided and punctuated as in our translation; but should have retained its proper order and connection. "I will put upon you none other burden but that which ye have; (already received from my apostles, by the Holy Ghost;) hold fast till I come," to reward my servants and punish my enemies: therefore hold fast to the doctrines and duties, precepts and promises of my Gospel, for I will come at the time appointed, and will not tarry; for I am not slack concerning my promise, as some men count that I am; but am long suffering, waiting for you my disciples, to go into all the world, and preach my Gospel to all nations; then will I come and reward every man, accordingly as he may have obeyed or disobeyed my doctrine.

[V. 26. And he that overcometh]—The *world*, with all its vain philosophy and idolatry, and the *flesh*, with all its *covetous* sensuality, *desiring* that which it does not need, or which it can not rightfully possess; and the devil, with all his subtilty in refining upon the Gospel, by so writing fact and fiction, truth and error, as to deceive and destroy the souls of men, by inducing them to disobey God, as he did our first parents.

[And keepeth my works unto the end]—A *man* must show the genuineness of his faith, by the goodness of his works; for they sustain the relation of cause and effect to each other: faith is as invisible as the air; works are as visible as the effects of the air: a genuine faith is the soul of good works, and as the body is dead and useless without the soul, so faith without good works is dead. That is, a faith that does not make a good

and useful Christian of a man, is worth nothing; for by their fruits ye shall know them. *Faith* and *works* are inseparably connected with the perfection of Christian character in our state of moral probation. (See paragraphs 24 and 26.)

[To him will I give power over the nations]—All political power is fast passing into the hands of Christians. Indeed, Christians now hold the balance of political power in the whole world. The time will come when the saints shall possess the kingdom, and possess it forever. The Gospel will prove to be the power of God, containing his own divine system of laws, and will overthrow all other laws and religions, and be everywhere established and implicitly obeyed.

[And he shall rule them with a rod of iron]—Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Righteousness exalts a nation; for the work of righteousness is peace, and the effect of righteousness is quietness and assurance forever. Therefore *he*, the nation, which lives in righteousness, peace, and quietness, shall rule among the nations, as with an iron scepter: he shall have every thing his own way; for Right is finally to rule, and all kingdoms and governments must give place before him; as the vessels of a potter, shall they be broken to pieces, utterly and irrevocably ruined and overthrown; and the Millennial kingdom shall be universally established, even as I received of my Father, power, dominion, and glory.

[V. 28. And I will give him the morning star]—I will give *him*, the nation which fears God, and works righteousness, the glory of the morning star. It is well known that the *sun*, *moon*, and *stars*, are emblems, in prophetic language, of *empires*, *kingdoms*, and *states*. And as the *morning star* is that which immediately precedes the rising of the sun, so the emblem is probably to be understood of an *empire*, which is to be the last and best political government on earth; and shall usher in, and be dissolved in the light of the Millennial kingdom of Christ. True religion is constantly increasing, and its influence being diffused among the nations; and like the sun, is shining more and more unto the perfect day.

REVELATION.

CHAPTER III.

2 *The angel of the church of Sardis is reprov'd, 3 exhorted to repent, and threatened if he do not repent.* 8 *The angel of the church of Philadelphia* 10 *is approved for his diligence and patience.* 15 *The angel of Laodicea rebuked, for being neither hot nor cold,* 19 *and admonished to be more zealous.* 20 *Christ standeth at the door and knocketh.*

1. AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth:

8. I know thy works: Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

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(V. 1.) Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are turned already aside after Satan.—1 Tim. v: 5-15.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.—2 Tim. iii: 1-5.

(V. 2.) *Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the LORD shall be thy reward. Then shalt thou call, and the LORD shall answer; thou shalt*

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cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity: And *if* thou draw out thy soul to the hungry and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon-day: And the LORD shall guide thee continually and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.—Isa. lviii: 7–11.

And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, *being* about threescore and two years old.—Dan. v: 25–31.

(V. 3.) And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: Fear him which, after he hath killed, hath power to cast into hell: yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten before God: But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men, shall be denied before the angels of God.—Luke xii: 4–9.

But ye denied the Holy One and the Just, and desired a murderer granted unto you: And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea,

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the faith which is by him hath given him this perfect soundness in the presence of you all.—Acts iii: 14–16.

(V. 4.) Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard *him*! God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.—Heb. ii: 1–4.

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen.—1 John v: 20–21.

(V. 5.) And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit the government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open.—Isa. xxii: 21–22.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.—Isa. lii: 1–3.

Arise, shine, for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all

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11. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

14. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God;

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked:

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20. Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

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they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side. Then thou shalt see and flow together, and thy heart

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shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, and the dromedaries of Midian and Ephraim; all they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the LORD.—Isa. lx: 1–6.

(V. 7.) With him is wisdom and strength, he hath council and understanding. Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening. Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth. With him *is* strength and wisdom; the deceived and the deceiver *are* his. He leadeth counselors away spoiled, and maketh the judges fools. He looseth the bond of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty. He discovereth deep things out of darkness, and bringeth out to light the shadow of death. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way. They grope in the dark without light, and he maketh them to stagger like *a drunken man*.—Job xii: 13–25.

(V. 8.) And when they had preached the word in Perga, they went down into Attalia: And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.—Acts xiv: 25–28.

For a great door and effectual is opened unto me, and *there are* many adversaries. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And

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God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. . . . So mightily grew the word of God, and prevailed.—Acts xix: 9–20.

(V. 9.) But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah, the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day, with *their* unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous *are they*, self-willed; they are not afraid to speak evil dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.—2 Pet. ii: 1–17.

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(V. 15.) And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he can not find thee, he shall slay me: but I thy servant fear the LORD from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid a hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go tell thy lord, Behold, *Elijah is here*; and he shall slay me. And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely show myself unto him to-day. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel? And he answered I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word. Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood and put no fire *under*: And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many: and call on the name of your gods, but put no fire *under*: And they took the bullock which was given them, and they dressed

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it, and called on the name of Baal, from morning even until noon, saying, O Baal, hear us! But *there was* no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he *is* a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood. And he said, Do *it* the second time: and they did *it* the second time. And he said, Do *it* the third time: and they did *it* the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass, at the *time* of the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word. Hear me, O LORD, hear me; that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the

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God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy* chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah: and he girded up his loins, and ran before Ahab to the entrance of Jezreel.—1 Kings xviii: 12-46.

(V. 17.) But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. . . . Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against

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the time to come, that they may lay hold on eternal life.—1 Tim: 6-19.

(V. 18.) Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for *that which is* not bread, and your labor for *that which* satisfieth not? Harken diligently unto me, and eat *that which is* good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.—Isa. lv: 1-3.

(V. 19.) Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus, the author and finisher of *our* faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not resisted unto blood, striving against sin. And ye have forgotten the exhortation, which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Heb. xii: 1-6.

And Elimelech, Naomi's husband, died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband. Then she arose, with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her: and they went on the way to return unto the land

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of Judah. And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them: and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. Turn again, my daughters, go *your way*; for I am too old to have a husband. If I should say, I have a hope, *if* I should have a husband also to-night, and should also bear sons; Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much, for your sakes, that the hand of the LORD is gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law, but Ruth clave unto her. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law. And Ruth said, Entreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God. Where thou diest will I die, and there will I be buried: the LORD do so to me, and more also, *if aught* but death part thee and me. When she saw that she was steadfastly minded to go with her, then she left speaking unto her. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them; and they said, *Is* this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me? So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and these came to Beth-lehem in the beginning of barley-harvest.—Ruth i: 3-22.

(V. 20.) I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he

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will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, A little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, A little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs: but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you that I will pray the Father for you; For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I come forth from the Father, and am come into the world: again, I leave the world and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we

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sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answering them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—John xvi: 12–33.

I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? My beloved put in his hand by the hole *of the door*, and my bowels were moved for him. I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* sweet-smelling myrrh, upon the handles of the lock.—Songs of Sol. v: 2–5.

Let your loins be girded about, and *your* lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed *are* those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.—Luke xii: 35–40.

(V. 21.) For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem,

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and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days : for the child shall die a hundred years old : but the sinner, *being* a hundred years old, shall be accursed. And they shall build houses, and inhabit *them* ; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit ; they shall not plant, and another eat : for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble : for they *are* the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer ; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock : and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.—Isa. lxxv : 17–25.

Who *is* this that cometh from Edom, with dyed garments from Bozrah ? this *that is* glorious in his apparel, traveling in the greatness of his strength ? I that speak in righteousness, mighty to save. Wherefore *art* thou red in thine ap-

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parel, and thy garments like him that treadeth in the wine-fat ? I have trodden the wine-press alone ; and of the people *there was* none with me : for I will tread them in mine anger, and trample them in my fury ; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in my heart, and the year of my redeemed *is* come. And I looked, and *there was* none to help, and I wondered that *there was* none to uphold ; therefore mine own arm brought salvation unto me ; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindness of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they *are* my people, children *that* will not lie : so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them : in his love and in his pity he redeemed them : and he bare them, and carried them all the days of old.—Isa. lxxiii : 1–9.

ANNOTATIONS.

CHAPTER III.

The Epistle to the Church in Sardis.

[V. 1. Christ addresses this Church under the attribute of Omnipresence: "*These things sayeth he that hath the seven Spirits of God*;" accuses them of the sin of dissimulation; for *I know thy works, that thou hast a name, that thou livest, and art dead*—You have the form, the body of godliness, the *name*, and government, but you have not the power, the soul, the life; for by your fruits, your works, ye are known. However, Christ promises to him that overcomes eternal friendship and protection in the kingdom of God: for he that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life, but I will confess his name before my father and before his angels. What a glorious promise!

[V. 2. Be watchful, and strengthen the things which remain, that are ready to die]—The good seed of the kingdom, the word of God, which was sown in your hearts, has been plucked up; some, at least, by the devil; some has withered on stony ground; some has been choked among thorns, cares, or pleasures of this life: be watchful, be sober, be vigilant, for your adversary, the devil, seeks to destroy all. Pray always that the rich dews of grace may come over you in many a gentle shower, to strengthen the things which remain, that there may be the blade, and the stock, and the ear, and the *full corn* in the ear, that thy works, thy fruits, may be *perfect, filled up*, and acceptable before God, as the *full-eared corn* at harvest-time is pleasing to the patient husbandman!

[V. 3. Remember, therefore, how thou hast received]—The grace of God, the Gospel of your salvation; and come, as at the first, relying entirely on the mercy of God, through the merits of Christ, for redemption, even the forgiveness of all your sins, and acceptance, and the witness of the Holy Spirit.

[And heard]—What exceeding great and precious promises were made known to you in the beginning of the Gospel message, and how they comprehended the most glorious and eternal blessings.

[Hold fast]—These promises steadfast unto the end, and never cast away your confidence, which hath so great a recompense of reward.

[And repent]—Of whatever wrong you have

done, or duty you have left undone, and return and come unto the Lord, and he will have mercy upon you: even come humbly to God, and he will abundantly pardon all your sins.

[If, therefore, thou shalt not watch]—And maintain thy position, and retain the blessings thou hast received, and regain the favor thou hast lost.

[I will come upon thee as a thief]—And take away all that I gave thee: for what hast thou that thou didst not receive? I will have mine own, and if thou wilt not improve the talents, gifts, graces, and privileges which I have graciously bestowed upon thee, I will take them away, as a thief, and thou shalt not know what I have done. "I will come upon thee;" I shall treat you as incorrigible enemies who have often been reprov'd, destroy you suddenly and unexpectedly, as a thief, and there shall be no remedy; for I will laugh at your calamity, and mock when your fear cometh.

[V. 4. Thou hast a few names even in Sardis which have not defiled their garments]—This language appears to be addressed especially to the angel or minister of Sardis. A few *names* or *persons*, belonging to the church at Sardis, had kept themselves pure from the pollutions of erroneous doctrines and corrupt practices which were inculcated and indulged among them, as among the other churches in Asia. It has been the custom of the Church in all ages, when a person was *baptized* and admitted into it, by *this visible sign and seal*, to enroll their names in the church book, or record kept for this purpose; and hence *names* are put here for *the people* themselves.

[They shall walk with me in white]—They shall be my familiar companions, and shall enjoy all the glory and blessings of my pure and heavenly kingdom; for they have given evidence they are worthy of such a glorious inheritance. No mortal has ever been so favorably surrounded as not to be tempted to sin; and Adam, amidst the beauties and pleasures of Paradise, disobeyed the divine command, and brought ruin upon himself and his race. While, on the other hand, none have ever been so unfavorably surrounded, but that they have proved faithful in the belief and practice of the Gospel. Perhaps *Antipas*, of *Pergamos*, was encompassed by as ungodly and Sodomitic and malignant a set of men as ever lived; yet Christ says of him, "He was my faithful martyr," and consequently faithful unto death.

[V. 5. I will not blot out his name, out of the Book of Life]—It was the custom of the Jews, as well as of the Greeks and Romans, to have a book for the purpose of registering the names of the people belonging to their commonwealth. This book contained the names of all living citizens; and hence may properly be called the “Book of the Living,” or “Book of Life.” But from this book, the names of all the *dead* were carefully erased, expunged, or *blotted out*. Here may also be an allusion to the practice of registering the names of all who were admitted into the *visible church*, by water baptism; and hence the custom of *baptismal registers* in churches. They are properly books of life, as they contain the names of all who have become fellow-citizens with the saints, and are of the household of faith. Or there may be an allusion to the *white raiment* worn by the priests; and the erasing or *blotting out* of the names of any from the *priestly register*, who had grievously sinned, or were suffering some legal disability, or were not found of the lineage of Aaron. Such were dismantled of their *white raiment*, and sent away degraded, as *unworthy* of the holy place and office of the priesthood. But those who were found *worthy*, their names were not *blotted out* of the Book of Life. So Christ assures this Church, that this shall be the portion of all his people who are faithful unto death. I will not blot out his name out of the Book of Life, but I will confess his name before my Father, and before his angels, as being my true disciple.

[V. 6. He that hath an ear, let him hear what the Spirit saith to the Churches]—The things which are written to these Churches, are dictated by the spirit of love, wisdom, purity, and fidelity, and are worthy the attention, not only of the members of this Church, but of all the children of men who have eyes to see, or an ear to hear, or sense to perceive. It would seem that the term *Churches* was here used by divine foresight, to mock the wisdom of modern times, which defines the churches to be but one Church, *the Church*, and that to be an indescribable, indefinable, invisible something, which is infallible, and can not degenerate, or apostatize. However, it is evident that all who hold these views are fallible, degenerate, and have grievously apostatized.

Epistle to the Church of Philadelphia.

Our Lord *addresses* himself to this *Church* under the *attribute* of *Truth*; accuses some of the members of lying; and to all who overcome their sins, he *promises* the eternal honors and enjoyments of the city of God.

[V. 7. These things saith He that is holy]—

In all his motives, works, and ways. *He that is true*—In all that he has ever said to mankind, in all that he says to the Churches, and in all the declarations of *this Revelation*, his veracity is unimpeachable; for he is the *fountain of truth*, in whom there is no error, or darkness, or variable-ness, or shadow of turning. *He that hath the key of David*—that has the *power* of which David’s was the emblem: as David ruled over Israel, so Christ is to rule over all the true Israel of God.

[He that openeth, and no man shutteth]—He that openeth a wide and effectual door for the advancement of his kingdom in the world, in spite of all opposition, and which the united powers of earth and hell can not close; for he is the little stone hewn out of the mountain, which is to break in pieces, and subdue all kingdoms.

[And he shutteth, and no man openeth]—He restrains, or impedes the power of earthly kingdoms, and makes them subserve his purpose, as the scaffolding to the Temple, till all is complete, and then, in the fullness of times, they shall be taken away with the rubbish, and no man, or combination of men, or devils, can subvert his purpose; for *he is King of kings, and Lord of lords*.

[V. 8. I know thy works]—What thou hast done and suffered for the sake of my kingdom. *Behold, I have set before thee an open door*. Thy way is clear, under my grace and providence, to enter the very citadel of sin, and then to push on thy conquests and take the “man of sin,” and all his subjects; for my grace and power is sufficient for the work; the door is open before thee, and no man can shut it. Amen.

[For thou hast a little strength]—In weakness thou art made strong: for when thou feelest thine own feebleness, then it is thou callest upon me for help, and I will give thee a power and a wisdom which thy enemies can not gainsay or resist; for, according to thy day, whether thou goest through fire or water, so shall thy strength be.

[And hast kept my word]—As the only rule of thy faith and practice, and hast not suffered it to be corrupted by the reasoning of vain men, or improved by false philosophy.

[And hast not denied my name]—*My person, character, power, and government*. Ye have confessed that, as to my person, I am of the seed of David; as to my character, that I have demonstrated that I am the Son of God—*Immanuel*; as to my power, that I have all power in heaven and earth, that in me dwelt and dwells all the fullness of the Godhead substantially, and for evermore; and as to my government, it shall rule over all, and to it there shall be no end.

[V. 9. Behold, I will make them of the synagogue of Satan]—Those who claim to be *the*

Church, the true Church, the only Church, and deny *salvation to all others*, yet their *errors in doctrine*, and *corruptions in practice*, give evidence that they are not the servants of God, but of their father, the devil; for his works they do, and by their fruits ye shall know them; and if they claim to be the Church, or synagogue, they are of the synagogue of Satan; although they claim to be Jews, they are not Jews inwardly, whose praise is of God, and not of men. Do men gather grapes of thorns, or figs of thistles? therefore they do lie in setting up their claim to be Jews; for they have so corrupted the simplicity of the Gospel that they have no longer the form, the true doctrines, much less the spiritual life and power of my pure and peaceful religion which is the power of God unto *present and eternal salvation*, to all who believe and obey.

[Behold, I will make them to come, and worship before thy feet]—To admit all, and submit to all the doctrines of my Gospel, as containing the true principles of universal right, peace, and good-will among men, and for my glory I shall so order the affairs of men, and direct the events of time, in the course of my Providence, that the Jews shall be obliged to seek unto Christians for toleration, support, and protection, which they shall be obliged to work for in the most abject manner on their part, and on yours the most honorable.

[And to know that I have loved thee]—That I love every one who walks in the steps of the faith of Abraham, and serves me not merely in word, but in deed. And I will make the Jews know that the love which was formerly fixed on them, is now removed, on account of their *unbelief* and *disobedience*, and is now bestowed upon you Gentiles, because of your *faith* and *obedience*.

[V. 10. Because thou hast kept the word of my patience]—You have done and suffered patiently the things which were required in my word, which teaches that I am long-suffering, and that I have left you an example of patience, even unto death; so you should follow my steps, as ye have, and be patient toward all men, if happily they may repent of their errors, and come to the acknowledgment of the truth, and be saved.

[I will also keep thee]—As you have wonderfully and patiently kept my words of precept and promise, in the time of tribulation and affliction, I will also keep thee; do wonderful things for thee in delivering thee from evil, which shall astonish thine adversaries, and greatly rejoice thine own heart.

[V. 11. Behold, I come quickly]—To give evidence to you that I am not slack concerning my promise; and my rewards of consolation will I

bring for all my faithful friends; but against my enemies I shall sit in judgment, and award them tribulation and anguish.

[Hold that fast which thou hast]—See, it is but a little while that you have to labor, and watch, and suffer, for my sake; so if you are faithful, it is but a little time till the crown will be yours, and yours forever, without the possibility of again losing it. The crown is an emblem of the highest honor, wealth, and happiness. Why the exhortation *to hold that fast which thou hast*, if there were no possibility of letting it go or losing it? Therefore let us give the more earnest heed to the things we have, lest at any time we should let them slip, and the inheritance prepared for us, be taken possession of by another. This is certainly the plain, common-sense teaching of the text.

[V. 12. A pillar in the temple of my God]—The *Church* is the *Temple* of God, built up of living stones, individual, living members. Christ is the *foundation* laid in Zion, on which it is built; and his *ministers* and *people* are the two *pillars*, Jachin and Boaz, by which it is adorned and supported. JACHIN, *that strengthens or establishes*; BOAZ, *strength or stability*; all receiving their glory, and honor, and power, from Christ, the master-builder, who has laid the foundation and brought forth the head-stone with shoutings, “Grace, grace unto it!”

[And he shall go no more out]—For there shall be no more liability of forfeiting his citizenship, or need of his going out to seek for comfort or pleasure, for himself or others; for the city of God contains, to the utmost perfection, all that can be provided for its glorious and immortal inhabitants.

[I will write upon him the name of my God]—As the ancient Jewish priest had the name of Jehovah written upon him, to show that he was exclusively the Lord’s, so the Christian shall bear the name, and be entirely consecrated, “Holiness to the Lord,” as priests of his heavenly kingdom.

[And the name of the city of my God]—As the high priest had on his breastplate the names of the twelve tribes engraved, and these constituted *the city* (religious organization), or *Church of God*, Christ here promises, that in place of the *twelve patriarchs*, the names of the twelve apostles, representing the *Christian Church*, or all true believers in Christ, the Spiritual Israel, shall be written; which, in contradistinction to Old Jerusalem, is called New Jerusalem, and which God has adopted in place of the *twelve Jewish tribes*.—Dr. Clarke.

[My new name]—The Saviour of *all*, the Light that lightens the Gentiles; the Christ, the Anointed one; the only governor of his Church; the

Redeemer of all mankind, and Sovereign Ruler of universal dominion. My new name, King of kings, and Lord of lords; for I shall rule supreme over all kingdoms and empires.

Epistle to the Church of the Laodiceans.

The Lord Jesus Christ addresses himself to this Church, under the attribute of Immutability, accuses them of the sin of indifference, and promises to all who overcome their sins, "will I grant to sit with me in my throne," as I also overcame, and am set down in my Father's throne.

[V. 14. These things saith the Amen]—The things that are here said are uttered by him who ought to be heard by all, who will be heard by all who love him, and shall be heard by all who hate him, whether they will or not, when he announces their everlasting doom.

[The faithful and true witness]—And what he says for his friends is faithful and true: it is all he ought to say, and no more, nothing wanting or wrong by excess or defect; and so when he shall bear testimony against the workers of iniquity, out of their own mouths he will condemn them, and they shall acknowledge that he is in the strictest sense "the faithful and true witness," the beginning of the creation of God; that in faithfulness and truth he is before all, above all, bears rule over all creatures, and in all things has the pre-eminence.

[Thou art neither cold nor hot]—You are not my zealous friends, nor my active enemies; you are indifferent; you are not living as Christians ought, nor acting as Pagans do. But you seem not to care whether Paganism or Christianity prevails!

[I would thou wert cold or hot]—If you were cold, opposed, and fighting against me, I should treat you according to your works: that is, if you were my avowed enemies, I should deal with you as enemies; or, if ye were hot, active, and laboring for my cause and kingdom, I should treat you accordingly: that is, if you were my friends in profession and practice, I would deal with you as my friends! But you are neither! Infinite wisdom is perplexed with your *conduct*, for it is unstable as the wind, and thy goodness as fleeting as the morning cloud and early dew: O, Laodicea, what shall I do to thee?

[So then, because thou art lukewarm]—Living so indifferently as to the great principles and practices of right and wrong, that Christians can scarcely discern whether you are heathen or not, and Pagans can see little or no difference between you and themselves. "Thou oughtest to be one kind of a man: either a good man or a bad man." There are many persons living so near the line which divides between right and wrong, it is

hard to say whether they are good or bad. *But God can not be deceived.*

[I will spew thee out of my mouth]—Food is taken into the stomach for the purpose of nourishing, strengthening, and building up the body: so when we are received into Christ, it is for the same purpose, that we may nourish, strengthen, and build up his body, the Church. But if we answer not this legitimate object, we shall be cast out, as lukewarm water, or offensive food, from the mouth.

[Because thou sayest I am rich]—The effect of riches upon the human mind is to estrange it from its dependence on God, and cause it to look for happiness in the sordid things of sensuality. This was especially the condition of this Church; it was ready to say: "I am rich because I have gone along smoothly; I have said smooth things about Pagans by whom I am surrounded. I have had their patronage in business. I have treated Christians kindly, though I have never appeared to be very solicitous about the diffusion of their doctrines; done but little to establish Christianity, or overthrow Idolatry. Therefore, having passed on quietly among men, I am rich, and increased with goods, and have need of nothing." Most contemptible mortals, thy dissimulation may have secured thee the wealth of the world! But what shall this profit thee, when called to account for denying me? Thou fool, in this night of sin, thy soul shall be required of thee! Thy conscience smites thee; thy spirit reproves thee; my word condemns thee; and knowest not that thou art most wretched amidst thy riches, and miserable with the multitude of thy goods; and poor, though surrounded with thy plenty; and blind to the daily wants of others, and the eternal interests of thine own soul; and naked in all thy *doings* and dealings; for all things lie open and naked before him who is thy Redeemer, Saviour, and Judge: and will he not bring every work into judgment?

[V. 18. I counsel thee]—In view of thy helpless condition, my advice is free, it is wise; and suits thy case in every particular. Thou art without white raiment, purity, and salvation; naked before God; and blind, so as not to see the means by which to cover thyself; and too poor to secure help without my grace, and too proud to ask me for it; for pride and poverty go together, especially in spiritual things. Thou art *miserable* on account of thy *blindness*, and *wretched* on account of thy *poverty*, which adds *misery* to *affliction*. Reader, this picture of this Church, is but the picture of other Churches and individuals. O, hear the counsel of Christ; for although thy case is dreadful, if it be such as this, it is not yet hopeless!

[To buy of me gold tried in the fire]—True riches are represented under this emblem, and all who are not yet supplied, are invited to come, on the *same condition* as set forth by the prophet. “Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat: yea come, buy wine and milk without money and without price.” Give yourselves unreservedly, soul and body, to the Lord, and this is all he will ask; and in return he will give you his Holy Spirit, spiritual life, pure and undefiled religion; which is more valuable to the soul than all else that can be desired. Reader, all the treasures of the world are only imaginary riches; this alone can make thee truly rich. Poor gold diggers of earth, give yourselves for this gold, and be truly and forever rich.

[White raiment]—The emblem of honor, protection, and purity: the garment of salvation, that righteousness which is by faith of the Son of God, that thou mayest be clothed with the wedding garment, and that the shame which would result to thee for want of this raiment may not appear at the marriage feast.

[Anoint thine eyes with eye-salve]—This anointing is of God: the Holy Spirit is the good physician that applies it to the eyes of our mind, that we may see wonderful things out of God’s word, his precepts, his threatenings against their violation, and his promises to all who repent and live faithful. Buy this eye-salve, by humble prayer to God, who has promised to be more ready to give it, his Holy Spirit, to them that ask him, than parents are to give good gifts to their children. Then thou mayest see plainly thy present perilous condition, and the things which make for thy future and eternal peace.

[V. 19. As many as I love, I rebuke and chasten]—I rebuke those who only need rebuke, and I chasten those who need chastisement, and do it from no other motive than love to all. No chastening is joyous, but grievous, yet it worketh the peaceable fruit of righteousness to them that are disciplined thereby; and I receive such and love them freely. But those who despise my reproof, and disregard my chastisements, I shall destroy them suddenly and without remedy. Be zealous, therefore, and repent: “Turn you at my reproof; behold, I will pour out my Spirit upon you, I will make known my words unto you.”

[V. 20. Behold I stand at the door and knock]—For the purpose of making known to you your condition, and I am in earnest about your case: I stand, for there is no time to be loitered away; at the door; I have come to thee, lest peradventure thou mightest excuse thyself in coming to me, on account of thy blindness, poverty, and misery. So, out of love to thee, I have come to

thy house to see thee just as thou art: I knock for entrance; I am the good Physician, I can cure thy blindness, relieve thy poverty, and remove thy misery; and I will do all this freely, without money and without price, if thou wilt open the door and bid me welcome.

[If any man hear my voice]—God speaks to man in many ways: in mercy by his Spirit, in a still, small voice; in warning, in the whirlwind of rebuke by his faithful ministers; and in the earthquake of his judgments, by the denunciations of his law against those who have rejected the propitious offers of Gospel grace. But if *any man will* open *one door* of repentance, God will open the *windows of heaven* and pour him out such a blessing there shall not be room to contain it. If man will ask, God will give.

[And open the door]—His eyes to read my word, his ear to hear my word, his heart to heed my voice, by my word, and Spirit, and ministers. Whosoever has thus heard the voice of Christ is quickened into life, and has power to open the door and receive or reject this heavenly guest. The voice of Christ gives life, and the entrance of his word gives light. But it is man’s *own act* to open his eyes to see, his ears to hear, and his heart to heed and receive Christ and his word. God has given us eyes and ability to open or close them, but does not *force* us to do either: therefore, the opening of our eyes and seeing, or the closing of our eyes and not seeing, is our *own act*; for we are *moral agents*, and treated as such. We must open the door of our own free will, and he will come in as cheerfully as the light comes to the open eye, for he is the true Light of the world.

[I will sup with him]—I will take up my abode with him; be his guest in the morn of life; I will be his constant companion; I will dine with him in the strength of manhood, at the noon-tide heat: I will sup with him at even-tide, when the day is growing dim; and partake with him of his last bit of bread and water: no difference how poor his cabin, how humble his hovel, or how trifling his tent, I will not be ashamed of him; but I will be his familiar friend to the last, and I will prove it by eating with him.

[And he with me]—I will feed him with angel’s food, with the bread and water of life: my presence shall be to him more than all the sons of men; my words shall be sweeter than honey, and the honey-comb; and the habitation I have for him shall be more delightful than Eden, and above all, I will grant to him to sit with me in my throne, and enjoy the eternal glory of my kingdom.

[V. 21. Will I grant to sit with me in my throne]—In every case it is to him that *overcometh*,

to the *conqueror*, that the final promise is made. He that *conquers not*, is not *crowned*; therefore, every promise is here made to him that is faithful unto death. Here is a most remarkable expression: Jesus has conquered, and is set down with the *Father*, upon the Father's *throne*. He who conquers through Christ, sits down with Christ upon *his throne*. But Christ's throne and the throne of the Father is the same; and it is on the *same throne* that those who are faithful unto death are finally to sit. How astonishing this state of exaltation! The dignity and grandeur of it, who can conceive? This is the worst of the seven churches, and yet the most eminent of all the promises is made to it; showing that the worst may repent, finally conquer, and attain even the highest state of glory.

[V. 22. He that hath an ear let him hear]—We close our annotations on this chapter, with the very sensible remarks of Rev. J. Wesley.

“He that hath an ear.—This counsel stands in three former letters, before the promise; in the *four latter*, after it; clearly dividing the seven into two parts; the first containing three, the last *four* letters. The titles given our Lord in the *three former* letters peculiarly respect his power after his resurrection and ascension, particularly over his Church. Those in the *four latter*, his divine glory and unity with the Father and the Holy Spirit. Again, this word being placed before the promises in the *three former letters*, excludes the false apostles at Ephesus, the false Jews at Smyrna, and the partakers with the heathen at Pergamos, from having any share therein. In the *four latter*, being placed after them, it leaves the promises immediately joined with Christ's address to the angel of the Church, to show the fulfilling of these was near; whereas, the others reach beyond the end of the world.”

RECAPITULATION.

1. *Ephesus*.

Addressed under the attribute of Universal Sovereignty.
Accused of the sin of Apostasy.
Promised the Paradise of God.

2. *Smyrna*.

Addressed under the attribute of Eternity of Being.

Accused of the sin of Insincerity.
Promised eternal dominion of Death.

3. *Pergamos*.

Addressed under the attribute of Omnipotence.
Accused of the sin of Covetousness.
Promised the hidden manna—Eternal Riches.

4. *Thyatira*.

Addressed under the attribute of Omniscience.
Accused of the sin of Idolatry.
Promised the Morning Star—heavenly glory.

5. *Sardis*.

Addressed under the attribute of Omnipresence.
Accused of the sin of Dissimulation.
Promised eternal protection and friendship.

6. *Philadelphia*.

Addressed under the attribute of Truth.
Accused of the sin of Lying.
Promised the eternal enjoyments of the city of God.

7. *To the Laodiceans*.

Addressed under the attribute of Immutability.
Accused of the sin of Indifference.
Promised to have a seat on the throne.

All these promises are *conditional*. The doctrine of the unconditional election of individual men to eternal life is more modern than the teachings of this Revelation, and as this is the last epistle of God's will to men, given with the promise of a blessing to all who read it, and hear it, and heed it; and a curse denounced against him that adds to or takes from it, we should be particular that all our doctrines and practices agree with the infallible teachings of this divine Revelation. Antinomianism, and the impossibility of falling from grace, are not taught in this book. If we have in any measure fallen away from our steadfastness, or the divine favor, let us repent and do the first works, for the promise is to him who is faithful unto death. There is no such doctrine, as once in grace, always in grace, without the possibility of becoming lukewarm, for we learn that all seven of these Churches had in some measure apostatized.

REVELATION.

CHAPTER IV.

2 *John seeth the throne of God in heaven.* 4 *The four and twenty elders.* 6 *The four beasts full of eyes before and behind.* 10 *The elders lay down their crowns, and worship him that sat on the throne.*

1. AFTER this I looked, and behold, a door *was* opened in heaven: and the first voice which I heard, *was* as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

2. And immediately I was in the Spirit: and behold, a throne was set in heaven, and *one* sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne in sight like unto an emerald.

4. And round about the throne *were* four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings, and thunderings, and voices. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne *there was* a sea of glass like unto crystal: And in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8. And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which *was*, and *is*, and *is to come*.

9. And when those beasts give glory, and honor, and thanks, to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

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(V. 1.) In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts; the whole earth *is* full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, *Wo is me!* for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar; And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then I said, Here *am* I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, LORD, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance *is* in them when they cast *their leaves*, so the holy seed *shall be* the substance thereof. —Isa. vi: 1–13.

Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God. In the fifth *day* of the month, (which *was* the fifth year of king Jehoiachin's captivity,) The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river

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Chebar; and the hand of the LORD was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof, as the color of amber, out of the midst of the fire.—Ezek. i: 1-4.

(V. 2.) Also out of the midst thereof, *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet *were* straight feet: and the sole of their feet *was* like the sole of a calf's foot; and they sparkled like the color of burnished brass. And *they had* the hands of a man under their wings, on their four sides; and they four had their faces and wings. Their wings *were* joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies. And they went every one straightforward: whither the spirit was to go, they went; *and* they turned not when they went. As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lambs: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. Now, as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work *was* like unto the color of a beryl; and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel. When they went, they went upon their four sides; *and* they returned not when they went. As for their rings, they were so high, that they were dreadful; and their rings *were* full of eyes round about them four. And when the living creatures went, the wheels went

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by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither *was* their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels. When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels. And the likeness of the firmament upon the heads of the living creatures *was* as the color of the terrible crystal, stretched forth over their heads above. And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host: when they stood, they let down their wings. And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.—Ezek. i: 5-25.

Then the spirit took me up, and I heard behind me a voice of great rushing, *saying*, Blessed *be* the glory of the LORD from his place. I *heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.—Ezek. iii: 12-14.

A glorious high throne from the beginning is the place of our sanctuary. O LORD, the Hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters. Heal me, O LORD, and I shall be healed; save me, and I shall be saved; for thou *art* my praise. Behold, they say unto me, Where *is* the word of the LORD? let it come now. As for me, I have not hastened from *being* a pastor to follow thee; neither have I desired the woful day, thou

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knowest: that which came out of my lips was *right* before thee. Be not a terror unto me: thou *art* my hope in the day of evil. Let them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction. Thus said the LORD unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: Thus saith the LORD, Take heed to yourselves, and bear no burden on the sabbath-day, nor bring *it* in the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work; but hallow ye the sabbath-day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein; Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever.—Jer. xvii: 12–25.

And David my servant *shall* be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they and their children, and their children's children, forever; and my servant David *shall* be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; yea, I

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will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.—Ezek. xxxvii: 24–28.

(V. 10.) On that day did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen: and Mordecai came before the king; for Esther had told him what he *was* unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman. And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which *are* in all the king's provinces: For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof: and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, a hundred and twenty-seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to

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their language. And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring; and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries: Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and to *take* the spoil of them for a prey. Upon one day, in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which is the month Adar. The copy of the writing, for a commandment to be given in every province, *was* published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace. And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.—Esther viii: 1-17.

The Jews gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought

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their hurt; and no man could withstand them; for the fear of them fell upon all people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces; for this man Mordecai waxed greater and greater.—Esther ix: 2-4.

(V. 11.) For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; That ye might walk worthy of the LORD unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins; Who is the image of the invisible God, the first-born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist: And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence.—Col. i: 9-18.

ANNOTATIONS.

CHAPTER IV.

[V. 1. After this I looked, and behold a door was opened in heaven]—After having received the former communications to the seven churches, and seen the former vision of Christ on earth, in the seven churches, amidst the seven golden candlesticks, and holding the seven stars in his right hand, enlightening, sustaining, and directing all; then St. John was immediately in the spirit, (absent from the body, and present with the Lord, and overshadowed by the Spirit of prophetic wisdom,) and the first voice which he heard was as it were of a trumpet talking with him, which said: “Come up hither, and *I will show thee things which must be hereafter.*” The *historic* and *didactic* part of this book ends with the three former chapters, and with this the *Prophetic Revelations* commence.

[V. 2. And behold, a throne was set in heaven, and one sat on the throne]—How wonderfully glorious must the heavenly world appear to a disembodied spirit, caught away from all its earthly surroundings, and with its powers so completely developed, as to see as it has been seen, and know as it has been known; seeing and knowing at once the past, present, and the future. What a *divine fitness* must appear in all God’s dispensations! an *eternal goodness* in all his dealings with all his creatures! and an infinite *wisdom* and *power* in all his works, throughout his universal dominions!

[V. 3. And he that sat, was to look upon like a jasper and a sardine stone]—The countenance of this *glorious One* was exquisitely beautiful; the *jasper*, the ground-work of the color, a beautiful transparent, or clear white, and the sardine stone color, some of which are of a beautiful vermillion, completes the prophetic picture. There is no attempt at a description of the divine Personage, so as to point out any *similitude*, *form*, or *dimensions*. It appears to be the object of the prophet to point out the surrounding glory and grandeur of the divine throne and residence, rather than the *person* of the *immortal* and *Almighty King*. The *jasper* and *sardine stone* combined, are emblems of immortal *youth* and *beauty*. Beloved, it doth not yet appear what we shall be, we are not yet clothed with our glorified bodies, but we shall be like Christ, when he appears in his glory to receive us into the inheritance of the saints!

[A rainbow round about the throne]—The rainbow is the emblem of *perfect light* and *beauty*,

and yet as gracious to the eye as the *emerald*, which is of a lively and variable green, which seems to signify that the effulgence of light was so tempered by refraction and reflection, as to be perfectly agreeable to all in the divine presence. *Light* is that invisible ethereal matter which renders objects perceptible by the visual organs. It appears to be distributed throughout the immensity of the universe, and is essentially requisite to the enjoyment of every rank of perceptive existence. It is by the agency of this mysterious substance that we become acquainted with the beauties and sublimities of the universe, and the wonderful operations of the Almighty Creator. Such, then, are the important and beneficent effects of *that light* which every moment diffuses its blessings around us. It may justly be considered as one of the most essential substances connected with the system of the material universe, and which gives efficiency to all the other principles and arrangements of nature. Hence we are informed, in the sacred history (of creation), that light was the first production of the Almighty Creator, and the first-born of created beings: for without it the whole universe would have presented nothing but an immense blank to perceptive existences. Hence, likewise, the Divine Being is metaphorically represented under the idea of *light*, as being the source of knowledge and felicity, to all subordinate intelligences: “God is *light*, and in him is no darkness at all;” and he is exhibited as dwelling in *light* unapproachable and full of glory, whom no man hath seen or can see while the spirit is imprisoned in the body. In allusion to these circumstances, Milton, in his *Paradise Lost*, introduces the following beautiful apostrophe:

“Hail, holy light! offspring of heaven, first-born;
Or of the eternal, co-eternal beam
May I express the unblamed? since God is light,
And never but in unapproached light,
Dwelt from eternity; dwelt then in thee.
Before the sun,
Before the heavens thou wert, and at the voice
Of God, as with a mantle didst invest,
The rising world of waters dark and deep,
Won from the void and formless infinite.”

As light is an element of so much importance and utility to the system of nature, so we find arrangements have been made for its complete diffusion throughout all the worlds of the universe.—See *Dr. Dick’s Works*.

So from the eternal throne, the light of divine truth emanates in mildest rays, suited to every capacity, and adapted to the heart-wants of every child of man; and complete arrangements have been made in the Gospel, for its universal diffusion, until the whole earth shall be filled with the knowledge of the glory of the Lord.

[V. 4. And round about the throne, four and twenty seats; and upon the seats I saw four and twenty elders, clothed in white raiment, and they had on their heads, crowns of gold]—These elders are evidently put by a figure of speech, called metonymy, for the whole host of God's elect,—*twelve* representing the Jewish Church, and *twelve* the Christian Church;—*twelve* patriarchs and *twelve* apostles make twenty-four.

[And out of the throne proceeded lightnings]—The opening of the seven seals, which was first in the order of the divine government, was evidently for the purpose of imparting light on the dark and mysterious future. Light is first in grace as well as in nature.

[And thunderings]—The sounding of the *seven trumpets*, the voice of Gospel grace, declaring the promise of heavenly showers. [And voices.] The pouring out the seven vials—the revealing the wrath of God from heaven, against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

[And there were seven lamps of fire burning before the throne]—The concluding member of this verse explains who are meant by the seven lamps of fire: they are the seven spirits of God, the seven orders of created spirits, which are in the Scriptures represented under the similitude of a flame of fire. 1. Spirits of the just made perfect; 2. Angels; 3. Archangels; 4. Cherubim; 5. Seraphim; 6. Principalities; 7. Powers: all ready to do the will of God for the heirs of salvation; bearing to them words of comfort, or the *voices* of warning and wisdom; or denouncing against his enemies the *thunderings* of his wrath, or the *lightnings* of his vengeance! These are the seven spirits of God, by creation, redemption, and subordination; and compose the heavenly family, and are constantly employed in doing the will of our heavenly Father.

[And before the throne there was a sea of glass, like unto crystal]—Whenever the term sea is used in this book in an emblematic sense, it signifies the Church. When qualified by the adjective glass or crystal, it implies the Church of the first-born, which are in heaven, and are pure and perfect; while the sea, or Church of earth, is more or less commingled with the beggarly elements of the world. The text then expresses the idea, that round about the *throne* was a countless number pure, holy, and happy beings, like a vast sea

of attendants and ministers before the throne of the Supreme King!

[Four beasts full of eyes, before and behind]—The four beasts here, I humbly conceive to signify the four great *political powers* of the earth, which were as completely under the control of the divine Being, as if in the midst, or immediately in the presence of the throne; for he that sits upon the throne is omniscient, all things lie open before him in all places of his vast dominions, whether in the heavens or the earth. There were but *four great political governments* to exist from this time to the final extinction of all *political governments* and the establishment of the Millennial kingdom. But one of these was to be a double government, as the fulfillment proves, and therefore they are represented as four beasts or governments. These governments, or beasts, were full of eyes, or officers, looking every way to promote the interests of their government, from the highest to the lowest, from head to foot, before and behind. The laws of men are retrospective, looking behind or back into the past for precedents, by which to be guided in the future; while the law of God is prospective, being dictated by an infinite prescience, which sees the end from the beginning, and lays down beforehand, rules of action for his creatures throughout the interminable ages of eternity. But it appears that all these beasts were to have both human and divine laws, to look behind and before, and officers of the same character.

1. The Old Roman government—the lion.
2. The New Roman government—the calf or ox.
3. The Church and State government—the man.
4. The Republican Empire—the flying eagle.

[The first beast was like a lion]—The Old Roman Empire was among governments what the lion is among beasts; it had the mastery, and swayed the scepter of empire uncontrolled among the nations for more than one thousand years.—(See *Gibbon's Rome*.)

[The second beast like a calf or ox]—How true this description of the New Roman Empire, whose laws were remodeled under Justinian, about the year A. D. 520. It was like an unused ox or calf; for the people and rulers were not used to the Pandects and Institutes; yet this government was patient and useful as an ox.

[And the third beast had a face as a man]—The Roman Pontifical government claimed to be the highest order of government; to be among governments, what man is among the creatures of earth; the head, the chief, the greatest. And as the ox alone is of no use to labor, so the New Roman government or ox was directed and controlled by *the man*. And this same government is symbolized by another beast, having seven

heads and ten horns, upon whom the "woman" clothed in scarlet sits, and directs all its movements. And the great wonder is, that the beast has labored so patiently for this "man" and "woman," if as bad as reported. But then it is easily accounted for; the beast is a beast of burden—an ox! These two governments sustain the relation of cause and effect to each other, and when the beast falls, the rider goes down with it. Hence, the beast and false prophet fall together at the same time.

[And the fourth beast was like a flying eagle]—*This, the highest and noblest form of political government, is represented by an eagle, a free eagle; one that enjoys universal liberty. So the government of which the eagle is the emblem is to be a liberal government, a universal Republican Empire, and is to extend its power rapidly as the flying eagle, over all the world. America is now the land and the home of the FLYING EAGLE.*

[V. 8. And the four beasts had each of them six wings about him]—It would appear that the providence of God was equally watchful over all his creatures, and that, through secondary causes, he was continually caring for the moral welfare of all mankind. Each of these beasts had six wings, or angels with wings; therefore they had twenty-four wings in all, which just corresponds with the *twenty-four elders* which surround the throne, and are representatives of the whole *heavenly host*, which are everywhere, in the Scriptures, represented as flying and watching over the interests of men and nations in all times and dispensations.

[And they are full of eyes within]—They are constantly concerned for the moral welfare of political governments; they are the officers, who are looking within the minds and hearts of men, and, under the Holy Spirit, comfort the good, and reprove the bad of sin, of righteousness, and of a judgment to come. These living creatures, which are looking at the internal workings of all governments, will so control its internal machinery, the minds and hearts of men, that they will be constrained to give up their corrupt, cruel, unjust and imperfect governments, and submit to the divine kingdom in all things. This is clearly indicated by the example which these holy beings present to us. They rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;" for thy kingdom is holy, and almighty, and everlasting, and must rule over all.

[V. 9. And when those beasts give glory]—Of all their power and dominion, and the honor of all their labors, and substance, and thanks of all their hearts to him that sat on the throne, for

his mercy and goodness, who liveth forever and ever, and acknowledged his universal and everlasting dominion; for all kings shall cast their crowns before his throne, and all kingdoms shall serve him; for he liveth forever and ever.

[V. 10. The four-and-twenty elders fall down before him that sat on the throne]—These elders, and the four beasts, are the symbols of the whole family of God's rational creatures in heaven and in earth. The four *beasts* symbolize earthly and temporal things: the four-and-twenty *elders* symbolize spiritual and eternal things, and are, therefore, working together, as a wheel in a wheel, throughout the vast dominions of the Almighty, to accomplish his purposes in bringing all things subservient to his will. These sustain the relation of cause and effect to each other, they work together, and, in the fullness of time, at the restitution of all things, will worship him that liveth forever and ever, and cast their crowns, the ensigns of their power and dignity, before the throne of the King of kings, humbly acknowledging the infinite and eternal supremacy of God, and that from him they have derived their being, and all their blessings, both temporal and eternal. And they all unite in a glorious doxology, saying,

[V. 11. Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things; and for thy pleasure they are, and were created]—In the fullness of time, all powers in heaven and earth shall unite in one jubilant song: for the year of jubilee will come, and all the slaves of earthly governments shall go free, and all lands which have been alienated during the whole period of political and moral rebellion, shall revert to their former and proper owner, the Supreme Ruler of the universe. We learn from this doxology, that God has an indisputable and inalienable right, by creation, to all things; and that they *were created* for *his pleasure*, and that they *are yet created* for the same high and holy purpose. And that actuated by the same motive, he *preserves*, and will forever perpetuate their existence. Wherefore we justly conclude that he hates no creature which he has made; and that he never has, nor ever will create any rational being to make it eternally miserable without its own fault. No wonder that one of the most prominent advocates of the contrary doctrine should be disposed to deny the authenticity of this Revelation; for his theory of unconditional election and reprobation finds no countenance or support in the teachings of this book! When will men be wise and reject the doctrines of evil, and believe only the *inspired writings*, which cast no such aspersions upon the benevolent character of Jehovah.

It is worthy of our notice, that there appears to be an evident allusion to the encampment of the Israelites in the wilderness; and as every thing in the Mosaic dispensation was typical of future and heavenly things, we may receive instruction by reflecting upon them. Jewish writers inform us, that upon the different ensigns, or standards, when set up in the encampment, that they were arranged in the following order, into four grand divisions, of three tribes each, and that it was in the following manner, with the following emblems:

1. The *lion*, on the standard of JUDAH, *Issacher*, and *Zebulon*. These three tribes occupied the *East* of the encampment.

2. The *calf*, or *ox*, on the standard of EPHRAIM, *Manasseh*, and *Benjamin*. These three tribes occupied the *South* of the encampment.

3. A *man*, on the standard of RUBEN, *Simeon*,

and *Gad*. These three tribes occupied the *West* of the encampment.

4. A *flying eagle*, on the standard of DAN, *Asher*, and *Naphtali*. These three tribes occupied the *North* of the encampment.

Rabbi Abin says: "There are *four* which have principality in this world: among *intellectual creatures*, MAN; among *birds*, the EAGLE; among *cattle*, the OX; and among *wild beasts*, the LION. Each of these has a kingdom and a certain magnificence; and they are placed under the throne of glory, (Ezek. i, 10,) to show that no creature is to exalt itself in this world, and that the kingdom of God is over all."

As there are but *four* industrious and useful classes of mankind, I humbly conceive that the LION is emblematic of RULERS; the OX, of HUSBANDMEN; the MAN, of ARTIFICERS, OR ARTISTS; the EAGLE, of MERCHANTS, OR CARRIERS.

REVELATION.

CHAPTER V.

1 *The book sealed with seven seals: 5 which only the Lamb that was slain is worthy to open. 9 Therefore the elders praise him, and confess that he redeemed them with his blood.*

1. AND I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7. And he came and took the book out of the right hand of him that sat upon the throne.

8. And when he had taken the book, the four beasts, and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

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(V. 1.) And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. For *they are* impudent children, and stiff-hearted: I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear; (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they *are* most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, a hand *was* sent unto me, and, lo, a roll of a book *was* therein; And he spread it before me: and it *was* written within and without; and *there was* written therein lamentations, and mourning, and wo.—Ezek. ii: 1–10.

And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the LORD said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder; for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.—Isa. xxix: 11–14.

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(V. 5.) Judah, thou *art he* whom thy brethren shall praise; thy hand *shall be* in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*: Binding his foal unto the vine, and his ass's colt unto the choicest vine; he washed his garment in wine, and his clothes in the blood of grapes: His eyes *shall be* red with wine, and his teeth white with milk.—Gen. xlix: 8–12.

And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the Spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said; He hath said, which heard the words of God, which the visions of the Almighty, falling *into a trance*, but having his eyes open: How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river side, as the trees of lign-aloes which the LORD hath planted, *and* as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of a Unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee. And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honor; but, lo, the

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LORD hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak? And now, behold, I go unto my people: come, *therefore*, *and* I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said; He hath said, which heard the words of God, and knew the knowledge of the Most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open: I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession; Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be*, that he perish for ever. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted until Asshur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this! And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. And Balaam rose up, and went and returned to his place: and Balak also went his way.—Num. xxiv: 1–25.

If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken, pertaineth to

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13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

14. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

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another tribe, of which no man gave attendance at the altar. For *it is* evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou *art* a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof: For the law made nothing perfect; but the bringing in of a better hope *did*; by the which we draw nigh unto God. And inasmuch as not without an oath *he was made priest*, (For those priests were made without an oath; but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou *art* a priest for ever after the order of Melchisedec;) By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: but this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens:—Heb. vii: 11–26.

(V. 6.) But now, thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called *thee* by thy name; thou *art mine*. When thou passest through the waters, I *will be*

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with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burnt; neither shall the flame kindle upon thee. For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth; *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth. Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. I, *even* I, *am* the LORD; and besides me *there is* no Saviour. I have declared, and have saved, and I have showed, when *there was* no strange God among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.—Isa. xlii: 1–12.

(V. 11.) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speake*th from heaven: Whose voice then shook the

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earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.—Heb. xii: 22–26.

And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day. And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month, at even, in the plains of Jericho. And they did eat of the old corn of the land, on the morrow after the passover, unleavened cakes and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries? And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my LORD unto his servant? And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.—Josh. v: 9–15.

Now after the death of Moses the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel. Every place that the sole of your foot shall tread upon, that I have given unto you, as I said unto Moses. From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage; for unto this people shalt

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thou divide for an inheritance the land, which I swear unto their fathers to give them.

Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.—Josh. i: 1–11.

And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; For our God *is* a consuming fire.—Heb. xii: 27–29.

(V. 12.) Let this mind be in you, which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of the Father.—Philip ii: 5–11.

Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is* *thine*; *thine is* the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour *come* of thee, and thou reignest over all; and in thy hand *is* power and might, and in thy hand *it is* to make great, and to give strength unto all.—1 Chron. xxix: 11–12.

For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

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Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom *be* honor and power everlasting. Amen.—1 Tim. vi: 11–16.

(V. 13.) Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun

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and moon: praise ye him, all ye stars of light. Praise him, ye heaven of heavens, and ye waters that *be* above the heavens. Let them praise the name of the LORD: for he commanded, and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass. Praise the LORD from the earth, ye dragons, and all deeps. Fire and hail; snow and vapor; stormy wind fulfilling his word: Mountains, and all hills; fruitful trees, and all cedars: Beasts, and all cattle; creeping things and flying fowl: Kings of the earth, and all people; princes, and all judges of the earth: Both young men and maidens; old men and children: Let them praise the name of the LORD: for his name alone is excellent; his glory *is* above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD.—Ps. cxlviii:

ANNOTATIONS.

CHAPTER V.

[V. 1. And I saw on the right hand of him that sat on the throne, a book written within and on the back side]—A book is the emblem of perfect order. This book, being written within and on the back side, indicates that the Throne has maintained the *strictest* and *wisest order*, back in all past time, and will do the same in all future time, and in all places of his dominions. That which was written within, was sealed from all creatures, and none knew its import but the All-wise King. That which was written upon the back side, was seen by all, yet understood by none, in any part of his universal dominions.

[Sealed with seven seals]—As the throne was surrounded or enveloped with the rainbow, the emblem of perfect *light*, and attended by the four *beasts*, and *four-and-twenty elders*, the emblem of complete *dominion*; and the written book, the emblem of perfect *order*, and sealed with seven seals, the emblem of perfect *wisdom*, indicating that the contents of the book were so *obscure* and *mystical*, and the facts it predicted, and the works it proposed so difficult and stupendous, that they could not be performed by any finite wisdom or power; and that the seals were so intricate, that they could neither be counterfeited nor broken by any finite wisdom or power.

[V. 2. And I saw a mighty angel]—I use the term *mighty*, instead of strong, because the word, in the original Greek, is so rendered elsewhere, by our translators, especially in Chapter X, where, it appears to me, this angel is referred to.

[Proclaiming with a loud voice]—Here is an allusion to the Oriental custom, among kings, of sending a *herald* before them, to make known their wills to their subjects; so the Almighty King sends forth a mighty angel, one becoming the dignity, grandeur, and glory of his vast dominions, to proclaim his wise and holy will.

[Who is worthy to open the book?]—Who can interpret or explain even those things which are written on the outside of this book?

[And loose the seals thereof?]—So as to read, and interpret, and explain its wonderful counsels? *who has the qualifications for this work?* Who can understand the *order* of the divine government? Who can tell what shall be, and the *order of events*? “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? His ways and wisdom are as high as heaven; what canst thou do? deeper than hell;

what canst thou know?”—Job v: 11. “O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory forever. Amen.”—Rom. xi: 33–36.

[V. 3. And no man in heaven]—Among the spirits of just men made perfect; [nor in the earth,] by the wisest who yet dwell in fleshly tabernacles; [neither under the earth,] among the dead or demons, was able to open the book, neither to look thereon.

[V. 4. And I wept much, because no man was found worthy to open and read the book]—Because no being in *heaven*, or *earth*, or *hell*, could understand the *order* and *wisdom* of the divine counsel and economy, in regard to the future government of the Church and the world.

[Neither to look thereon]—No finite being possesses the power of prescience, and therefore could not foresee the *order* of the *events* in the *divine government*, and their relations and contingencies, their commencement and completion! No one but God can look into the future, and tell precisely what will be the commencement, the course, the time, and the completion of events. But we learn from the *Revelation*, that Jesus Christ does all this; therefore, he is in the highest sense “*The only wise God our Saviour*, to whom be glory and majesty, dominion and power, both now and ever, Amen.”

[V. 5. And one of the elders saith unto me, weep not]—This is evidently one of the four-and-twenty elders to whom the prophet was introduced, when he first appeared before the throne. How kind and fraternal, and how unlike forgetful or vain mortals on earth: He needed no second introduction.

[Behold the Lion of the Tribe of Judah]—Here we have a clear instance of the emblematic character of this Revelation. Almost every person, place, character, and event, is metaphorically represented in the counsels of this book. Jesus Christ is certainly represented under the above emblem; for he was of the seed of David, as to his human nature; and evidently of the *tribe* of Judah, according to the flesh.—Matt. i: Luke iii.

[The root of David]—Christ, in his *divine nature*, is represented here and elsewhere in the or Scriptures, as being the *root*, the *first original cause of David*. But then we are clearly instructed that Christ possesses two natures; and therefore, as to his *human nature*, he is declared to be a *branch of the stem of Jesse*.

[Hath prevailed to open the book]—Jesus Christ, by the *merit* of his *divinity* and *supremacy*, prevailed, succeeded to accomplish that which no mortal or immortal finite being could do; to *open the book*, to unfold the *order* and *ways of infinite wisdom*; and to *loose the seven seals*, to make perfectly plain that which was hidden, impossible, and incomprehensible to all finite beings in the universe.

[V. 6. And I beheld, and lo! in the midst of the throne and of the four beasts, and in the midst of the elders]—The *Deity of Christ* entitles him to equality in the throne of universal empire; for as we have already seen, his throne and the Father's throne are one and the same: therefore, he and the Father are one in glory, and power, and eternity. We are taught in this verse, that Christ has the pre-eminence in the *throne*: He has the pre-eminence amidst the *beasts*, the governments of earth. He has the pre-eminence amidst the elders, the armies of heaven; and therefore has in all things the *pre-eminence*. Here we have under these beautiful emblems, the glorious exaltation of Christ after his *humble incarnation*, his *vicarious sufferings*, and his triumphant resurrection and ascension.

[Having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.]—Here are wonderful things clothed in mystical emblems, and we seem to be only at the beginning, and we may exclaim with the angel, "How long shall it be to the end of these wonders?" How true the poet!

"Every beginning is shrouded in a mist; those vague ideas beyond;
And the traveler setteth on his journey, oppressed with many thoughts;
Balancing his hopes and fears, and looking for some order in the chaos—
Some secret path between the cliffs that seem to bar his way.
So he commenceth a clue, unraveling its tangled skeins;
And boldly speedeth on, to thread the labyrinth before him.
Then, as he gropeth in the darkness, light is attendant on his steps;
He walketh straight in fervent faith, and difficulties vanish at his presence.
The very flashing of his sword scattereth his shadowy foes;
Confident and sanguine of success, he goeth forth conquering and to conquer."

A horn is the emblem of *power*. *Seven* is the number or emblem of *perfection*. Therefore,

seven horns are the emblem of *perfect power*. *Eyes* are the emblem of knowledge and wisdom, watchfulness and vigilance. Therefore *seven eyes* are the emblem of *perfect wisdom*. The *seven spirits of God* evidently signify, as we have elsewhere shown, to be the seven orders of created spirits, which are all his offspring, and constitute the *glory* of his eternal and ever blessed kingdom. These all receive their *power, wisdom, and glory* from God, and under the guidance of his infinite and holy Spirit, go forth into all the earth, as well as heaven, for no part of his vast dominions are ever neglected; for he is constantly concerned through secondary causes, to promote the happiness of all his creatures.

[V. 7. And he came and took the book out of the right hand of him that sat upon the throne]—Through Jesus Christ all the wonderful counsels of God, and the great mysteries of the kingdom of heaven, which had been sealed up for ages, are made known in this last dispensation, in the *writings of the seven Apostles*, and *this Book of HIS REVELATION*.

[V. 8. And when he had taken the book, the four beasts and the four-and-twenty elders fell down before the Lamb]—Here is an allusion to the ancient custom of petty kings or chiefs prostrating themselves before the emperor. So this act of the beasts and elders is a token of humble submission to the power, wisdom, and goodness of the Lamb. May mortal man do likewise.

[Having every one of them harps]—The emblem of exalted, pure, and peaceful pleasure, which all the host of heaven enjoy in the very highest degree. They present themselves before the Lamb with *praise* for the *past*, and with *prayers* for the future. Reader, do the same. Praise him for past mercies, present favors, and future promises.

[V. 9. And they sung a new song]—The old song of *creation* had been sung, as in a perpetual anthem, since the day the morning stars sang together, and the sons of God shouted for joy; when he spread the north over the empty space, and hung the earth upon nothing but his power. But in the *new song of Redemption*, the whole family in heaven and in earth unite in one triumphant doxology; and the joy of earth is three-fold: for she feels that she is now bound to the throne, by the golden cord of infinite *power, wisdom, and goodness*.

[Stood a lamb as it had been slain]—Here the true sense is again to be looked for under metaphorical emblems; and the mystical language of this book increases in depth and grandeur as we pass on through its pages. Jesus Christ is called the Lamb, because of his sacrificial offering of himself for the sins of the world; and is the anti-

type of the lambs which were offered age after age on Jewish altars. These lambs were offered for the sins of a single nation, and, figuratively, through faith, took away their iniquity. But Jesus Christ, the Lamb of God, truly takes away the sin of the world.

[As it had been slain]—The language of this text is very remarkable. The former part of the verse gave Christ the highest glory: the latter part gives us his lowest humility. Here, then, by antithesis, we see the *deity* and *humanity* of our blessed Lord and Saviour. While he is sovereign over all, he is at the same time represented as in the *act of being offered as a sacrifice*, and *making intercession for the transgressors*. The sacrificial offering of Jesus Christ, is of so great importance in the counsel of God, that he is now represented as being in the very act of pouring out his blood for the offenses of the human race. This view of the subject gives great courage to faith; for whosoever comes to the throne of the heavenly mercy, finds a sacrifice already provided, to offer to God. And all coming generations, to the end of the mediatorial kingdom, shall find that they have a *perfect sacrifice* ready to offer for their sins; and shall have, therefore, boldness to enter into the holiest by the blood of Jesus. Heb. x.

[V. 9. Every kindred, and tongue, and people, and nation]—All mankind were equally the objects of God's *creative power*, and *were* and *are* created for his pleasure, as we are informed in the doxology of *creation*, at the close of Chapter IV. But then they are equally the subjects of his redeeming love; *were* redeemed, and are *saved* for their *own pleasure* and his declarative glory. If all were the objects of his creation, then are all the objects of his redemption. But the former is true, and the latter can not be false. All these are represented as being redeemed by the *blood*, and not the sufferings of Christ, plainly teaching that his *life* was a sacrificial offering for the sins of the world.

[V. 10. And hast made us unto our God kings and priests]—By exalting us, by the act of redemption from the bondage of Satan and sin, and exalting us to thy throne. And we now have the high prerogative of priests, and the privilege of coming unto the throne of grace in person, by the new and living way which our great High Priest has opened up through the vail; that is to say, his flesh.

[And we shall reign on the earth]—Christians have never yet reigned on the earth, and diffused the principles of their kingdom among the nations, and established the laws of the Supreme King of kings as the rule of action among men; but the time will come when the saints of the

Most High shall possess the kingdom, and Christ be king alone.

[And I beheld, and I heard the voice of many angels round about the throne]—The prophet saw the countless number of angels in all their immortal beauty, purity, and power, around the throne, ready to go and do the will of God, throughout his universal dominions. And St. John heard the voice of this vast multitude of angels. *Beasts* and *elders* are evidently put by apposition with angels, and are a representative symbol of all the creatures of God's rational and moral government of mortals and immortals. Here, then, the apostle is an *eye* and *ear* witness of the immense multitude of rational, holy, and happy beings which are always present about the throne, praising God in joyful anthems, and forever delighted to do his will.

[And the number of them was ten thousand times ten thousand, (100,000,000 millions) and thousands of thousands (1,000,000,000,000 trillion)]—These numbers are to be considered as the four beasts and four-and-twenty elders; the first as giving a definite idea of the emigrants of earth, who, by the grace of God, have left these lands of sorrow, and have taken up their residence in the world of eternal joy, around the everlasting throne. What a goodly number have already gone on to glory, to colonize the blissful climes of immortality; and we will follow on in the steps of their faith, *till we come to the inheritance of the saints!* The last of these numbers is just ten thousand times more than the first; and is designed to give us a definite idea of the hosts of heaven, the high and holy orders of angels who kept their first estate.

The idea of a place sufficiently capacious for such vast multitudes of beings, is almost beyond human comprehension. But if we reflect for a moment on the *infinity of space*, and the amplitude of the worlds known or unknown to us, which revolve through its immensity, we need entertain no scruples on this subject. "We have no reason to entertain the least doubt that the stars are in reality suns and distributors of light to other worlds, any more than we ought to doubt of the motion of the earth, because we have never from a fixed point in the firmament, beheld it wheeling its rapid course through the ethereal spaces around the sun. Since the stars can not, with the least show of reason, be supposed to have been created chiefly for the use of our globe, it is certain, as moral demonstration can make it, that they were intended to fill a higher and a nobler purpose; and this purpose has respect to the accommodation and happiness of intelligent existence, either in the stars themselves, or in the worlds which revolve around them." For

the creator and governor of the universe must be considered in all his arrangements, as acting in perfect consistency with those perfections of his nature with which he is eternally and essentially invested. But to suppose the immeasurable host of stars to be so many vast insulated globes, hung up to irradiate the void space of infinitude, would be repugnant to all the conceptions which reason and revelation lead us to form of a being of infinite perfection. If, then, the fixed stars are the centers of light and influence to surrounding worlds, how immense must the empire be, over which the moral government of the Almighty extends! How expansive the range, and how diversified the order of planetary systems! How numerous beyond calculation the worlds which incessantly revolve throughout the immensity of space! What *countless legions* of intellectual beings, of every rank and capacity, must crowd the boundless dominions of the King, eternal, immortal, and invisible! And how glorious and incomprehensible must he be, whose word caused this vast fabric to start into existence, and who superintends, every moment, the immensity of beings with which it is replenished. In attempting to grasp such scenes, the human mind is bewildered and overwhelmed; and can only exclaim, "GREAT AND MARVELOUS ARE THY WORKS, LORD GOD ALMIGHTY!"

"Seest thou those orbs that numerous roll above?
Those lamps that nightly greet thy visual powers,
Are each a bright, capacious sun like ours.
The telescopic tube will still descry
Myriads behind, that 'scape the naked eye,
And farther on a new discovery trace,
Through the deep regions of unexplored space.
If each bright star so many *suns* are found,
What planetary systems circle round,
What vast infinitude of worlds may grace,
What beings people the amplitudes of space!
Whatever race possess the ethereal plain,
What orbs they people, or what ranks maintain;
Although these secrets heaven conceal below,
One truth, of universal scope, we know;
Our nobler part, the same ethereal mind,
Relates our earth to all their reasoning kind,
One Deity, one sole-creating cause,
Our active cares, our joint devotion draws."

DR. DICK.

[V. 12. Saying with a loud voice, Worthy is the Lamb that was slain]—As a *sacrificial offering*, a propitiation for our sins, and the sins of our race.

[To receive power]—*Dominion* over all he has redeemed; [and riches;] all human resources; they should love and serve him with all their heart, and mind, and strength; [and wisdom;] *omniscience* should be ascribed to the Lamb, for he knoweth our outgoings and incomings; we should give up our wills and wisdom to him, for he knows how to do all things well—to use the

best means to the best ends for our good and the glory of his kingdom; [and strength;] omnipotence, all power in heaven and earth is to be ascribed to the Lamb, for all power in heaven and earth is his; [and honor;] *the highest reputation* for the wisdom, power, and goodness he has manifested in the destruction of the works of the devil, and the redemption of the world; [and glory;] we should *praise* Christ for our redemption and salvation, for he is worthy to receive the glory; it is his due now as when the ten lepers were cleansed; but only one returned to give him glory for their salvation: "Were there not ten cleansed? where are the nine? They have not returned to give glory to God," and to the Lamb, through whose atoning blood they were cleansed; [and blessing;] a thankful, humble acknowledgment, that of him, and to him, and through him are all the blessings of redemption and eternal salvation. We acknowledge, O thou Lamb of God! that our *power*, and *riches*, and *wisdom*, and *strength*, and *honor*, and *glory*, and *blessings* come of thee, for thou art the giver of every good and perfect gift; the author of our present and eternal salvation.

[V. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power.]—In the language of *personification*, all creatures, animate and inanimate, are represented as saying, we acknowledge that all the *blessing*, *pleasure* of our creation; and *honor*, *reputation* for having always done right; and *glory*, *praise* for doing thy will now; and *power*, physical, intellectual, and moral *ability*, yet to do thy will in heaven, and earth, are of *our Creator*, by whom we were brought into being, and by whom we still live, and move, and have our existence: for by *thee* all things consist. This verse represents the whole universe as joining in the above doxology to God, and the Lamb, for their creation.

[Unto him that sitteth upon the throne, and unto the Lamb, forever and ever]—We learn from this latter clause of the verse, that the whole universe *ascribe exactly the same praise* to the Lamb that they do to *Jehovah*, who sitteth upon the throne. We have already shown that the Lamb is Jesus Christ. Now if Jesus Christ were not *truly God*, it would be *idolatry* to ascribe to him the *blessing*, and *honor*, and *glory* and *power* of creation, as it would be basely rendering unto a *creature*, what alone belongs to the *creator*. But by *Jesus Christ all things were created*: therefore, he is God over all, blessed forever. Amen.

[V. 14. And the four beasts said, Amen.]

REVELATION.

CHAPTER VI.

1 *The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.*

1. AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see.

2. And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3. And when he had opened the second seal, I heard the second beast say, Come and see.

4. And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8. And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.

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(V. 1.) Then I turned, and lifted up mine eyes, and looked, and, behold, a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side, according to it: and every one that sweareth shall be cut off *as* on that side, according to it. I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof. Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth. And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah. And he said, this *is* wickedness. And he cast it into the midst of the ephah, and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; (for they had wings like the wings of a stork;) and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it a house in the land of Shinar; and it shall be established, and set there upon her own base.—Zech. v: 1–11.

(V. 2.) And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass. In the first chariot *were* red horses, and the second chariot black horses. And in the third chariot white horses, and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, what *are* these, my lord? And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before

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the LORD of all the earth. The black horses which *are* therein go forth into the north country: and the white go forth after them; and the grisled go forth toward the south country. And the bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.—Zech. vi: 1–8.

The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me. O let the wickedness of the wicked come to an end: but establish the just: for the righteous God trieth the hearts and reins. My defense *is* of God, which saveth the upright in heart. God judgeth the righteous, and God is angry *with the wicked* every day. If he turn not, he will whet his sword: he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death: he ordaineth his arrows against the persecutors. Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit, and digged it, and is fallen into the ditch *which* he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. I will praise the LORD according to his righteousness; and will sing praises to the name of the LORD most high.—Ps. vii: 8–17.

Gird thy sword upon *thy* thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness, *and* righteousness; and thy right hand shall teach thee terrible things. Thine arrows *are* sharp in the heart of the King's enemies; *whereby* the people fall under thee. Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters *were* among the hon-

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orable women: upon thy right hand did stand the queen in gold of Ophir.—Ps. xlv: 3–9.

And again the word of the LORD came unto Haggai, in the four and twentieth *day* of the month, saying, Speak to Zerubbabel, governor of Judea, saying, I will shake the heavens and the earth; And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the LORD of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.—Hag. ii: 20–23.

(V. 5.) Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and my judgments, and do them: I *am* the LORD.—Lev. xix: 35–37.

(V. 6.) Then Isaac sowed in that land, and received in the same year a hundred-fold; and the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great; For he had possession of flocks, and possession of herds, and great store of servants. And the Philistines envied him.—Gen. xii: 12–14.

And there came an angel of the LORD, and sat under an oak which *was* in Ophra, that *pertained* unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the wine-press to hide *it* from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valor. And Gideon said unto him, O, my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, did not the LORD bring us up from Egypt? but now the LORD hath forsaken us and delivered us into the hands of the Midianites. And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hands of the

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12. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood:

13. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when shaken of a mighty wind.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of his wrath is come; and who shall be able to stand?

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Midianites: have I not sent thee? And he said unto him, O, my Lord, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house. And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.—Judges vi: 11–16.

Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles

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to burn them: but gather the wheat into my barn.—Matt. xiii: 24–30.

But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. xxiv: 13–14.

For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be.—Matt. xxiv: 27.

Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, but will burn up the chaff with unquenchable fire.—Matt. iii: 12.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Matt. xvi: 26–27.

For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruise of oil fail, until the day *that* the LORD sendeth rain upon the earth. And she went, and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days.—1 Kings xvii: 14–15.

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor has come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me: what hast thou in the house? And she said, Thine handmaid hath not any thing in the house save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, *even* empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him and shut the door upon her and upon her sons, who brought the *vessels* to her, and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel.

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And he said unto her, *There* is not a vessel more. And the oil stayed. Then she came and told the man of God: and he said Go, sell the oil and pay thy debt, and live thou and thy children of the rest.—2 Kings iv: 1-7.

Then said the trees unto the vine, Come thou, *and* reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? —Judges ix: 12-13.

He causeth the grass to grow for the cattle, and the herb for the service of man, that he may bring forth food out of the earth; And wine *that* maketh glad the heart of man, *and* oil to make his face shine, and bread *which* strengtheneth man's heart.—Ps. civ: 14-15.

It is not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes strong drink; Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more.—Prov. xxxi: 4-7.

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. Some mens' sins are open beforehand, going before to judgment: and some *men* they follow after. Likewise also the good works of some *men* are manifest beforehand; and they that are otherwise can not be hid.—1 Tim. v: 23-25.

(V. 8.) I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.—Dan. ix: 9-10.

Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: Though Noah, Daniel and Job, *were* in it, *as* I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness. For thus saith the Lord God,

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How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters; behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.—Ezek. xiv: 19-23.

(V. 9.) I saw by night, and, behold, a man riding upon a red horse, and he stood among the myrtle-trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white. Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will show thee what these *be*. And the man that stood among the myrtle-trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth. And they answered the angel of the LORD that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest. Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three-score and ten years?—Zech. i: 8-12.

(V. 10.) See now that I, *even* I, *am* he, and *there is* no God with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, *with* his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries,

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and will be merciful unto his land, *and* to his people.—Deut. xxxii: 39–43.

(V. 11.) And others had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; (Of whom the world was not worthy :) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect.—Heb. xi: 26–40.

(V. 12.) The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining; and the LORD shall utter his voice before his army; for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it? Therefore also now, saith the LORD, Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning; And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.—Joel ii: 10–13.

And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm and the caterpillar, and the palmer-worm, my great army, which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wonderously with you: and my people shall never be ashamed. And ye shall know that I *am* in the midst of Israel, and *that I am* the LORD your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show

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wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.—Joel ii: 44–32.

Behold, the LORD maketh the earth empty; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with the mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken his word. The earth mourneth, *and* fadeth away; the world languisheth *and* fadeth away; the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.—Isa. xxiv: 1–6.

(V. 13.) Of old hast thou laid the foundation of the earth; and the heavens *are* the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou *art* the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee.—Ps. cii.

(V. 16.) God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth: he beheld, and drove asunder the na-

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tions; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.—Hab. ii: 3-6.

Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt:—Isa. xiii: 6-7.

The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars, and they shall say to the mountains, Cover us; and to the hills, Fall on us.—Hos. x: 8.

Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.—Isa. xiii: 9.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?—Luke xxiii: 30-31.

(V. 17.) This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts. The LORD *will be* terrible unto them: for he will famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

Ye Ethiopians also, ye *shall be* slain by my sword. And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness. And flocks shall lie down in the

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midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds; for he shall uncover the cedar work. This *is* the rejoicing city that dwelt carelessly: that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.—Zeph. ii: 10-15.

In Judah *is* God known; his name *is* great in Israel. In Salem also is his tabernacle, and his dwelling place in Sion. There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah. Thou *art* more glorious *and* excellent than the mountains of prey. The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, *even* thou, *art* to be feared; and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared, and was still, When God arose to judgment, to save all the meek of the earth. Selah. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared. He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.—Ps. lxxvi: 1-12.

ANNOTATIONS.

CHAPTER VI.

[V. 1. And I saw when the lamb opened one of the seals]—*The book* we have already shown to be the emblem of *order*; and the opening the *seals of the book* signify the *unfolding and laying open the divine order of events*:

1. In regard to the *Church* and the *political governments* of the world;

2. In regard to the developments to be made in nature, arts, and philosophy.

It will be our purpose to *show the divine order of events*. First, in regard to the *Church* and *political governments*. The voice of the first beast was like the noise of thunder, and in all probability was that of the *lion*, for the advent of Christ was first announced in *Judea*, (the land of Judah, of whom the lion was the emblem), by the heavenly host, in thundertones of joy, saying, Glory to God in the highest; peace on earth, and good-will to men. Come and see! Behold we bring unto you glad tidings of great joy, which shall be unto all people.

Before we proceed further with our annotations, we will present to the *reader* the *principles of interpretation*, which we conceive to be the *standard* for determining the *import of emblematic prophecy*.

1. "The definition of prophetic symbols is to be found in the Bible, or to be determined by the fulfillment. Where a symbol has more than one Scriptural sense, which is rarely the case, its intended meaning must be determined either by its context, or by fulfillment, or by both."

2. "Perfect coincidence of *events* with *prophecy* is infallible proof of the *fulfillment of prophecy*. It was on this principle that Jesus Christ proved himself to be the true Messiah."

[V. 2. And I saw, and behold a white horse]—The *white horse* is the medium of power; the power, therefore, is pure, wise, warlike, swift, and useful. This *white horse* certainly represents the *Gospel system*, which is the *power of God* unto salvation to every one that believeth; to the Jew first, unto whom the offers of the Gospel were first made; and also to the Greek, a term denoting all mankind. This mystical emblem is a most beautiful symbol of the Gospel system, in its purity, wisdom, aggression, swiftness, utility, and its perfect adaptation to all the present and eternal wants of man.

[And he that sat on him had a bow]—That is, he that hath power over, and controlled the Gos-

pel system, as the rider does his horse, is Jesus Christ. The *bow* is an inert power, and can only act as it is acted upon. The *bow* is the symbol of war. The true ministers of Jesus Christ are the bow which he holds in his hand; and from them his truth, like arrows, are darted into the hearts of sinners, the king's enemies; whereby the people fall under Christ, the conqueror, and through the preaching of the Gospel became obedient subjects of his kingdom.

We are told that Joseph's *bow* abode in strength. A bow is, then, the symbol of both righteousness and war. Therefore we may justly conclude that the *bow* here, represents the *righteous war* which Jesus Christ is waging against all ungodliness and unrighteousness of men, to the intent to overthrow whatever things are wrong.

[And a crown was given unto him]—The symbol of the glorious *kingdom* which Jesus Christ is to establish in the world, when all other kingdoms are overthrown.

[And he went forth conquering]—Every *action* requires *time*, however swiftly it may be performed; and the white horse and he that sat upon him and directed his movements, may have seemed to occupy but a moment in the prophetic panorama, and then gave place to the opening of the second seal. I conceive that the actual time occupied in the accomplishment of the period of the first seal is sixty years—equal to one *third* of a prophetic half-time, one hundred and eighty years; or, one *sixth* of a prophetic time, three hundred and sixty years. The first six seals occupy six prophetic days, or a secular week of prophetic labor; while the seventh seal, like its sacred symbol, is a period of rest by the space of half an hour, and serves to usher in the new week, the period in which the seven trumpets are sounded.

The opening of the first seal brings us down to A. D. 60, as we have already intimated, and began with the advent of Jesus Christ, the most important event in its consequences, which has ever interested the human race since the creation, or ever will till the final resurrection and restoration of all things at his second advent. The *white horse*, and he that sat upon him, went forth in the days of his incarnation, conquering, overcoming, and confounding the Jews first, and then the Greeks; diffusing more and more the light, and power, and comfort of his own everlasting Gospel, until

his resurrection and heavenly ascension. And then on the day of Pentecost, his disciples were indued with power from on high, and in the strong language of inspiration, were filled with the Holy Ghost, and went forth conquering, and fully commissioned to go into all the world, and conquer, overcome, and overthrow whatever opposed the *spread of his Gospel*, and the *establishment of his kingdom*.

[V. 3. And when he had opened the second seal, I heard the second beast say, Come and see!] At the opening of the first seal, the *lion*, emblem of rulers in all religious and political governments, was awakened to watchfulness, on account of the new religion and government, symbolized by the white horse and his rider.

At the opening of the second seal, the *calves* or *oxen*, the symbol of *subjects*, or those that are *ruled* in all parts of the world, were so awakened by the glad tidings of great joy, which was brought to them through the Gospel, that the multitudes were ready to say, *Come and see!* come and observe what great things the Lord of this new religion has done for us; “for he hath done great things for us, whereof we are glad.”

“Unaided by those external circumstances which give splendor and dignity to opinions hitherto unreceived or unknown, the establishment of Christianity can only be primarily ascribed to the intervention of an overruling Providence, and to the forcible and satisfactory nature of that evidence, which proves the authenticity of the Christian Revelation.

“The pure doctrines of the Gospel were at first propagated by men who were indigent, illiterate, and selected from the lowest class of mankind. As the constant companions of their *Divine Master*, they were, indeed, indubitable witnesses of the virtue of his life, of the purity of his doctrines, and of the stupendous miracles which he wrought. But they were utterly incapable of decorating their accounts with studied diction, of enforcing them by the authority of superior rank, or of enriching them with the treasures of human learning and eloquence.

“This system, so pure, so perfect, and so opposite to the corruption and depravity which, at the time of Christ’s appearance upon earth, everywhere prevailed, addressed itself, not to the passions, but to the understandings of mankind; and the simple majesty of reason and truth, accompanied and applied by the Holy Ghost, triumphed over all the opposition of prejudice and the errors of ages.”

[V. 4. And there went out another horse that was red]—The *red horse* is the symbol of wickedness, wars, and especially of the bloody persecutions which began about the year of our Lord 60

to 64, under Nero, when the blood of so many faithful martyrs was shed for the name of Christ, that the *Roman secular power* was justly symbolized by a *red horse*. The persecution commenced under Nero, was repeated with more or less violence under other Roman emperors, down to the days of Constantine, thus continuing more than two hundred years. The suffering and loss of life which were the consequence exceed calculation.

[And power was given to him that sat thereon to take PEACE from the earth]—He that sat upon this *red horse* is the *executive* of the *civil power*, the *emperor*, who holds the reins of government, and guides and directs it as one does a horse. The true sense of this passage is to be found under the emblem used in the text. The white horse, the Gospel, is a system of *peace*. He that sat thereon is called the *Prince of Peace*. His religion, imparted to the soul, is the means of purity and *peace*; of it he says, *My peace I give unto you*. Then the Gospel is *peace*; and to take peace from the earth, was to extirpate the Gospel by destroying its confessors.

Whatever remained of the doctrines and practices of *purity* and *peace*, either in the Jewish or Christian religion, was about this time attempted to be overthrown. A few quotations from Church History will satisfy the reader of the correctness of our observation on this subject:

“Besides the countenance which was derived to Christianity from the *actions*, *precepts*, and *zeal* of its first teachers, the *virtues* of the primitive Christians afforded a powerful support to the doctrines they professed, and formed a striking contrast to the depravity and corruption which almost universally prevailed. Nor were the opposition and persecution they met with prejudicial to their cause. They only served to unite more firmly this small, but intrepid band, well convinced of the importance of those truths for which they contended, and to attract the notice and compassion of all mankind toward a sect distinguished for its singularity and virtue. Their implacable enemies, the unbelieving Jews, who saw their own lofty claims to superiority, and their profligate conduct directly attacked and censured both by the tenets and manners of the teachers of Christianity, assaulted them everywhere with unrelenting fury. Their rancor and animosity, however, toward the Christians only rendered the accomplishment of those terrible predictions which had been denounced against them by Jesus Christ, more apparent and remarkable, and, by these means, rather accelerated than retarded the progress of Christianity.”

[And that they should kill one another]—It is worthy of remark, that these ten *Pagan* persecutions, which began and were carried on under

Nero, Domitian, Trajan, Antoninus, Severus, Maximinus, Decius, Valerian, Aurelian, and Diocletian, were for the purpose of extirpating Christianity from the earth, as well as its prototype, the pure doctrines of the Jewish prophets; and in order to this, a man's enemies must be they of his own house. The subjects of the same kingdom or empire were set to *kill one another*. This was true of the *Jews* as well as the *Christians*. The emperor of Rome caused his own subjects to *kill one another*, when he made war against and destroyed the Jews. So these emperors caused their own subjects to *kill one another*, when they persecuted the Christians to death. This state of things, however, is not much to be wondered at; for after Rome became an empire under Augustus, its sovereigns for the most part, and especially the above ten, were monsters of vice and cruelty. As a few of the persecuting emperors were esteemed virtuous men, who lived during these ten persecutions, it must be attributed, partly to the form of the Roman government, but chiefly to the opposition of the human heart, to the religion of Jesus Christ, that such dreadful persecutions were waged against these unoffending Christians. But their sufferings, the capricious tortures they endured, and the various forms of death which they underwent, need not here be described. Christians were, in all places of the Roman empire, driven from their habitations, stripped of their estates, and tormented to death with racks, fire, and sword.

[V. 4. And there was given unto him a great sword]—The sword is the symbol of *regal power*, and implies, in this case, that the executive of the Roman government would use its power, to a very great extent, in causing one part of its subjects to destroy the other. A few more quotations from Church History of the first century will satisfy the reader that this is true, both in regard to the Jews and Christians, as Roman subjects.

1. We shall notice what befell the Jews about now, during the opening of the second seal:

“Great indeed were the *oppressions* which the Jews experienced from a *corrupt government*; and provoked to fury by its rapacity and violence, in the year 66, A. C., they commenced hostilities against the Romans, and the flames of war raged throughout Asia, to Egypt and the East. Under the reign of Vespasian, Jerusalem was besieged for six months by his son Titus; during which time many of the previous signs and portents which had been foretold concerning the destruction of the temple and nation, had already taken place; and *every calamity that can accompany war*, that most afflictive of the divine visitations, was endured by the miserable inhabitants. The city and temple were at length taken

by storm; the emperor would have saved the body of the temple, but a soldier set fire to an adjoining building, and the whole of it, which was combustible, was consumed; and according to the prediction of Jesus Christ, about forty years previous, its walls were leveled to the ground, “and not one stone was left upon another,” and the very foundations ploughed in search of hidden treasures.

“Eleven hundred thousand of the Jewish people are said to have perished in the siege, and in the sacking of the city; many by famine, and many by the flames, and many more by the *sword* (for a *great sword* was given to him that sat upon the *red horse*) of war and bloody persecution. Ninety-seven thousand were exposed to sale as slaves; with which the market at length was so glutted, that no purchasers could be found. Besides these, multitudes were thrown to wild beasts, or sacrificed as gladiators, in the savage sports of the Romans. The Christians at Jerusalem, wisely heeding the prophetic instructions of Christ, escaped the horrors of the siege, by a timely retreat to Pella, a small town east of Jordan. The remainder of this devoted nation, weakened by their losses, and dispirited by their dreadful calamities, were not, at the close of this century, in a situation openly to oppose Christians, however they might have secretly despised them and their doctrines.”

2. We shall notice what befell Christians, and the cause of their persecutions, during the opening of the *second seal*, from A. D. 60 to A. D. 120. See History of the Church, Cent. I.

“Though the absurdities of Polytheism were openly derided and exposed by the first teachers of Christianity, (see Acts xix, 26,) yet it does not appear that any public laws were enacted against Christians, till the reign of Nero, in the year 64, by which time it had acquired considerable stability and extent; for it had already been preached under the whole heaven by the devoted and inspired apostles of our Lord, and their faithful cotemporaries, and humble successors in the Christian ministry.

“As much the greater number of the first converts to Christianity were of the Jewish nation, one secondary cause for their being so long preserved from persecution, may probably be deduced from their appearing to the Roman governors only as a *sect* of the Jews, who had seceded from the rest of their brethren on account of some opinion, trifling in its importance, and perhaps difficult to be understood. Nor when their brethren were fully discovered to have cast off the religion of the synagogue, did the Jews find it easy to infuse into the breasts of the Roman magistrates that rancor and malice which they themselves experienced. But the steady and

uniform opposition made by Christians to *heathen* superstition, could not long pass unnoticed. Their open attacks upon *Paganism* made them extremely obnoxious to the populace, by whom they were represented as a society of atheists, who, by attacking the religious constitution of the country, merited the severest animadversion of the civil magistrate.

“The pure doctrines taught by Christians, and the sublime ideas they conceived of the Supreme Being, could not be comprehended by the gross pagan, who required the Deity to be represented by some corporeal figure or visible symbol, and adored with all the pomp of altars, sacrifices, and libations. The supposed guilt which had been contracted by every Christian, in thus preferring his private sentiments to the national religion, was aggravated in a high degree by the number and union of the criminals; for the Romans were accustomed to regard with jealousy and distrust any associations among their subjects.

“They became, likewise, further obnoxious by their cautious method of performing the offices of religion, which, though at first dictated by fear and necessity, was continued from choice; and it was pretended by their adversaries, that they only concealed what they would have blushed to disclose. Horrid tales of their abominations were circulated throughout the empire; and thus the minds of the populace were prepared, from all these circumstances, to regard with pleasure or indifference every cruelty that could be inflicted upon this despised sect, which was everywhere spoken against.

“Under these circumstances, it is not wonderful that Nero should select the Christians as a pleasing sacrifice to the Roman people, and endeavor to transfer to this hated sect the guilt of which he was strongly suspected, that of having caused and enjoyed the fire which had nearly desolated Rome. With this view he inflicted upon them the most exquisite tortures, attended with every circumstance of the most refined cruelty. Some were crucified, others impaled; some were thrown to wild beasts, and others rolled in garments dipped in pitch, and other combustibles, and *burned by night as torches in the gardens of Nero*, and in other parts of the city. This wicked emperor was far, however, from obtaining the object of his hopes, for the virtues of the Christians, their zeal for the truth, and their constancy in suffering, must have considerably advanced the respectability of their sect, and only made their tenets more generally known; and when *known*, their iron enemies became golden friends.

“Alternate seasons of tranquillity and persecution succeeded this barbarous attempt to extirpate Christianity by destroying its confessors. That

which was designed to overthrow Christianity was overruled by its author, for the furtherance of its pure, peaceful, and heavenly principles, and thus uniting the Christians more firmly in one common cause, and giving them time to recruit their wearied powers, proved extremely favorable to the support and propagation of the Gospel. From the death of Nero to the reign of Domitian the Christians remained unmolested, and their numbers increased daily. But toward the close of the century they were again involved in all the horror of bloody persecution. The death of Domitian, however, delivered them from this calamity, and his successor Nerva suffered the Christian Church to enjoy a season of tranquillity, and wisely annulled the sanguinary edicts of his predecessors.”

The records of time do not afford another case in which the coincidence between prophecy and history more fully concur to show that the period, which we assign for the opening of the *second seal*, is the true period, and that the prophetic declarations of the text were literally fulfilled: for there never was a time of which it may be so truly said, the *red horse* and his *rider*, a bloody persecuting power, went forth to take *peace*, pure and peaceable religion from the earth; and that one part of the subjects of this government killed the other—the unoffending and non-resisting—and with a *great sword*; a dreadful, horrible destruction: for the sword was bathed in the blood of the saints, and was made drunken by that of the martyrs.

[V. 5. And when he had opened the third seal, I heard the third beast say, Come and see!]
—This is the beast that had a face as a man, in all his primeval rectitude of form and character, and we must now expect to see by the opening of this seal, what man is when left to himself, amidst the conflicting scenes of time and sense. We have already seen that the white horse seemed to fall under the power of the red horse and his rider; and the black horse, the very opposite of the white horse, takes the place of both, and has all his own way. The white horse and his rider, though trampled down by persecution, will yet triumph, for even the gates of *hell* shall not prevail against them. Like their eternal prototype,

“Truth, though trodden down to earth, shall rise again;
For the eternal years of God are hers!”

The time occupied in the opening of this seal is sixty years, from A. D. 120 to 180. We shall now proceed to notice the coincidence between the declarations of the prophecy and the records of history pertaining to this period.

[And I beheld, and lo, a black horse]—Black is the emblem of *darkness, error, corruption*, and

cruelty. “Men love *darkness* rather than *light*.” “God is light, and in him is no darkness at all.” And the entrance of his *word giveth light*. What God has spoken to mankind by his prophets and apostles was written for our learning, and the rule of our actions, and the comfort of our hopes. The governments or rulers of this world are designated as the powers of darkness, and their laws and maxims are opposed to the divine government, and hence such a system is symbolized by a black horse.

[And he that sat on him had a pair of balances in his hand]—He, that guided in the affairs of government, sat on the beast or at the helm of state and directed the course of events, as the rider does his horse, was the executive of the Roman empire. *Balances* have been used from time immemorial as the symbol of strict justice, although political government originated in man’s depravity and rebellion against God, and is therefore an invasion of divine right; yet they have claimed, that it was their one purpose to mete out *equal justice to all*. And we shall notice during the opening of the third seal, that under the watchful eye of Divine Providence equal justice was attempted throughout the Roman empire to all classes of subjects. We shall again quote from the History of the Church, Cent. II:

“The conduct of the Roman emperors toward the Christians in the *second century*, though sometimes harsh and cruel, yet upon the whole was just and tolerant. The decrees of Trajan respecting them were softened by the counsels and influence of the mild and beneficent Pliny. Their enemies were forbidden to produce any anonymous accusations against them, and they were left at liberty to retire from observation, to attend to the rites and administer the ordinances of Christianity. Under this just and generous state of affairs the number of Gentile converts was greatly augmented, and the Christian Church was established in very remote parts of the Roman empire.”

To give the reader some idea of the extent of the Roman empire at this period, if there are any not already informed, we submit a quotation from “Blair’s Outlines of Chronology:”

“The emperor Trajan, after having obtained a complete victory over Dacia, which became a Roman province, then turned his arms eastward, and speedily reduced Mesopotamia, Chaldea, and Assyria, and took Ctesaphon, the capital of the Parthian empire. Still pursuing his conquests in the east, he subdued nations till then unknown to the west; and it is reported, that, arriving at the confines of India, ‘he lamented, with a sigh, that his advanced age scarcely left him any hopes of equaling the renown of the son of Philip.’

“But such was the corruption of the times, it became impossible that so mighty a structure as the Roman empire could be preserved from falling asunder. At the period of Trajan’s death, it comprehended the provinces already enumerated in the east, and extended its sceptre over the greater part of Briton, all Spain, France, the Netherlands, Germany, Italy, Egypt, Barbary, part of Arabia, Turkey in Europe and Asia, and Persia. The empire, however, was exhausted by its belligerent exertions, and although it maintained the appearance of power, yet from this time it was but little more than a splendid ruin.

“Notwithstanding that, during the greatest part of this century, the Christians were suffered to remain unmolested, the *sword of persecution was only sheathed*, but not thrown away, and it was frequently suspended by a single hair over their devoted heads, and was only averted by *him* who reproved kings for their sakes, saying, Touch not mine Anointed, and do my prophets no harm.”

[V. 6. And I heard a voice in the midst of the four beasts]—This *voice* evidently came from *him* that sat upon the throne, as we are informed in Chapter IV; and is authoritative, as it is the voice of the Ruler of rulers, the Prince of princes, and the King of kings, whose dominion is equal over all creatures, whether sovereigns or subjects. This is the voice of infinite Wisdom, instructing the rulers of this world how to administer justice, and maintain unanimity and subordination among their subjects.

[A measure of wheat for a penny]—The word which we translate a measure, is called a *choenix*, an ancient Grecian measure for things dry, being the 48th part of a medimnus, consequently equal to the 8th part of a Roman modius, or the 8th part of our common peck, and nearly equal to about one quart, being considered a sufficient daily allowance for one man. The same measure is used for the barley mentioned in this verse.

There is a great moral in regard to political economy, underlaying the imperative counsel of the text. It teaches rulers that they should be just to their subjects in things small, as well as great; in *measure* and in *weights*, for he that is just in that which is little, will be just in much; but he that is unjust in that which is little, will be unjust in that which is great. Laws must be enacted to regulate these little things, and enforced to prevent monopolies, and restrain one part of the subjects of the government from extorting unjust prices from the other, for things which are necessary to life, and result from the providence of God, on ordinary labor, such as growing corn, wheat, barley, olives, and vines, &c. The *divine counsel* is a *measure of wheat for a penny, and three measures of barley for a penny*, giving the

wheat as a *standard value*, and the barley its *proportionate value*.

It is but little each subject needs, yet he must be provided for, or assisted to provide this little on just terms, and be protected in his provisions for the necessities of life. Laws should also prohibit the improper waste or injurious use of these things, for any other than the purpose for which the Creator intended—that is, for food for man and beast. The government should prevent, by salutary enactments, its subjects from cultivating the earth to produce things which are injurious.

If men engaged in agriculture would cease to raise the useless weed, tobacco, and in its stead grow wheat, or other grain, for *food* for man and beast, and not to distill, there never would be any breaking out of mobs for food, or complaining in our streets for hunger. Then wheat might be well afforded at a *measure for a penny*, which would be equal to 50 cents per bushel, which the AUTHOR of *seed time and harvest* sets down as the *standard value*.

[And see thou hurt not the oil and the wine]—Do not pervert these from their proper use, for every creature of God is good when used for the purpose for which they were given. But oil, the emblem of rich, nutritious food, must not be used to gluttony; nor must wine, the emblem of joy and gladness, be used to drunkenness; but observe *temperance of body and sobriety of mind*.

See, ye rulers of the nations, that you do nothing injurious to my Gospel, which is compared to ointment poured forth; it is the olive branch of peace sent forth to the nations. Injure not the wine; shed not the blood of my people: I am the true vine; my people are the branches and the fruit; see that you hurt not the fruit; for I will not hold him guiltless that sheds the "*Wine of Life*." See that all our subjects are only engaged in some useful employment to promote the life, comfort, peace, and happiness of the commonwealth. It is worthy of remark, that almost every insurrection of the nations, or act of insubordination, has been on account of oppressive injustice in regard to food and nutritious drink. Supply these at a cheap and just rate, and all will be peaceful and prosperous, in all the kingdoms of the world.

These terms, oil and wine, are used by metonymy for their cause, the olive and the vine; and the words have a meaning still more forcible; and the divine injunction may be thus paraphrased: "I say a measure of wheat can be afforded for a penny, and three measures of barley for a penny, and other things proportionate, if you will faithfully protect the *peaceful* and *fruitful producers* of these things." We submit a statement of the nutritive matter in WHEAT and

BARLEY. *Wheat* contains seventy-four per cent., and barley sixty-five of nutritious matter. Therefore, a bushel of wheat, weighing sixty pounds, contains forty-seven pounds of nutriment; while a bushel of barley contains only thirty-two pounds of nutritious food.

[V. 7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see]—This is to be understood as the voice of the beast which had the *face* or *character* of the eagle. Come and see what will transpire, as indicated by the following emblems, during the opening of the fourth seal.

[V. 8. And I looked, and behold a pale horse!]—The pale horse is emblematic of the state of the political government of the Roman empire, during the period of opening the fourth seal, from A. D. 180 to 240, a period of sixty years. This symbol implies, that the government is neither Christian nor Pagan; that neither Christianity nor Paganism fully prevails; that there is a contention between them; and this is precisely the state of things as indicated by the history of the times. A single quotation from History of the Church, Cent. III, will satisfy the reader that this view is certainly correct.

"Among several causes favorable to the diffusion of Christianity, we are, perhaps, not a little indebted to the quick succession of the Roman emperors. The events attending their lives, their deaths, and the artifices of their successors to obtain the imperial purple, naturally engaged much of the public attention, and suspended the execution of those sanguinary edicts intended for the destruction of the Christians. Several among the masters of the Roman world were also unconnected with their predecessors, unbiased by their prejudices, and averse to their pursuits.

"In a race of princes, many of whom were accomplished, benevolent and candid, there could scarcely fail to be some who would respect the abilities and virtue even of the men whose religious opinions they did not approve. A considerable part of the reign of Severus proved so favorable to the Christians, that no additions were made to the severe edicts already in force against them. For this lenity they were probably indebted to *Proculus*, a Christian, who, in a very extraordinary manner, cured the emperor, Alexander Severus, of a dangerous distemper, by the simple application of oil."

It would seem from this symbol, that during this period, the white horse, or Christianity, stood upon equal footing with the black horse, or political Paganism.

"But this degree of peace, precarious as it was, and frequently interrupted by the partial execution of severe laws, was terminated by an edict,

which prohibited every subject of the empire of Rome, under severe penalties, from embracing the Jewish or Christian faith." And hence, with great propriety, the executive of the Roman empire, who sits upon his pale horse—part *white* and part *black*—is, by metonymy, called DEATH.

[And his name that sat on him was DEATH, and hell followed with him]—*Death*, the effect of the severe laws of the Roman executive, is put, by metonymy, for its cause; and the term "*hades*," or HELL, is also put, by metonymy, for its prince or subjects; for the gates of hell, or powers of darkness, were combined with the executive of Rome to destroy Christianity, at this period.

[And power was given unto them over the fourth part of the earth]—It is worthy of remark, that if we look upon the Eastern hemisphere as being the earth known to these people to whom this Revelation was at first sent, it will at once be seen that the persecutions of this period were confined to the Roman empire, which embraced the north-west fourth of the earth. We again quote History of the Church, Cent. III:

"This law, which prohibited every subject of the Roman empire, under severe penalties, from embracing the Jewish or Christian faith, appears, upon a first view, designed merely to impede the further progress of Christianity. But it incited the magistracy to enforce the laws of former emperors, which were still existing against Christians; and during seven years they were exposed to a rigorous persecution in Palestine, Egypt, the rest of northern Africa, Italy, Gaul, and the other parts of the empire," which, we have already shown, comprised the countries of ancient, and now modern, Europe. "In this persecution Leonides, the father of Origen, and Irenæus, bishop of Lyons, suffered persecution and martyrdom. On this occasion Tertullian composed his 'Apology.'" The four great scourges which, under political government, incited by the prince of *Hades*, have devastated the human race, are used with a vengeance during this period of persecution. The sword, hunger, wild beasts and Death, are put, by metonymy, for WAR, FAMINE, PESTILENCE; and these are the methods by which Christians perished, during the opening of this seal. (See *Fox's Book of Martyrs*.)

[V. 9. And when he had opened the fifth seal]—The opening of this seal, like all before it, comprehends a period of sixty years, from A. D. 240 to 300. Every thing goes on during this period as during the time of the fourth seal. The fifth seal is loosed, the book lies open before us, and thus we have turned five leaves of the book Futurity—a book that none but God can know, and whose contents none but God can reveal, or those whom he may inspire for that purpose.

[I saw under the altar]—The preposition which we translate under, is often used to denote near to, at, or about; therefore we may say that St. John saw the souls of the martyrs about the altar before the throne in heaven.

[The souls of them that were slain for the word of God, and for the testimony which they held]—The opening of this seal brings more fully to light than ever before the glorious and all-encouraging doctrine of the separate existence of the soul, or spirit, of man in a conscious state of being, from the day of death when it leaves the body until the resurrection. We are told by the Revelator, that he saw the souls round about the altar, which were slain for their attachment to the word of God and their testimony for Jesus Christ. They were disembodied souls, but the spiritual form, was, in all probability, the very same figure of the clay tabernacle which it had left. He saw them, and therefore they must have had a form, color, and divisibility, yet all spiritual, and their mode of operation not fully comprehended by us in our present state of existence. No doubt when the soul leaves the body it takes up its abode in a spiritual body, instantly prepared for it by the miraculous power of God.

[V. 10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth]—St. John was an eye-witness of these souls; now he hears them call with a loud voice. This is still further evidence of the organized state of conscious existence among the souls of those who have passed away from the bodies on earth and are present in the spiritual body with the Lord. They remember times and circumstances, men and things, and characters and attributes.

The period of the fifth seal was, for the most part, a continuous scene of persecution, as a single quotation will show from the Church History, Cent. III:

"The accession of DECIVS to the imperial throne fatally terminated that state of equality and peace which had existed under his predecessor; and during his short reign the Christians were exposed to greater calamities than any they had hitherto suffered. Great numbers were publicly destroyed; several purchased safety by bribes, or secured it by flight; and many deserted the faith, and willingly consented to burn incense on the altar of the Pagan gods. The city of Alexandria in Egypt, the great theatre of persecution during this period, had even anticipated the edicts of the emperor, and had put to death a great number of innocent persons, both men and women.

"The imperial edict for persecuting the Chris-

tians was published in the year A. D. 249; and shortly after, Fabianus, bishop of Rome, with a number of his followers, was put to death. About this time the venerable bishops of Jerusalem and Antioch died in prison from the cruelties of persecution. The most cruel tortures were employed by the persecutors of this period, and the numbers that perished are by all parties confessed to have been very great. Gallus, the successor of the inhuman Decius, continued, during his transient reign of not quite two years, the severities practiced by his predecessor. Gallus was killed by the soldiers in A. D. 253, and was succeeded for a short time by Æmilian, who was also soon put to death, and Valerian chosen in his room.

“The first years of Valerian were favorable to the Christians. But the emperor was afterwards made the dupe of Macrinus, a magician; and in the year 257, issued severe edicts against the Christians, and great numbers were sacrificed, in different modes, to the demon persecution. Some were scourged to death; some burned; many perished *by the sword*; some were *starved to death*, and others were torn to pieces *by wild beasts*; and others were tortured, not accepting deliverance, that they might obtain a better resurrection.” That is to say, a part in the first resurrection; on whom the second death hath no power; and they shall reign with Christ on the earth, during his Millennial kingdom.

[V. 11. White robes were given unto every one of them]—Every faithful martyr, as well as every truly converted Christian, is worthy to walk with Christ in *white robes*, the symbol of their purity and innocence, and the glorious protection and happiness of the heavenly inheritance of the saints.

[And it was said unto them, that they should rest yet for a little season]—And it was but a little season until the cup of the iniquity of their *Roman persecutors* was full; for under the sixth seal God did judge and avenge their blood, life, honor, and property upon the earth—the *Roman Empire*. And that the martyrs had a little season of rest, according to the divine promise, is evident from Church History, Cent. III. “In 260, Valerian was taken prisoner by the Persians, and from that period the tranquillity of the Church was scarcely interrupted during the remainder of the century.” This historical fact brings us to the end of the period of the fifth seal, and the commencement of the opening of the sixth seal, when the cup of Pagan Rome was full, and they had *fulfilled* their purpose, as permitted, against the Christians.

[V. 12. And I beheld when he had opened the sixth seal, and lo! there was a great earthquake]—It is well to watch the ways of Provi-

dence as indicated in the Book of Prophecy, and we shall see the *holiness* of his character; the unerring *certainty* of all his promises; the *truthfulness* of his threatenings; and the *strict justice* of the *divine* government.

[A great earthquake]—This seal was opened about A. D. 300, and the events which are symbolized thereby occurred in the course of the following sixty years; so that the events of these seals comprehend and complete a prophetic time, three hundred and sixty years, or a perfect year of years, and may be looked upon as a grand symbol of the great circle of years which is to complete the dispensations of the government of God over men, and usher in the great earthquake, which is to overthrow the kingdoms of this world and bring in the grand Sabbatic time, the Millennial jubilee of 360,000 years.

Earth, when used in a figurative sense in this Revelation, has reference to political governments; and therefore an earthquake signifies shocking, astonishing, and overwhelming changes in political governments. The whole Roman empire was shocked and shaken as by an earthquake, during the opening of this sixth seal. We quote again from History of the Church, Cent. IV:

“The events of the fourth century hold a distinguished rank in the annals of the Christian faith. During this period the truths of the Gospel were publicly received and professed by a succession of the great masters of the Roman world. Christianity became the established religion of the empire; and, in consequence of the contest between the Orthodox and Arian parties, the primitive faith of the Church was nicely and accurately ascertained, and delivered to posterity in precise and definite terms. The Christian professor was expected to conform to these rules, or relinquish his title of an Orthodox believer in Christ.”

This was certainly a shocking and astonishing change among the great ones of the earth. But again we notice the great political changes of this period.

“It is well known that Diocletian, as well as his coadjutor in the empire, Maximian, abdicated their thrones. These transactions were succeeded by eighteen years of discord and confusion, and the Roman world, at this period, was governed by six rival emperors. The rival princes, however, gradually fell before the united arms and superior fortune of Constantine and Licinius, who was the last competitor that opposed his greatness, and the last captive that adorned his triumph. This event, which happened in the year A. D. 325, restored tranquillity to the Church, and invested Constantine with the sole dominion of the Roman world.

"No character has been exhibited to posterity in lights more contradictory and irreconcilable than that of Constantine. Christian writers, transported with his profession of their faith, have, perhaps, magnified his abilities and virtues to excess, and have thrown an almost celestial splendor over every part of the portrait; while the Pagan historians have spread their gloomy shades upon the canvas, and obscured every trait that was great and amiable.

"The toleration of Christianity, through the Roman empire, took place under Constantine the Great, about A. D. 300 to 306. The public persecutions of the Christians then ceased. Thus the religion of the Saviour, which had stood the ordeal of ten persecutions, was seen at once to prevail over the whole Roman empire."

We will lay before the reader one more quotation from "Blair's Outlines of Chronology," which will give him some idea of the shock and sensation produced throughout the Roman empire by this great political and ecclesiastical earthquake.

"The removal of the seat of the Roman empire to Constantinople, anciently called Byzantium, was effected by Constantine 329 years A. C. The effect of this measure was not immediately felt; and even the first sensation was not as great as might have been expected; but it was a measure, however, which shocked the foundations of the government like a great earthquake, and hastened the downfall of the empire. Whatever were the motives of Constantine in removing the seat of empire, the step was highly impolitic, as it weakened, exceedingly, the already tottering pillars of state. After this event, Rome never resumed any share of its former lustre.

"The new seat of empire seems to have been pointed out in the following manner. Constantine had made choice of a situation at Chalcedon, in Asia Minor; but we are told that, in laying out the ground-plan, an eagle caught up the measuring line, and flew with it over to Byzantium, a city which lay upon the opposite side of the Bosphorus.

"Here, therefore, it was thought best to fix the seat of the empire; and Constantine, after having built a capitol, an amphitheater, many churches, and other public works, and many magnificent edifices, then dedicated the city to the God of martyrs, and repaired thither with his whole court and retinue."

From the historical facts now before us, in relation to this period, when the Roman empire comprised the history of the civilized world, it would be easy to appreciate the bold emblems and mystic symbols which are employed by the prophet in foreshadowing the wonderful political and ecclesiastical changes, which were, like an earthquake, to shock and overwhelm this mighty empire.

The Pagan Roman government, at the commencement of the Christian era, and even down to this period, was the *sun* among the kingdoms of the world. But by the removal of the seat of empire from Rome to Byzantium, which, in honor of Constantine, received the name of Constantinople, it was eclipsed of its former glory, darkened and degraded as in the dust. And the *moon*, the moral and ecclesiastical state of the same empire, instead of diffusing its borrowed rays of silvery light to cheer and direct men amidst the night of time, became as blood; became a bloody, persecuting power, and was mantled in blood instead of the robes of light. And the very same power which is here represented under the similitude of the *moon*, is afterwards represented as dressed in scarlet, and sitting upon the beast, controlling and directing it.

[V. 13. And the stars of heaven fell unto the earth]—Evidently means that the angels or ministers of the Church forsook their high and holy positions, and condescended to become the secular and political officers of the earth, a symbol of political government, for such governments are of the earth, earthy; and they were then of no more use to the kingdom of Christ, whose kingdom is not of this world, than *fallen stars* would be for celestial lamps, or untimely fruit would be for nutritious food. And this was truly the state of affairs in the days of Constantine; for we are told that he displaced all the Pagan officers, and filled their place with Christians, at least in name and profession.

[V. 14. And the heaven departed as a scroll when it is rolled together]—Heaven is used here by metonymy for Christians, or those who are to be inhabitants of heaven; and they are represented as departing from their original purpose. They were no longer spread out in their amplitude, seeking the welfare of the world. They were no longer an *open parchment*, seen and read of all men as they went forth with their broad commission into all the world to preach glad tidings into every creature. The term heaven may also be understood as the Gospel system, and instead of its being spread abroad before the nations, according to the instruction of its Divine founder, it is rolled together as a scroll of heated parchment, and is completely displaced by a system of selfishness, worldly-mindedness, and idolatry; so that it may be said every *mountain*, every one who seemed to be towering above the world, and pointing the way to heaven, had changed their relations or positions, in order to fill the places of the *islands*, the political offices of the great sea of human population, and especially was this the case in the Roman empire in the days of Constantine.

[V. 15. Even the kings of the earth]—All the secular or political officers of the empire, who had endeavored to extirpate Christianity by destroying its confessors, and to support the system of Paganism by their *authority*.

[And the great men]—Who were looked to by others of inferior rank, and had given Paganism the support of their *influence*:

[And the rich men]—Who had given their gold and silver, these talents of power, for the support of Pagan institutions, and, in opposition to the Gospel of Christ, rendering the things unto Cæsar which belong to God:

[And the chief captains]—Who had hazarded their lives to advance the Roman empire, and had used their political wisdom and military skill to destroy Christ's kingdom.

[And the mighty men]—Who possessed great physical power, and had used it to destroy humble and innocent Christians:

[And every bondman]—Who had obeyed men rather than God, and had, in the service of their impenitent masters, assisted in the martyrdom of the Christians, and was thereby guilty of innocent blood, which cried against them for vengeance.

[And every freeman]—Those who had once been slaves, but were *manumitted* and usually called *freemen* on that account, and were generally attached to the families of their liberators afterward through gratitude. These, too, through a servile fear, had wronged their own souls, and imbued their hands in the martyrs' blood, which called down the vengeance of God upon them. *And they all "hid themselves in the dens and in the rocks of the mountains."*

[V. 16. And said to the mountains and rocks]—We are informed by history, that this prophecy was literally fulfilled, in the reign of Constantine, when the pagan religion was degraded, and its priests forbidden to officiate; and all pagan officers were compelled to abandon their former places of trust and honor in the empire; and Christianity became the religion of the state, and Christians filled both the political and ecclesiastical offices of the empire; it was then the degraded incumbents fled to the mountains and desert places, and hid themselves in the dens and mountains, and said to the mountains and rocks, "*Fall on us, and hide us from the face of him that sitteth upon the Throne.*" This language indicates that their perturbation and apprehension of danger were bordering on hopeless despair; and that they preferred any death, whether immediate or remote, rather than that which they were anticipating from those whom they once persecuted, but who were now in power by this overwhelming revolution.

[And from the wrath of the Lamb]—In his

human nature, Christ is a lamb; in his divine character, he is the lion. These enemies of Christ and his kingdom had only seen the character of the submissive and innocent lamb, among the almost countless number of martyrs which had perished by their cruelty. But now they clearly perceive that the *Almighty* metes out the destinies of men and nations, and that these terrible changes in government are but a just judgment from him for their wickedness, and that *Jesus Christ*, the divine author of Christianity, was even now judging, condemning, and destroying them for their cruel and unjust persecution of his faithful followers.

[V. 17. For the great day of his wrath is come]—The forebodings of a guilty conscience were so oppressive, that the enemies of Christ apprehended, from the great revolutions in the Roman empire, that the day of judgment had commenced, and that the Judge would suddenly appear in person to execute judgment upon all the oppressors and persecutors of his people and despisers of his Gospel. Oppressed by the mental and moral agony of such forebodings, well might the pagan persecutor say, "*Who shall be able to stand?* who is innocent of the great transgression of blood-guiltiness, for blood crieth unto blood in every part of the empire? who, of all the rulers of the Roman world, are innocent of the blood of the martyrs? or who may stand up and contend with the mighty God of martyrs?"

Many writers have applied this prophecy to the *day of judgment*, after the final resurrection of the dead; but I do not conceive that it is at all intended to set forth that awful and final event, otherwise than being a symbol, as already intimated, of that grand catastrophe!

The fall of Babylon, Idumea, Judea, Egypt, and Jerusalem have been described by our Lord and his prophets in language equally bold, grand, figurative, and powerful.

"Now it is certain that the fall of any of these cities or kingdoms was not any more important, or of greater concern or consequence to the world, nor more deserved to be described in pompous figures, than the fall of the *Pagan Roman empire*, when the great lights of the Pagan world, the sun, moon, and stars, the powers civil and ecclesiastical, were *eclipsed* and obscured, the Pagan emperors and Cæsars were slain, the Pagan priests and augurs were extirpated, the Pagan officers and magistrates were all removed, the Pagan temples were demolished, or consecrated for Christian churches, and their revenues devoted to better uses. It is customary with the prophets, after they have described a thing in the most emblematic and figurative manner, to represent the same again in plainer terms, and the same method

is observed here, v. 15, 16, 17. *Even the kings of the earth, etc.*—That is, Maximin, Galerius, Maxentius, and Licinius, with all their adherents and followers, were so routed and dispersed, *that they hid themselves in dens, etc.* *This is therefore a description of the triumph of Christ and his Church over their Pagan Roman enemies—a triumph after ten severe persecutions, so that the time and all the circumstances, as well as the series and order of the prophecy, agree PERFECTLY with this interpretation.*—Dr. Dodd.

We close our remarks on this chapter by observing that the prophecy it contains applies especially to the *Pagan* and *Christian* subjects of the Roman empire, and completes the drama

in reference to them in the grand scene of the opening of the six seals, wherein the whole series of characters, actions, and events have been connected and exhibited in a period of three hundred and sixty years, or one prophetic time. The following chapter has reference to actions and events which belong to this same period, and is that part of the scene which exhibits the dealings of God toward his ancient and chosen people, the *twelve tribes of Israel*, which were scattered abroad throughout the Pagan Roman empire, against whom equally severe and persecuting edicts had been enacted during this period, as our quotations from history already show, and will more fully evince in the course of our Annotations.



COLLATERAL SCRIPTURES.

CHAPTER VII.

- 3 *An angel sealeth the servants of God in their foreheads.*
 4 *The number of them that were sealed : of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.*

1. AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the east, having the seal of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed : *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

5. Of the tribe of Judah *were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.*

6. Of the tribe of Aser *were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.*

7. Of the tribe of Simeon *were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.*

8. Of the tribe of Zabulon *were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.*

9. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ;

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11. And all the angels stood round about the throne, and *about* the elders and the four beasts,

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(V. 1.) Thus saith the LORD of hosts, Behold, I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them towards all those winds ; and there shall be no nation whither the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their enemies, and before them that seek their life ; and I will bring evil upon them, *even* my fierce anger, saith the LORD ; and I will send the sword after them till I have consumed them : And I will set my throne in Elam, and ¹will destroy from thence the king and the princes, saith the LORD. But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.—Jer. xlix : 35–39.

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.—Dan. vii : 2.

Thus saith the LORD, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind ; And will send unto Babylon fanners, that shall fan her, and shall empty her land : for in the day of trouble they shall be against her round about. Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine : and spare ye not her young men ; destroy ye utterly all her hosts. Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets. For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts ; though their land was filled with sin against the Holy One of Israel.—Jer. vii : 1–5.

(V. 2.) Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth ; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, *and* prepared unto every good work. Flee also youthful lusts ; but follow righteousness, faith, charity, peace,

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with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.—2 Tim. ii: 19-26.

Now he which establisheth us with you in Christ, and hath anointed us, *is* God; Who hath also sealed us, and given the earnest of the Spirit in our hearts.—2 Cor. i: 21-22.

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. iv: 30-32.

In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the holy Spirit of promise, Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.—Eph. i: 13-14.

(V. 3.) And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof. And to the others he said in my hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity: Slay utterly old *and* young, both maids, and little children, and women; but come not near any man upon whom *is* the mark; and begin at my sanctuary.—Ezek. ix: 4-6.

And he received the sign of circumcision; a seal of the righteousness of the faith which *he had*, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circum-

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cision only, but who also walk in the steps of that faith of our father Abraham, which *he had*, being yet uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham or to his seed through the law, but through the righteousness of faith. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him; Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fullness of the God-head bodily. And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.—Collos. ii: 6-14.

I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? And it was at Jerusalem the feast of the dedication, and It was winter.

REVELATION.

and fell before the throne on their faces, and worshiped God.

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might *be* unto our God for ever and ever. Amen.

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

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And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and you believed me not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My father which gave *them* me is greater than all; and no *man* is able to pluck *them* out of my Father's hand. I and *my* Father are one.—John x: 14–30.

Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe

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that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it*; that the love wherewith thou hast loved me may be in them, and I in them.—John xvii: 20–26.

If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will *my* Father honor.—John xii: 26.

(V. 9.) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness; if thou continue in *his* goodness: otherwise thou also shall be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be grafted into their own olive-tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob? For this is my covenant unto them, when I shall take away their sins.—Rom. xi: 22–27.

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a Sabbath, and on the eighth day *shall be* a Sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of

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thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year: *it shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days: all that are Israelites born shall dwell in booths; That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt: *I am* the LORD your God.—Lev. xxiii: 39–43.

Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbered with the transgressors: and he bare the sins of many, and made intercession for the transgressors.—Isa. liii: 10–12.

Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.—Jude; 24–25.

(V. 10.) Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.—Cor. vi: 9–11.

(V. 14.) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own

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blood, he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge our conscience from dead works to serve the living God?—Heb. ix: 11–14.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—John. i: 6–7.

(V. 16, 17.) Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Show yourselves: they shall feed in the ways, and their pastures *shall be* in all high places. They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.—Isa. iv: 8–10.

The LORD *is* my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD forever.—Ps. xxiii: 1–6.

Thy mercy, O LORD, *is* in the heavens, *and* thy faithfulness *reacheth* unto the clouds. Thy righteousness *is* like the great mountains; thy

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judgments *are* a great deep: O LORD, thou preservest man and beast. How excellent *is* thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee *is* the fountain of life: in thy light shall we see light. O continue thy loving-kindness unto them that know thee: and thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked remove me. There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.—Ps. xxxvi: 5–12.

Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity: For they shall soon be cut down like the grass, and wither as the green herb. Trust in the LORD, and do good: *so* shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the LORD; and he shall give thee the desires of thy heart. Commit thy way unto the LORD; trust also in him, and he shall bring *it* to pass: And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the

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man who bringeth wicked devices to pass. Case from anger, and forsake wrath; fret not thyself in any wise to do evil. For evil-doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. For yet a little while, and the wicked *shall* not *be*: yea, thou shalt diligently consider his place and it *shall* not *be*. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.—Ps. xxxvii: 1–11.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*. And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghil. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim; and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.—Isa. xxv: 8–12.

ANNOTATIONS.

CHAPTER VII.

[V. 1. And after these things I saw four angels]—After the prophet had beheld the visions of the six seals, in regard to *Pagans, Jews, and Christians* of the Roman empire, he was permitted to see a *vision concerning the Twelve Tribes of Israel*. The actions and events of this vision do not appear to be confined to any one of the seals, but to have transpired during three hundred and sixty years, the period of the opening of all the past six of them.

I saw four angels, or agents, or messengers, of the divine government, standing upon the four corners of the earth. It may be, that an angel attends every man; and, indeed, the doctrine is clearly taught and implied in many passages of the Old and New Testaments. Moreover, it was an ancient tradition, and has come down to our times, that a *good* and *bad* angel attends every one.

These four angels, in my opinion, were the four princes who ruled in the Roman empire at the same time, and held the four winds, the nations, in check. So that the earth, political government, should no longer be disturbed by the storms of persecution; that the sea, the Church, which held good and bad fish, should not be tossed by contrary *winds of doctrine*; and that the Gospel system, which is elsewhere compared by its divine founder to a grain of mustard seed, which became a *great tree*, should not be destroyed by angry storms of malice from its enemies, nor its fruit untimely wasted by mighty winds of political persecutions; but that there should be a great calm, and every thing made to subserve the purposes of the divine government. The last of the ten pagan persecutions took place under DIOCLETIAN, after which Christians were fully tolerated throughout the Roman empire for more than half a century.

“The partition of the Roman empire by *Dio-letian* is dated 292 A. C. He divided it into *four* governments, under as many princes, two of them being emperors, each called Augustus, and two Cæsars. Thus a new system of administration was formed, though it did not long continue. Maximin shared, with Diocletian, the title of Augustus; and Galerius and Constantius were declared Cæsars, and all were nominally supreme.”—*Blair's Outlines of Chronology*.

Thus a mutual check was held upon each other; and Jews and Christians, who felt little or no interest in political affairs, had the unmolested

privilege of attending to the duties of their religion.

[V. 2. And I saw another angel ascending from the east]—The term *east*, in my opinion, is to be understood as a symbol of Christ, who is called, by St. Simeon, the Day Spring, the Rising Sun, or East. Luke i: 78. And this angel seems to be a special angel, sent by Christ as his chancellor, charged with the most weighty and important interests of the Supreme King, and to set in order and give unquestionable authority to all the officers of the supreme government. His *ascending* from the East, implies his arising from among Christians and increasing in power, majesty and glory, as the *sun*, shining more and more unto the perfect day.

This angel is evidently a symbol of the *Gospel* or angel spoken of; and it, in my opinion, is the agent by which the Holy Ghost seals all the servants of God; for the Gospel is called the *power* of God, and *sword* of the Spirit, by which we are made to submit to the divine government, and become subjects of the heavenly kingdom; and are sealed and sanctified, and acknowledged the heirs and joint heirs with Christ to the heavenly inheritance.

[Having the seal of the living God]—Having the *seal* or *sign* by which he was to seal or consecrate the servants of the true and living God, that they might be distinguished from those who are not his servants, but addicted to Idolatry, and therefore the servants of dead gods. We are told that the “*foundation of God standeth sure, having this seal*,” or the *seal* by which he knows who are his. Christ is the foundation of God, for he is God—Immanuel, God with us—God manifest or made known in human form. This I look upon as being the spiritual and primary sense of the passage before us.

But in a material or political sense, I consider that Constantine the Great is the angel ascending from the east, for reasons already given, and others which are here submitted. The extraordinary pains taken by Constantine for the propagation of evangelical truth, were attended with uncommon success. *It can not be doubted* but a multitude of nominal professors, influenced by the example and authority of the emperor, would enter into the Church. But its doctrines and institutions were extended to remote nations, and they received at least its visible seal and sacraments, baptism and the Lord's Supper.

The inhabitants, both of the greater and lesser Armenia, boasted the having received Christianity soon after its promulgation. But in this century, the monarch Tiridates, with his court, publicly professed the truths of the Gospel, and established the Armenian Church. The Abyssinians, or Ethiopians, received the faith from *Fru-mentius*, a zealous Egyptian, who, after being consecrated by Athanasius at Alexandria, returned to Abyssinia, and officiated as the bishop of that country. Iberia or Georgia also received the Christian faith in this century. About this time, great numbers of the warlike Goths enrolled themselves under the peaceful banner of the Gospel; and their progress in Christianity was considerably increased by the zeal and abilities of their bishop, Ulfila, who translated the Scriptures into their language, after previously having formed an alphabet for their use, composed upon the model of the Latin and Greek characters.

“The benignant influence of the mild and equitable doctrines of the Gospel upon the happiness of mankind, must have been strikingly evinced by the Christian world during this century. That humane and equitable dispensation which provided for the happiness of all mankind, breathed its spirit into the laws of Constantine. Many of the evils, and much of the duration of slavery, were abolished by that monarch, who also softened the rigor of corporeal punishments, prohibited sanguinary and ferocious shows and contests from the people; prevented oppression, and provided for the poor; restrained the *licentiousness of divorces*, and the custom of *exorbitant interest for money*. Whatever were the corruptions which had been introduced into Christianity in reference to doctrine, the professors of the Gospel were still distinguished by their peculiar virtue, and in the *famine*, in the days of Maximin, were remarkable for exertions of compassion and charity unknown to the votaries of Paganism.” (Eusebins, Lib. ix, c. 8. History of the Church, Cent. IV.)

Thus, through Constantine, the care of Christ for his Gospel and people is clearly seen, and his voice is heard in unmistakable language, to the four angels, agents or governments, which were in the Roman empire, saying “Hurt not the earth,” disturb not the affairs of state; “neither the sea,” the members of the Church; “nor the trees,” the systems of religion, until we have given all a fair chance, by setting good and evil before them, to choose the living God and his service, or to choose Idolatry, and suffer the dire consequences.

[V. 3. Till we have sealed the servants of our God in their foreheads]—Till we, the ministers of the Christian system, have applied the *visible seal* of the Christian dispensation to all who have

made, or may make, the good confession before many witnesses, and covenant, by this transaction, to become the faithful servants of the “Father, and of the Son, and of the Holy Ghost. Amen.”

By receiving the *seal of the living God* in the *forehead*, we understand that the persons were more fully consecrated to Him, and evinces, by this act and sign, that they were His property, and under his immediate protection; and while they were his obedient servants, and followers of that which was good, no evil should befall them; for he is with them always, even unto the end.

It was a custom in the Roman empire, to stamp with a hot iron the name of the owner upon the *forehead* or *shoulder* of his slave, in order that his master might, in any event, the more easily recognize him. In comparison with such treatment, well might the heavenly Master say, Take *my yoke, name, government*, upon you, which is *easy*, and *my burden* which is *light*.

It is worthy of remark, that the greater number of the first converts to Christianity were of the Twelve Tribes of Israel, who first heard of the Gospel on the return of the devout Jews after the day of Pentecost, when under the providence of God, the glad tidings of this peaceful system was carried to every nation under heaven.

And it is moreover worthy of our notice, as we are informed by Church History, that not a single *Jewish Christian* perished at the siege of Jerusalem, A. D. 70, for believing the predictions; and, obeying the warnings of Christ, they left the city, and took refuge in Pella, a city east of the Jordan.

The numbers, then, of the Twelve Tribes who had received the seal of the living God, and by their obedience gave evidence that they were his servants, must have amounted, during this prophetic time, from A. D. 1 to 360, to fully 144,000.

God, in mercy to man, after due warning, often destroys whole nations when they prove to be incorrigibly wicked. This is precisely the manner in which he dealt with the unbelieving, blaspheming, and incorrigible Jews, when at the siege of Jerusalem he destroyed 1,500,000, and scattered the remainder of them abroad among the nations unto this day.

[V. 4. And I heard the number of them which were sealed]—It does appear to me that this sentence and the remaining part of the chapter are designed as an *amplification* of that grand doctrine of inspiration, elsewhere stated in the Scriptures, and especially by St. Peter, “That God is no respecter of persons: but he that feareth him, and worketh righteousness, is accepted of him in every nation.”

It appears, also, from the passage before us, that 144,000 included all the Jews which had believed the Gospel and been converted to Christ;

12,000 out of each of the Twelve Tribes; which may further signify that a certain number is used to represent an unknown number; but that fully the number expressed had been sealed and saved, if not the square of 12,000 to each tribe, in all, 1,728,000.

[V. 5-8.] It appears that another very important doctrine underlies the sublime emblems of this chapter: no idolater shall be accounted worthy to inherit the kingdom of heaven. And hence, the tribes of *Ephraim* and *Dan*, having been the principal promoters of *idolatry* among their brethren, are left out of this enumeration; and Levi and Joseph, their more honorable and virtuous brethren, those who had no *worldly inheritance* in Israel, are accounted worthy of the *heavenly inheritance*!

How infinitely important the solemn injunction of the inspired penmen! "Little children, keep yourselves from idols," "for thou shalt worship the Lord thy God, and him only shalt thou serve; for I will not give mine honor to another; for I am the *LIVING* God, and beside *me* there is none other."

[V. 9. After this I beheld, and lo! a great multitude, which no man could number!—After this vision concerning the Twelve Tribes of Israel, he saw another vision of a countless multitude, which includes not merely the inhabitants of earth, but "all the angels" and the whole host of the heavenly worlds. However, this appears to be especially designed to reveal to us the vast multitudes which had believed on Christ and had been converted to Christianity from among the Gentiles; for, it is said, they were "of all nations, and kindreds, and people, and tongues;" and in this was fulfilled the prophecy of Isaiah: "And unto him shall the gathering of the Gentiles be;" "and they stood before the Lamb clothed with white robes, and palms in their hands," emblems of innocence and victory.

[V. 10. And cried with a loud voice]—Here is evidence that those who loved God praised him with a loud voice, as loud no doubt as any mortal on earth could shout, and they were right before the throne in heaven. What have ye got to say, ye objectors, against Christians shouting, when by faith they realize the joys of their heavenly home!

[Salvation to our God, which sitteth upon the throne and unto the lamb]—The doctrine taught us here, is, that God is the author of present and eternal salvation to man; and that this salvation is procured for and given to him by the merits of the Lamb, through faith in his all-atoning blood, as their propitiatory sacrifice! and that this salvation is not confined to a *favorite few*; but is provided and offered to all mankind on equal

terms, and with equal earnestness and sincerity; and that this is so, is evinced by the facts before us: for those who were redeemed and saved were of "*all nations, and kindreds, and people, and tongues, a great multitude which no man could number.*"

[V. 11. And all the angels stood round about the throne, and the elders, and the four beasts, and fell before the throne upon their faces, and worshiped God]—Here is no idolatry, no inferior worship paid to any order of beings, however exalted. No homage paid to any patriarch, prophet, apostle, saint, or confessor! Where are you, friends of inferior adoration? Not of this multitude, and without humble repentance, can never be admitted into the glorious company of angels and spirits of the just, who preferred death to idolatry.

[V. 12. Saying, Amen]—As there is more joy in heaven over one sinner that repents, than over ninety and nine which have already repented and are saved, no wonder the angels take such intense interest in the repentance and salvation of such immense multitudes which, like lost sheep, have been gathered from the wilderness and from among the wolves of this world, and brought to colonize the climes of immortality, and increase the multitude of the heavenly host, and dwell forever in the city of God.

[Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might; be unto our God forever and ever. Amen]—It ought to be so, and it will be so, and it shall be so, according to the terms of this angelic doxology.

[V. 13. And one of the elders answered, saying unto me]—The term *answered*, is an idiom of language which admits by metonymy the answer for the question, and simply signifies that one of the elders *spoke* to him, and asked, "What are these which are arrayed in white robes? and whence came they?"

[V. 14. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation]—It is a part of the portion of the people of God to suffer affliction in this life; for we are told, "many are the afflictions of the righteous;" and that in this world they shall have tribulation, and that they that will live godly in Christ Jesus, shall suffer persecution, and that through much tribulation we shall enter the kingdom of heaven.

This great multitude had gone up to possess the inheritance of the saints, through great tribulations, heartfelt sorrows, deep anguish, and persecutions of every kind, after their robes were washed, *sins pardoned*, and their *souls purified* with the blood of the Lamb of God, which taketh away the sins of the world.

The *white robes* mentioned in the text, can not signify what some teach; that they are the *righteousness of Christ with which the saints are clothed as with a garment*; for the *righteousness of Christ can not be washed* and made white in his own blood, and to say so would be blasphemy; for he was holy, undefiled, and separate from the contamination of sinners, and *such a high priest became us*. In Revelation, chapter xix, 8, we are told, in language not to be misunderstood, that the *white robes* or *white linen* is the *righteousness of the saints, their own personal purity*; and *this is the righteousness in which they stand before the throne*. Therefore, it is not Christ's righteousness, but the righteousness wrought out for them in the pardon of sin through faith by the merit of his blood; and wrought *in* them by the purification of their souls through the power of the Holy Ghost.

[V. 15. Therefore are they before the throne of God]—Because they are pardoned and purified in the blood of the Lamb, through sanctification of the Spirit, and belief of the truth of the Gospel. Therefore are they holy, and pure, and faithful, and admitted into the immediate presence of God.

[And serve him day and night in his temple]—They shall serve *him* without ceasing; their whole existence shall be a living and willing sacrifice of service of faith, love, and obedience, throughout the unending days of eternity, in his temple not made with mortal hands; but eternal, in the HEAVEN of HEAVENS, the NEW JERUSALEM.

[And he that sitteth upon the throne shall dwell among them]—Now, in this world he dwells spiritually among his people, walks in his own Church amidst the golden candlesticks, and abides in the heart of every true believer. But in the world to come, whereof we now speak, he will no longer be the *invisible*; but will dwell visibly and personally among his people: “for we shall be like him, and *see* him as he is,” in his glorious person and hypostatic existence; “for when that which is perfect is come, then that which is in part shall be done away; for *now*, we *see through a glass darkly*; but *then*, *face to face*.”

[V. 16. They shall hunger no more]—These are they which came out of great tribulation, having journeyed through a wilderness of hunger, where they were deprived by the wolves of this world of any peaceful enjoyments by the way-side; and hurried on in hunger, and thirst, and nakedness, and martyr fires, to their heavenly homes in the New Jerusalem, where no persecutor shall ever kill any of them with hunger, or thirst, or bind them naked in the scorching sunshine, till by hunger, thirst, and burning heat, they perish. Nor shall any of them ever again endure any heat of martyr fires.

[V. 17. For the Lamb which is in the midst of the Throne shall feed them]—The term Lamb, which signifies the Lord Jesus Christ, is used, by metonymy, for the Shepherd of Israel, who is enthroned, with his Father, in hypostatic and ineffable glory, and constantly communicates to his people whatever is calculated to secure, continue, and increase their present and eternal happiness, whether in this world, by the communion of his Spirit and the ministry of angels, or in the world to come, by his personal presence.

[And shall lead them to living fountains of waters]—The major part of this great multitude had suffered martyrdom, and perished of hunger, or parched with thirst, or weeping in bitter anguish, with no one nigh who dared to pity them or wipe from their eyes their dying tears! But how changed is their condition! They have now whatever can nourish or comfort! They are now led to *living fountains of waters, endless sources of comfort and happiness*, which our Redeemer and elder brother will open, out of his unsearchable riches and infinite plenitude, to all glorified humanity. These fountains of living waters, perpetually flowing up and running on, will make an *infinite variety* in the pure enjoyments of the heavenly state, and perfect the happiness of the blessed.

“There will be no *sameness*, and consequently no cloying with the perpetual enjoyment of the same things; every moment will open a *new source* of pleasure, instruction, and improvement; they shall make an eternal progression into the fullness of God, and, as God is infinite, so his attributes are infinite; and throughout infinity more and more of those attributes will be discovered, and the discovery of each will be a *new foundation* or *source* of pleasure and enjoyment. These sources must continue to develop through all eternity, and yet through all eternity there will still remain, in the absolute perfections of the Godhead, an infinity of them to be developed.”—*Dr. Clarke*.

[And God shall wipe away all tears from their eyes]—This is the most beautiful image, of the infinite affection of our heavenly Father, which can be found in all the records of time. The Bible, with all its excellent and refined imagery, brings up this as the crowning glory. As kind parents pity their innocent and suffering children, and take them to their bosoms and gently wipe away their tears of sorrow, and console them with pitying words, so the Lord pitieth his children, and cares for his people, and bears them in his bosom, nourishes them with his grace, and consoles them with his promises, and wipes away their tears, and removes all causes of distress, suffering and grief.

Kind reader, this is the happiness of those who have washed their robes and made them white in

the blood of the Lamb of God, which taketh away the sin of the world. Art thou washed? O! rest not till thou art washed, and hast on the wedding garment, and art prepared for the inheritance of the saints. Take these multitudes of redeemed mortals for an example of suffering, and of patience, and of faithfulness, "*and be thou faithful unto death, and I will give thee a crown of life.*"

"Since the system of Nature, the system of Revelation, and the rational faculties of man had their origin from the same ALMIGHTY BEING, we should naturally expect that they should perfectly harmonize in their grand lineaments, and in the truths they are calculated respectively to unfold; or, at least, that there should be a glaring contradiction between the intimations given by the one and by the other.

"If the investigations of reason, in regard to the material universe, necessarily lead to the conclusion that numerous worlds exist throughout immensity, and if the Scriptures contain a communication from God, we should never expect to find in that revelation any proposition asserting that there is only one world and one race of intelligent beings in the universe; and it is needless to say that *no such proposition* is to be found in the Bible. On the contrary, though the Scriptures never treat directly or explicitly on this subject, the doctrine of a plurality of worlds *is embodied in many passages of the sacred writings*; and the language of the inspired penman is perfectly consistent with the idea of myriads of worlds existing throughout the universe.

"Again, we can not be supposed to have attained a comprehensive idea of the universe, without taking into account the sensitive and intelligent beings with which it is replenished.

"We ought never to consider the numerous orbs revolving throughout infinite space as mere masses of rude matter, arranged into system merely to give a display of Almighty power; but as means for accomplishing a higher and a nobler end—the diffusion of happiness among countless orders of intelligent beings. And as this idea must necessarily be admitted, what a *countless* multitude of creatures must people the amplitudes of creation. On our globe alone, there are supported at least 800,000,000 of human beings; but it is capable of supporting twenty times that number, or (16,000,000,000) sixteen thousand millions, if all its desolate wastes were cultivated and peopled. Besides man, there are numerous orders of other sensitive beings, visible to the unaided eye, or which the microscope alone can enable us to perceive; at least sixty thousand species in all.

"If this earth, then, which ranks among the

smaller globes of our system, contains such an immense number of living beings, what must be the number of sentient and intellectual existences in all the worlds to which we have alluded. We assumed, on certain data, that (2,000,000,000,000) two trillions of worlds may exist within the bounds of the visible universe; and although no more beings should exist in each world at an average than on this globe, there would be the following number of living inhabitants in these worlds, (60,573,000,000,000,000,000,000,000,) a number which transcends human conception.

"Among such a number of beings, what a variety of orders may exist, from the archangel and the seraph to the worm and the microscopic animalculum! What a diversity of ranks, in the intellectual scale, may be found throughout this immensity of existence, from the lowest point of the human faculties to the highest order of created beings! Some, perhaps, invested with faculties as far surpassing those of man, as man surpasses the intellectual energy of the worms of the dust, and still approximating nearer and nearer the Deity; what a variety may exist among them in the form, organization, senses, and the movements of their corporeal vehicles. What a wonderful and interesting scene would their history disclose were the whole series of events in the divine administration towards them developed to our view! the different periods in duration at which they were brought into existence; the scenes of glory or terror through which any particular classes of beings might have passed; the special laws of social and moral order peculiar to each class of intelligences; the modes of improving the intellect, and the progress they have made in universal knowledge; the changes and revolutions that may await them, and the final destination to which they are appointed. These, and numerous other circumstances connected with the moral and intellectual universe, open to the view a source of knowledge, and a subject of sublime investigation which superior intellects might prosecute without intermission, with increasing admiration and rapture, and never arrive at the termination of their pursuits during all the periods of an endless existence.

"Such is a summary view of the universe in so far as its scenes lie open to our knowledge and investigation. The idea it presents is altogether overpowering to the human faculties; yet it is nothing else than what we should naturally expect, when we consider the BEING who formed it is self-existent and eternal, possessed of almighty power, boundless goodness, and infinite wisdom, and fills infinity of space with his presence. It is, like himself, boundless and incomprehensible by finite minds, but exhibits, to every order of intel-

ligent beings, a *sensible display* of his eternal power and Godhead.

“Without the existence of such a universe, the infinite attributes of the Almighty could not be fully recognized and appreciated by his intelligent offspring. But here we behold, as in a mirror, the invisible perfections of the Deity, ‘whom no man hath seen or can see,’ adumbrated, as it were, and rendered visible, in every part of creation, to the eyes of unnumbered intelligences; for there is no point of space where a rational being could be placed, in which he would not find himself surrounded with sensible evidences and displays of the operations of an all-wise, and all-powerful, and incomprehensible Deity. ‘He has not left himself without a witness’ to his existence and his incessant energies, in any part of his dominions, or to any order of his creatures, wherever existing. If we should ascend to Heaven, he is there; if we should descend to the lower regions, he is there also to be seen in his operations and felt in his influence. If we should take the wings of the morning, and fly along with the sun, from east to west, and continue our course on, without intermission, for ages, through regions of space now invisible to mortal eye, even there his hand would lead us and his right hand would uphold us. The darkness of night unfolds the grandeur of his operations and the glories of his nature, as well as the light of day. Though on the wings of a seraph we could fly in every direction through boundless space, we should everywhere find ourselves encompassed with his immensity, and with the manifestations of his presence and agency. Of such a BEING, and the UNIVERSE which he has formed, we may exclaim in the words of an inspired writer, who was caught up to the third Heaven, and saw things not lawful to be uttered—O the depth of the riches both of the wisdom and knowledge of God! How unsearchable his ways, and his works past finding out!

“Of this universe we can only form an approximate idea by comparing one small portion of it with an other, and by allowing the mind to dwell for a considerable time on every scene we contemplate. We must first endeavor to acquire a comprehensive conception of the magnitude of the globe we inhabit, and diversity of the objects it contains; we must next stretch our view to some of the planetary globes which are a thousand times greater in magnitude; and then to such an orb as the sun which fills a space thirteen hundred thousand times more expansive!

“Ranging through the whole planetary system, we must fix our attention on every scene and object; imagine ourselves traversing the hills and plains, and the immense regions of Jupiter, and surveying the expansive rings of Saturn in

all their vast dimensions and rapid motions, till we have obtained the most ample idea the mind can possibly grasp of the extent and grandeur of the planetary system. Leaving this vast system, and proceeding through boundless space, till all its planets have entirely disappeared, and its sun has dwindled into the size of a small, twinkling star, we must next survey the thousand stars that deck the visible firmament, every one of which must be a sun accompanied by a system of planets no less spacious and magnificent than ours. Continuing our course through depths of space immeasurable by human art, we must penetrate into the center of the milky way where we are surrounded by suns, not only in thousands, but in *millions*. Here the imagination must be left for a length of time, to expatiate in this amazing and magnificent scene, and try if it can form any faint idea of *twenty millions of suns*, surrounded with a thousand millions of planets. Suppose one of these bodies to pass before the eye or the imagination every minute, it would require nineteen hundred years before all could pass in review, and each produce a distinct impression on the mind that it was a different object.

“In a scene like this, the boldest imagination is overpowered and bewildered amidst number and magnitude, and feels utterly incompetent to grasp the ten thousandth part of the overwhelming idea presented before it. Winging our flight from the milky way, over unknown and immeasurable regions, regions where infinitude appears opening upon us in awful grandeur, we approach some of those immense starry clusters we call NEBULÆ, every one of which may be considered another milky way, with its ten thousands and *millions of suns*.

“Here the imagination must make a solemn pause, and take a wider range, and summon up all its powers, and force, and vigor; for here we have not only *one* milky way, with its millions of stars to contemplate, but *thousands* of milky ways, each with its tens of thousands and millions of suns? If the immense splendor and amplitude of one milky way overwhelms us with amazement, and with an emotion almost approaching to terror, what an overpowering effect should *two thousand* such scenes which have already been discovered, produce upon minds so feeble and limited as ours! Such a scene not only displays to us, beyond all others, the *incomprehensible energies of Omnipotence*, but seem to intimate that there are created beings existing in the universe, endowed with powers of intelligence capable of forming a much more approximate idea of such objects, than beings such as man, who may be considered as standing near the lowest point of the scale of intellectual existence. These thrones

and dominions, principalities and powers of heaven may be able to form a comprehensive conception of such a scene as the milky way, which baffles the utmost efforts of the human intellect.

“Soaring beyond all these objects, we behold, as it were, a new universe in the immense magnitude of the planetary and other nebulae, where separate stars have never been perceived; and besides all these, there may be thousands and tens of thousands, and millions of opaque globes of prodigious size existing throughout every region of the universe; and even in that portion of it which is within the limits of our inspection, the faintness of whose light prevents it from reaching our eyes.

“But, far beyond all such objects as we have been contemplating, a boundless region exists, of which no human eye has yet caught a glimpse, and which no finite intelligence has ever explored. What scenes of power, of goodness, of wisdom and glory, may be displayed within this unapproachable and infinite expanse, neither men nor angels can describe, nor form the most rude conception. But we may rest assured that it is not an empty void, but displays the attributes of the Deity in a manner no less admirable and glorious, and perhaps much more so, than all the scenes of creation within the entire range of human vision. Here, undoubtedly, is that splendid region, so frequently alluded to in the Scriptures, designated by the emphatic name ‘The HEAVEN OF HEAVENS,’ evidently importing that it is the most glorious and magnificent department of creation, and the grand metropolis of the universe, and residence of the Eternal and Invisible King of kings.

“Countless myriads of beings, standing at the highest point of the scale of intellect, and invested with faculties of which we have no conception, must inhabit those regions; for we are positively informed, that hosts of intelligent beings reside in such abodes, and that these hosts in the ‘*heaven of heavens*’ worship God.’

“And as God is known only by the manifestations which he makes of his character and per-

fections, the highest created intelligence can know nothing more of the divinity than what is derived from the boundless universe he has presented to their view; the dispensations of his providence to certain orders of beings; and the *special revelations* he may occasionally vouchsafe, on certain emergencies, to particular worlds.

“Had man continued in primeval innocence, the contemplation of the vast creation around him, with all its diversified wonders and beneficent tendencies, would have led him to form correct views of the attributes of the Almighty Maker, and of the moral laws by which his conduct should be regulated; but it does not follow, that because the study of nature is now of itself an insufficient guide for man to attain the knowledge of the Creator and the enjoyment of eternal felicity, that such studies are either to be thrown aside or considered of no importance in a religious point of view. To overlook the astonishing scenes of the universe, or to view it with indifference, is virtually to ‘*disregard the works of Jehovah,*’ and to *refuse to consider the operations of his hands.*

“It is a violation of Christian duty, and implies a reflection on the character of the Deity, for any one to imagine that he has nothing to do with God, considered as manifested in the immensity of his works; for his word is pointed and explicit in directing the mind to such contemplations. ‘Hearken unto this: stand still, and consider the wonderful works of God.’ ‘Lift up thine eyes on high, and *behold who hath created these orbs.*’ ‘Remember that thou magnify his works which men behold.’ ‘Great and marvelous are thy *works*, Lord God Almighty!’ ‘Thy saints shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men thy mighty acts, and the glorious majesty of thy kingdom.’ The Christian *Revelation*, throughout all its departments, is not only consistent with the view we have taken of the universe, but affords direct evidence of the magnificence of creation, and of the countless myriads of beings with which it is peopled.”—*Dr. Dick.*

REVELATION.

CHAPTER VIII.

1 *At the opening of the seventh seal, 2 seven angels had seven trumpets given them. Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.*

1. AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2. And I saw the seven angels which stood before God; and to them were given seven trumpets.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6. And the seven angels which had the seven trumpets prepared themselves to sound.

7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the

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(V. 2.) And the Lord spake unto Moses, saying, Make thee two trumpets of silver: of a whole piece shalt thou make them, that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow *but* with one *trumpet*, then the princes *which are* heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. And if you go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: *I am* the LORD your God. —Num. x: 1–10.

And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for *so was* the commandment of the LORD by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of the LORD began *also* with the trumpets, and with the instruments *ordained* by David king of Israel. And all the congregation worshiped, and the singers sang, and the trumpets sounded: *and all this continued* until the burnt-offering was finished. And when they had made an end of

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offering, the king and all *that were* present with him bowed themselves, and worshiped. Moreover, Hezekiah the king, and the princes, commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their heads and worshiped. Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near, and bring sacrifices and thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings.—2 Chron. xxix: 25–31.

And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass that God smote Jeroboam and all Israel before Abijah and Judah.—2 Chron. xiii: 14–15.

And it came to pass, when the priests were come out of the holy *place*; (for all the priests *that were* present were sanctified, *and* did not *then* wait by course; Also the Levites, *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them a hundred and twenty priests sounding with trumpets;) It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up *their* voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD; So that the priests could not stand to minister by reason of the cloud; for the glory of the LORD had filled the house of God.—2 Chron. v: 11–14.

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breast; let the bridegroom go forth of his chamber, and

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the bride out of her closet: Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thy heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God? Then will the LORD be jealous for his land, and pity his people. Yea, the LORD will answer, and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen. But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea; and his hinder part toward the utmost sea: and his stink shall come up, and his ill savour shall come up, because he hath done great things. Fear not, O land; be glad and rejoice: for the LORD will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.—Joel ii: 15–23.

(V. 5.) And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face. For in my jealousy, *and* in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him

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stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

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an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I *am* the LORD.—Ezek. xxxviii: 18–23.

Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth himself: therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the LORD alone shall be exalted in that day. For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low; And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan, And upon all the high mountains, and upon all the hills *that are* lifted up, And upon every high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all pleasant pictures: And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles, and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for

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the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath *is* in his nostrils; for wherein is he to be accounted of?—Isa. ii: 8–22.

(V. 8.) Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth; and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD. Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause her horses to come up as the rough caterpillars. Prepare against her the nations, with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.—Jer. li: 25–28.

They shall also gird *themselves* with sackcloth, and horror shall cover them: and shame *shall be* upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels; because it is the stumbling block of their iniquity.—Ex. vii: 18–19.

Thus hath the Lord God showed unto me; and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part. Then said I, O Lord God, cease, I beseech thee; by whom shall Jacob arise? for he *is* small. The LORD repented for this: This also shall not be, saith the Lord God.—Amos vii: 4–6.

Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el. Ye who turn judgment to wormwood, and leave off righteousness in the earth, *Seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD

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is his name: That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress. For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.—Isa. xiii: 4–13.

I beheld the earth, and lo, *it was* without form and void; and the heavens, and they *had* no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.—Jer. iv: 23–25.

(V. 10.) And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the LORD God. I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at *every* moment, every man for his own life in the day of thy fall.—Ezek. xxxii: 7–10.

And it shall come to pass in that day, saith the LORD God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day. Behold, the days come, saith the LORD God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

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And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD, and shall not find *it*.—Amos. viii: 9–12.

How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms; *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners? All the kings of the nations, *even* all of them, lie in glory, every one in his own house: But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evil-doers shall never be renowned. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.—Isa. xiv: 12–22.

(V. 11.) And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the LORD of hosts concerning the prophets. Behold, I will feed them with wormwood, and make them drink the water of gall:

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for from the prophets of Jerusalem is profaneness gone forth into all the land.—Jer. xxiii : 13–15.

And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them : Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known : and I will send a sword after them, till I have consumed them.—Jer. ix : 13–16.

Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel, Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water: That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day: That he may establish thee to-day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day: (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; And ye have seen

COLLATERAL SCRIPTURES.

their abominations, and their idols, wood and stone, silver and gold, which were among them :) Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: the LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.—Deut. xxix : 9–20.

So Moses brought Israel from the Red Sea; and they went out into the wilderness of Shur: and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the LORD; and the LORD showed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them. And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.—Ex. xv : 22–26.

ANNOTATIONS.

CHAPTER VIII.

[V. 1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour]—We have already intimated that the seventh seal, like its sacred symbol, the seventh day, is a time of rest, of quiet, and of silence. From the close of the period of the sixth seal, A. D. 360, to the days of Theodosius, there was rest, quiet, and silence throughout the Church, which is symbolized in the text by heaven. Christians enjoyed almost undisputed and unmolested privileges through all the Roman Empire. We have assigned to each of the seals sixty years; and if we take a year for a minute, then sixty years would equal sixty minutes, or one hour. Now then, the seventh seal begins to be opened A. D. 360, and ends in the year A. D. 420. About the space of half an hour, or half of the period of this seal, there was silence. How wonderful! This prophecy is history written beforehand. From the beginning of this seal to the time of Theodosius, was between twenty-five and thirty years, *about the space of half an hour*, after which silence was broken, and the Christian Church has ever since been as a troubled sea, driven by angry storms.

That the reader may have a more convincing proof of these things, we lay the facts before him: "In the time of Theodosius, A. D. 384, the cause of Christianity and Paganism was solemnly debated between St. Ambrose, the champion of the former, and Symmachus, the defender of the latter. Christianity was triumphant, and the senate of Rome issued a decree for the abolition of Paganism, the downfall of which in the capital, was soon followed by its nominal extinction throughout the Roman Empire."—*Blair's Outlines of Chronology*.

Here the silence of the Sabbatic hour ends, and with the opening of the seventh seal is ushered in the Trumpet period; and from this period, for 1260 years, we have no more silence, but perpetual sounding of trumpets, or clangor of arms, or noise of battles, or roaring of the seas, or the thunders of Heaven—noise above, around, beneath.

[V. 2. And I saw the seven angels which stood before God]—These seven angels appear to be the special agents of the Divine government, who may be considered as the privy council or cabinet of the Heavenly Throne, or may be the same as the seven Spirits of God mentioned in chapter i: 4. There is also an allusion, in all probability,

to the ancient custom of the Persian monarchs of having constantly about their thrones seven wise men as counselors. The Holy Trinity form the Heavenly council, and all the seven orders of angelic beings stand about the Throne ready to do the Divine will.

[And to them were given seven trumpets]—The sounding of one trumpet, according to the Mosaic law, called together the elders and officers of the congregation or Church in the wilderness. But when two trumpets sounded, it was for the purpose of calling together officers, priests, and people. But when seven trumpets were sounded, it was the sounding of an alarm in the land, and all were to prepare for war.

[V. 3. And another angel came and stood at the altar, having a golden censer]—This indicates that the angels with the silver censer, the Jewish priesthood, would be superseded by a new order, the angel with the golden censer, the Christian priesthood; and that it would about this time gain the ascendancy over all other religious orders: and, from the historical quotation above, we learn that this prophecy was literally fulfilled. Here is also a reference to the custom of the Jews in their religious services: on ordinary days the priest offered incense in a silver censer; but on the great day of their solemnities or expiation, the high priest alone used a golden censer, and this was evidently a symbol of those things above named, for their whole religious system was a type or shadow of good things to come.

[And there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne]—Incense is the emblem of holiness, purity, joy, and thanksgiving; thus, the righteous actions, the pure lives, and thankful and joyful hearts of Christians, were offered as a sacrifice to the service of the Church, and their prayers to God for his blessings upon their labors for his cause; and thus they offered their bodies a living sacrifice with their prayers, and both came up acceptably upon the golden altar, through the merits of Christ, who, upon the golden altar of the Divinity, sacrificed the humanity of his nature, and became the sacrifice and sweet smelling savor before the throne for us, and ever lives our all-atoning High Priest.

[V. 4. And the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand]—Smoke is the evidence

of fire. So, the pure lives, the good works, and joyful hymns, and thankful songs of the Christian, are the smoke which the world sees, and is to them evidence that such are burning or shining lights; and this smoke, the evidence of burning zeal for heaven, ascends with the prayers of the saints before God, and is evidence that this great accumulation of incense, this great multitude of saints, and their works and prayers, are acceptable to God. And this was especially and literally true, when the smoke of the incense—the smoke of the martyrs—went up with their prayers. “As the character of Trajan is sullied by the martyrdom of Ignatius, so the reign of Marcus Aurelius is forever disgraced by the sacrifice of the venerable Polycarp, bishop of Smyrna, the friend and companion of St. John. A few days previous to his martyrdom, he is said to have dreamed that his pillow was on fire. When urged by the proconsul to renounce Christ, he replied: “Fourscore and six years have I served him, and he has never done me an injury. Can I blaspheme my king and my Saviour?” Several miracles are said to have happened at his death. The flames, as if unwilling to injure his sacred person, are said to have arched over his head; and from the martyr’s fire, ascended an odor as of most fragrant incense.”—Church History, Cent. II.

[V. 5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth]—The angel took the censer, the Gospel system, the instrument to bear the fire of truth and love from the altar, and cast it, God’s word, which is compared to a fire, into the earth. And this same word, in the hands of the Holy Spirit, becomes the most potent of all weapons to be found in the armory of heaven. Although the kingdom of Christ is not of this world, yet it is designed by its divine founder to be aggressive, and to subdue and break in pieces all other kingdoms and empires. “I am come to send fire on the earth,” and the angel, the true Christian priesthood, the bearers of the golden censer, the pure Gospel system, are the servants which I have called and sent, and by them it is already kindled. “Think not that I am come to send peace on earth; I came not to send peace, but a sword;” even the sword of the Spirit, which is the word of God. “For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

[And there were voices]—Proclaiming this mighty word through all the world, to every creature;—[and thunders] natural indications that God’s word would not return unto him void;

but that showers of grace would descend from clouds of mercy, to water the *good seed*, and that it would *grow*, and *increase*, and *prevail mightily*; [and *lightnings*] indicating that a supernatural power and light would attend it, and that it would irresistibly make its way through the world, and quickly enlighten and diffuse its electrifying influence among men, producing an earthquake; a great change in the moral and political condition of mankind.

[V. 6. And the seven angels which had the seven trumpets, prepared themselves to sound]—We learn from this passage that every action, whether mental, moral, or physical, requires time; and that whosoever would do the will of the Almighty Father, must *prepare themselves*, whether they be angels or men. Time is an irresistible talent, committed in common to every rational creature, and for its improvement or misimprovement, we must at the last give a strict account to God: for, “He that knoweth his Master’s will, and doeth it not, neither *prepared himself*, shall be beaten with many stripes.”

[V. 7. The first angel sounded, and there followed hail and fire mingled with blood; and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up]—Order is heaven’s primary law in every department of his dominions, whether in the physical, spiritual, mental, or moral universe. If this be so, we may confidently expect to find him faithful to himself and his creatures in *prophetic revelations*, as well as in the complex developments of creation.

Preparations began for sounding the seven trumpets, simultaneously with opening of the seventh seal, A. D. 360; but were not completed for 60 years after, (A. D. 420,) and then each trumpet occupies a period of three times 60, or 180 years; and the sounding of each trumpet requires periods of equal length, each 180 years; and, in all, equal to seven half times, or three times and a half. In prophetic time, each natural year, or our common year, is a prophetic day; and 30 days prophetic, is one such month; and 12 such months, one such year; and 12 times 30 are 360 years, which make a prophetic year or time; and three and a half such times make 1260 prophetic days, or 1260 common years. As there was silence in the first part of the seventh seal period, which dates A. D. 360, it was the time occupied in making preparations for the important actions and events which were to transpire under the first trumpet period.

Warlike preparations began to be made, and the sounding of the trumpet to reverberate through the land, in about thirty years from the beginning of this period; and the actions and events fore

told in this prophecy were fulfilled in about fifty years from the date of the above period. It will be our business, in the elucidation of our great subject, to ascertain if the *coincidence of prophecy and history* is so exact as to satisfy the humble inquirer after truth; that, on comparison of the two witnesses, history and prophecy, we have obtained *facts* that enable us to believe that we know the *time and place, the actions and results* which indicate that we have found the true and legitimate fulfillment of the prophecy.

As all the facts, actions, and events of this first trumpet period are briefly summed up in a single sentence, we hope we shall be able to show satisfactorily its fulfillment in a brief quotation from history.

Many eminent men suppose that the irruption of the barbarous nations from the north are intended under the emblem of *hail*: they came not as the dew, or rain, or snow, to refresh, to invigorate, or to fertilize, but as a scourge from the north—the scourge of God! And the raging *fire* of war came with this dreadful scourge, and it was mingled with blood; it was prosecuted with *life, vigor, and energy*, symbolized by blood; and they, the hail and fire, were *cast upon the earth*—the Roman empire—and *the third part of the earth was burnt up*. *Earth* instead of *trees* is used by a great many ancient and authentic versions, and is to my mind evidently the genuine reading. *Earth*, then, is used by metonymy for the things which came of it. All *flesh* is as *grass*; and indeed, in speaking of man, a prophet says all *flesh is grass*. But there is a distinction made between men. Some are dead grass—dead in trespasses and sins; while others are green grass—alive unto God through Jesus Christ our Lord. Christ himself uses a figure of speech, conveying the same idea: “If these things be done in the green tree, what shall be done in the dry”—or dead trees or grass? The trees may signify the officers of state, and the green grass symbolize Christians.

“We shall try to observe which way the angel of war takes his flight, and in what part of the world the trumpet of war is sounded during the period of 180 years, from A. D. 420 to 600. By these indications we shall as readily discern the signs of the times, as by looking at a correct clock we know, by its hands, the hour of the day.

1. “The *northern nations*, consisting of various tribes in Germany, Scythia, and other regions of the north and north-east, commonly called Goths, Huns, Vandals, &c., had, for a considerable length of time previously to the sacking and burning of Rome, made frequent attacks upon the borders of the empire; but they were generally repulsed. Their number, (like the hail,) seemed

inexhaustible, and they were poured like a torrent (of hail) upon the enfeebled and distracted empire.

“Alaric, a Goth, afterwards styled king of the Visigoths, was the first who laid siege to Rome, which he reduced to the most dreadful extremity. This happened A. D. 410. In a moment of despair the Salarian gate was opened at midnight, by some of the Romans themselves, and the *mistress of the world* was abandoned to the licentious fury of the tribes of Germany and Scythia.

“The pillage lasted six days, and multitudes of its inhabitants were massacred. For more than 600 years, Rome had not been violated by the presence of a foreign enemy, and for more than 1,000 years she had stretched her arm of power over the nations, and ruled them as with a rod of iron.”

The Christians, as we have already remarked, symbolized by green grass, were all destroyed, comparatively speaking; although Alaric had given command to his soldiery not to hurt any one who was unarmed; for great multitudes of Christians, from conscientious principles, would not bear arms; for they considered it was not lawful for them to fight for the kingdoms of this world. But we will give the exact words of the historian:

“Notwithstanding the orders given by Alaric, *that none but the armed should be killed*, yet *vast multitudes* of the unarmed citizens were put to death; and probably more of this class were reduced from affluence to the miserable condition of captives, slaves, and exiles, on account of their non-resistance, than had been put to death;” and hence, figuratively speaking, “all green grass was burnt up”—utterly consumed and destroyed.

Here, under the very *first blast of this trumpet*, we find the prophecy fulfilled so satisfactorily, that it is equal to a demonstration. But we shall show that this *first trumpet sounds seven times*, and every time in the same “third part of the earth,” the Roman empire. *Blair's Outlines of Chronology*.

2. We will take notice of the results of the *second blast of this first trumpet*. The ravages of Attila, the Hun, in the Roman empire, commenced A. D. 445. He overran Illyricum, Thrace, Dacia, and Moesia, and at that time laid the Romans under tribute. Soon after, with an army of 500,000 men, he threatened the destruction of the whole empire. He was, however, ably opposed by Actius, a noble general of Valentinian III. While the Vandals, under Genseric, were trampling on the Roman province of Africa, and at length, took and plundered Rome itself, the Huns were advancing upon the empire from the north-east. This people are supposed to have originated from the eastern part of Asia; and extending

their conquests from the borders of China to the Baltic sea, they impelled the Goths upon the Roman empire, and soon followed in the same track. Their march was extremely desolating. To their leader, Attila, the victims of his ambition have given the expressive appellation of "*The Scourge of God.*"

"The emperor of Rome, Theodosius, after an attempt to murder Attila, ingloriously submitted to pay him an annual tribute of gold; but the barbarian general, appearing again with an immense force, attempted to prostrate at once the decaying empire; and thus the emperor of Rome, shut up in his own metropolis by the arms of the barbarian Attila, was at length most reluctantly compelled to *purchase* terms of peace."—*Blair's Outlines of Chronology.*

3. Now let us listen to the third *blast* of this trumpet, and learn where it sounds next.

"The arrival of the Saxons in Britain, a province of the Roman empire, was connected with the reduction of the southern part of the island under the Saxon power. They landed under the command of Hengist and Horsa, A. D. 451, and, having assisted the Britons in repelling the Picts and Scots, they then turned their arms against the Britons. The southern Britons were exposed to the encroachments of their *northern neighbors*, and, in order to free themselves from this evil, they solicited the Saxons for succor and protection; and hence were brought under Saxon dominion. The struggle was long and severe, but it resulted in the triumph of the Saxons. Under them, seven distinct provinces became as many kingdoms, governed, for several ages, by their respective sovereigns."

4. We shall watch the ways of this angel of war, to learn where he sounds his trumpet for the fourth time.

"The taking of Rome by Odoacer, prince of the Heruli, put an end to the western Roman empire, 476 A. C. The length of time which it had existed as an empire, viz., from the battle of Actium, 31 B. C., to 476 A. C., was 507 years. The whole period, from the building of the city, was 1224 years. The eastern part of the empire continued some time after this date, though in comparative darkness.

"The ruin of the Roman empire was the result of its greatness, connected with its moral corruption. Divine Providence is constantly concerned by natural causes, as well as supernatural, called angels, in effecting the extinction of enormously guilty nations. Rome, having become a mass of luxury, weakness, and profligacy, fell an easy prey to the *northern* barbarians, who poured in like a hail-storm upon its dominions."

5. We shall again watch this angel, and learn

where he sounds the trumpet for the fifth time, to call the warriors to action.

"The reign of Theodoric the Great, in Italy, commenced A. D. 488. Having wrested the sovereignty of that country from the hands of Odoacer, by means of several engagements, he enjoyed the possession of it for a number of years, with credit to himself and with the approbation of his Roman subjects. After a severe struggle, Odoacer surrendered all Italy to the conqueror, Theodoric, who has the reputation of having been an able and virtuous emperor."—*Blair's Outlines of Chronology.*

6. The angel of war sounded his trumpet for the sixth time, in northern Africa, which was a part of the Roman empire.

"The defeat of the Vandals in Africa, by Belisarius, occurred A. D. 534. By that event Africa was recovered to the Roman empire. The army of the Vandals, under Gelimer, the successor of Genseric, vastly exceeded that of the Romans; but the fate of Africa was soon decided by the valor of the Roman general.

"The hero, Belisarius, who revived the fainting glory of Rome, was born among the Thracian peasants, and had gradually risen to military command in the army of Justinian. Great was his merit as a warrior and a citizen; and, though the ornament and glory of the empire, was often shockingly ill-treated by Justinian."—*Blair's Outlines of Chronology.*

7. The first angel sounds his trumpet for war the *seventh* and *last* time in Italy.

"The subjugation of the Ostrogoths in Italy, by Belisarius, restored that country to the empire. This event took place A. D. 537. The restoration, however, was temporary; for after various turns of success and defeat, during thirty years, Italy was abandoned to the northern barbarians. After taking various places in Italy, Belisarius approached the ancient capital of the Roman empire. Vitiges, who had been raised to the head of the Gothic government, by a singular policy, determined to delay offensive operations, and left Rome to its fate. Having recruited his forces, the Gothic monarch advanced to the capital, now occupied by Belisarius; but with 100,000 men he failed of his object, and was entirely defeated.

"Six years after this event, Totila the Goth attempted the recovery of Italy from the Romans, and succeeded. Belisarius, who had been called away from the theater of action, returned to Italy, but he was at first unable to preserve the capital. Totila took it, and began the work of destruction, with the purpose of turning this bloody city into an utter ruin. Warned, however, by Belisarius, who appealed to the barbarian's sense of glory, he forbore to execute his threat of turning Rome

into a desolate waste, or pasture for cattle.”—*Blair's Outlines of Chronology.*

It is worthy of note that history gives no account of wars in any other part of the world during all this period.

[V. 8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood.]

[V. 9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed]—The ninth verse explains the latter clause of the eighth, and its expository character would be much more readily perceived, if it began with the word *even*, instead of *and*, which the original admits.

I think that it has been clearly established by the Annotations and historical quotations in regard to the first trumpet, that the events foretold under it applied to the earth—the political affairs of the Roman empire—and that it does not apply to any thing else.

It will be our purpose to show that the facts, actions, and events of the *second trumpet* period, applies to the *Church*, symbolized by the sea. This period embraces 180 years, from A. D. 600 to 780.

During this period, the light of science became far more dim than during the preceding, and both writer and reader must “walk amidst assassins and executioners, without finding objects less dreadful on which they may rest their eyes.”

History is the only sure interpreter of prophecy; and hence prophecy can not be satisfactorily explained until fulfilled. If the prophecy under consideration is already fulfilled, and the period we have assigned it be correct, we shall be able from history to find that the great and absorbing actions and events of this period coincide with the prophecy.

When the second angel sounded his trumpet for the first time, a great “mountain,” symbol of a great power opposing the Church, burning with fire, emblematic of its destructive and consuming influence, was cast into the sea; as a mountain of fire rolling on through the waves of human population, nothing being able, from its fiery character, to oppose its devastating progress.

[And the third part of the sea became blood]—That is, by interpretation, the third part of the creatures—people which were in the sea, the Church, and had life, the life of God, born again, new creatures, true Christians—died by fire or sword, because they would not renounce their religion and their heavenly Master. And the third part of the ships, the churches, or the members of the churches, were destroyed or turned to the use of a religion falsely so called. About a third

part of true Christians and their property were destroyed, wherever this desolating fiery mountain made its way over the sea, spreading ruin, as if driven on by the resistless power of destiny. Shall we find, in this period, an historical coincidence to satisfy us that we are correct?

We shall see that the introduction of the Mohammedan religion and the establishment of the Mohammedan empire are the only great and absorbing actions and events of this trumpet period, and in them we shall find a perfect coincidence with the prophecy; and hence a complete and satisfactory fulfillment.

1. “Christianity received, at an early period of this century (A. D. 622), a most *total* and *overwhelming calamity* from the doctrines and conquests of Mahomet or Mohammed, the arch impostor of the world. Descended from the most illustrious tribe of the Arabians, and from the most illustrious family of that tribe, Mohammed was, however, reduced, by the early death of his father, to the poor inheritance of five camels and an Ethiopian maid-servant. In his twenty-fifth year he entered into the service of Cadijah, an opulent widow of Mecca, his native city. By selling her merchandise in the countries of Syria, Egypt, and Palestine, Mohammed acquired a great part of that knowledge of the world, which facilitated his imposture and his conquests; and at length the gratitude or affection of Cadijah restored him to the station of his ancestors, by bestowing on him her hand and her fortune.

“The religion of which he was the author, is a system of Asiatic voluptuousness and Arabian superstition, grafted partly on the morality of the Gospel and partly on some of the rites of Judaism.

“Thus the doctrines of Mohammed were artfully adapted to the prejudices of the Jews, the several heresies and corruptions of the *Christian Church*, and the pagan rites of the Arabs. In the retreats of Hera, Mohammed professed he had the felicity of communing with the angel Gabriel, who revealed to him those sentiments concerning the nature, the will, and the attributes of the Supreme Being, which compose the *Koran*—the *Bible* of Mohammedans. This system, which was slowly formed and gradually promulgated, was at first probably inspired by fanaticism, and was afterward perfected by artifice and ambition.

“The first proselytes of Mohammed were his faithful wife Cadijah, his servant Zeid, his pupil Ali, and his friend Abubeker. His religion slowly advanced within the walls of his native city, Mecca, for ten years. In this situation the prophet was surrounded by enemies, jealous of the power of his family and incensed at his pretensions; and his death, which was resolved upon by the princes of Mecca, was only prevented by a

nocturnal and precipitous flight to Medina; the memorable era of the Hegira, which happened in the 622nd year of the Christian era, and still discriminates the lunar years of the Mohammedan nations.

"From the time of his establishment at Medina, Mohammed assumed the exercise of the royal and sacerdotal functions, and claimed the right and prerogative of forming alliances, and of waging war. *He urged the command of Heaven to propagate his religion by every possible means*, whether by flattery, fraud, or violence. Thousands enlisted under his warlike banner, who were tempted and gratified with the distribution of the spoil which was regulated by a divine law. These rewards, the eternal recompenses of Paradise, and the persuasive tenets of *fate* and *predestination*, doctrines of the devil, induced the companions of Mahommed to face danger, and to meet undauntedly that death which they believe is impossible to shun or escape."—*History of the Church*, Cent. VII.

"From the time that Mohammed took Mecca, he never laid down his arm till he had subdued all Arabia, and a part of Syria, imposing his religion by fire or sword wherever he extended his conquests. In the midst of his conquests he died, aged sixty-one years, A. D. 632.

"Under his immediate successors, Abubeker, Omar, Otman, and Ali, (how like "a great mountain burning with fire" this desolating scourge made its way over the world!) in the space of fifty years, an empire was erected which was more extensive than what remained of the Roman. It included Arabia, Syria, Phœnicia, Mesopotamia, Chaldea, Persia, Egypt, Lybia, Numidia, Bactrania, and a part of Tartary. The name of Saracens, or Moors, is given to those successors of Mohammed who extended their empire through North Africa, South Europe, and the islands of the Mediterranean. The last of this race is the present emperor of Morocco. For the space of two centuries after the conquest of Spain by the Saracens, their princes gained the highest reputation, both in arts and arms, of all the nations of the West."—*Blair's Outlines of Chronology*.

These historical quotations before us have fairly introduced Mohammed, his doctrines, and practice. We shall now show the workings of the system, especially in regard to Christianity, under his immediate successors:

"That the Christian subjects of those countries should submit to the dominion of these barbarians is not wonderful; they had but little power to resist, and the forces of the Empire of Rome, attacked in various places, could afford little opposition to the incursions of these

powerful and desolating invaders. But that their forced profession of the Mohammedan faith should soon become so generally acceptable to the professed believers in a Gospel of justice, peace, and purity, may excite much more surprise.

"However, adapted as the doctrines of the great eastern impostor were to the jarring sectaries, the warmest contenders in Christian theology were among the foremost of the apostates. Such as were unwilling to relinquish any abstruse nicety, or unreasonable scruple for the peace of the Church, surrendered the whole of their religion at the mandate of their barbarian conquerors, or at least exchanged the whole of what they had—the profession and appellation of Christians which had entitled them to 'a name to live, while they were dead.'

"The Nestorians and Monophysites, and other sectaries who were abhorred and detested as heretics by their orthodox brethren, were eagerly received and protected by the sagacious impostor and his successors, and they repaid this service by bearing arms for the extension of his power, and the extinction of their opposers.

"Under the successors of Mohammed, *the Christians who were averse to his faith suffered incredible hardships, and devastation and bloodshed marked the footsteps of the professors of Islamism*. The patriarchates of Alexandria, Antioch, and Jerusalem, were, during this century, abolished by the conquests and cruelties of the Saracens. Toleration was not the virtue of the followers of Mohammed; and however the Arabian Caliph (a name which equally implies both spiritual and temporal command) might be disposed to favor those sects by whom their conquests had been originally advanced, the *orthodox Christians* were severely *opposed, persecuted, and destroyed*, and the ministry strictly prohibited from the exercise of their offices."—*History of the Church*, Cent. VII.

2. This angel sounded his trumpet the second time to call the Saracen warriors to the siege of Constantinople.

"*The siege of Constantinople* by the Saracens occurred A. D. 672. It proved to be ineffectual, though the preparations made by them were vast, and their expectations of success undoubted. Mohammed, in his lifetime, had asserted that the sins of the first army which besieged Constantinople should be forgiven. This inspired the Saracen leaders and troops with singular enthusiasm; but their enthusiasm was in vain. The solid and lofty walls of Constantinople were matters of fact, and well defended; and above all, the Arabs were dismayed by the strange and prodigious effects of artificial fire. They, how-

ever, repeated their attacks for six summers in succession, until the loss of thirty thousand Moslems compelled them to abandon their enterprise.”

—*Blair's Outlines of Chronology.*

3. The third blast of the trumpet, by this angel, is to call the Saracens to the conquest of Spain.

“*The conquest of Spain* by the Saracens was achieved under Muca, general of the Caliph Walid, A. D. 713. The conquerors, satisfied with the sovereignty of the country, left the Goths, who had long been masters of Spain, in the peaceable possession of their property, laws, and religion. By the marriage of Abdallah, the Saracen, with the widow of Rodrigo, the Gothic king, the two nations formed a perfect union; and here the Saracen conquests end.—*Blair's Outlines of Chronology.*

With a brief quotation from another eminent historian, we will dismiss this “great mountain burning with fire, which was cast into the sea;” the territories of the Christian Church, which, from the quotations already before us, must convince every one was during this period, “*like the troubled sea*, when it can not rest, whose waters cast up mire and dirt.” This scourge of God was sent upon them on account of their wickedness; for there is “no peace, saith my God, to the wicked.”

“According to the tradition of his companions, Mohammed was distinguished by the beauty of his person, an outward gift which is seldom despised, except by those to whom it has been refused. Before he spoke, the orator engaged on his side the affections of a public or private audience. They applauded his commanding presence, his majestic appearance, his piercing eye, his gracious smile, his flowing beard, his countenance which painted every sensation of the soul, and his gestures which enforced each expression of the tongue. In the familiar offices of life, he scrupulously adhered to the grave and ceremonious politeness of his country; his respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizen of Mecca; the frankness of his manner concealed the artifice of his views; and the habits of country were imputed to personal friendship or universal benevolence. His memory was capacious and retentive; his wit easy and social; his imagination sublime; his judgment clear, rapid, and decisive.

“He possessed great courage, both of thought and action; and, although his designs might gradually expand with his success, the first idea he entertained of his divine mission bears the stamp of an original and superior genius. Conversation enriches the understanding by mutual

reception and reflection, but solitude is the school of genius; and the uniformity of a work denotes the hand of a single artist. From his earliest youth, Mohammed was addicted to religious contemplation; each year, during the month Ramadan, he withdrew from the busy scenes of the world, and in the cave Hera, three miles from Mecca, he passed his time, where he received his pretended revelation, and composed the KORAN.

“The faith which he taught in the Koran, and preached to his family and nation under the name of *Islam*, or Islamism, is compounded of an *eternal truth* and a necessary fiction: ‘*THAT THERE IS ONLY ONE GOD, and that Mohammed is the apostle of God.*’”—*Gibbon.*

4. This angel sounds his trumpet the *fourth time* to call the warriors of Persia to the conquest of Jerusalem; which is the only other event worthy of notice, during this period, of which sacred or civil history gives any account; and, what is notable indeed, it is also a “*great mountain burning with fire*, and was cast into the sea,” the symbol of the Church.

“The increase of Christianity was beheld by the Jews with the utmost rancor of which the human mind is susceptible; and this passion was continually augmented by the severe edicts which, at various times, had been promulgated against them by their (falsely so called) Christian rulers. The wars between the Persians and the Roman emperors afforded them an opportunity for the gratification of their revenge. The conquest of Jerusalem was meditated and achieved by the zeal and prowess of Chosroes, who enlisted for this holy warfare 26,000 Jews. These saw with exultation the capture of the city, the flames bursting out from the stately churches of Helena and Constantine, the demolition of the sepulcher of Christ, and the precious relic of the cross conveyed, together with its sacred guardian, the Christian patriarch, into Persia. *The massacre of 90,000 Christians* was the result of the conquests of Chosroes; and many more were disposed of by the inhuman Persian to his Jewish adherents, and, in their subjugation to these masters, they endured evils which were poorly compensated by the continuance of life.”—*History of the Church*, Cent. VII.

We have now before us a summary of the great facts, characters, actions, and events of this trumpet period; and, to our mind, they fully coincide with the facts, actions, and events indicated in the prophecy.

[V. 10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

[V. 11. And the name of the star is called

Wormwood; and the third part of the waters became wormwood; and many men died of the waters because they were made bitter]—Under the symbols, emblems, and metonymies of this prophecy we have great and important characters, actions, and events foreshadowed; and as the prophecy has been long fulfilled, we shall be able readily to find its historical coincidence.

The period occupied in sounding the *third trumpet* is also 180 years, extending from A. D. 780 to 960.

1. When the third angel sounded his trumpet, there fell a great star from heaven. A star here is the symbol of a minister of the Church, and by enallage is put for the Christian priesthood. His falling from heaven is his falling away from the *truths* of the Gospel, the *commandments* and *doctrines* of heaven. A great star, burning as a lamp; a great minister, a light of the Church—one much looked to as a guide in religion. As rivers are the tributaries of the natural sea, and, flowing into it, make the great sea, so the people, flowing into the church, entitle it to the appellation of a sea.

[And upon the third part of the fountains of waters]—Causing the fountains from whence the rivers originate to be affected; for “like people, like priest.”

The sentence might be plainer by being transposed, and read thus: “And it fell upon the fountains of waters, and upon the rivers;” that is, its influence was injuriously felt by priests and people.

[And the name of the star is called Wormwood]—the *name, power, influence, doctrine* of this star, is called Wormwood, which is a term used in several parts of the Bible to denote bitter and false doctrine, but especially idolatry. (See paragraph 11 of this chapter, where idolatry is symbolized by wormwood and bitter waters.)

[And the third part of the waters became wormwood]—That is, a third part of the people—great multitudes became imbittered by false and idolatrous doctrine. *And many men died*—were put to death by those who had turned away from the holy commandment delivered unto them, to keep themselves from idols. *Many men*, those who were *quitting themselves like men* in abstaining from idols, were put to death for no other reason than being valiant for the faith of the Gospel.

Now, if our interpretation of this scriptural revelation be correct, we must expect to find that idolatry was fully introduced into the Church within this period; and that some eminent gospel minister, one who had been looked up to as a great star, fell from his integrity, degraded his high vocation, and advocated the introduction of idolatry into the church; and by this root of bit-

terness springing up, being nurtured and matured, many were troubled, persecuted, and killed. But these things certainly have their coincidence in history, both in regard to *time, character, action, and event*. Therefore we will proceed to bring forward the testimony.

“The times were remarkable, indeed, for *profligacy*, and for *misery*, its concomitant. The imperial family of the Roman empire exhibited a series of the most horrible crimes. One emperor was put to death in revenge of murder and incest; another was poisoned by his queen; a third was assassinated in the bath by his own domestics; a fourth tore out the eyes of his brothers; the Empress Irene, whose talents commanded respect, was infamous for the murder of her only son, by causing both his eyes to be cruelly put out.

“The Church partook of the degeneracy, or rather, by its corruption, became the cause of it. Pure Christianity was but little known, amidst futile forms and ceremonies, and external pomp. Worldly ambition had taken possession of the pretended viceregents of Christ. The *popes now began to acquire temporal power and authority*, and were gradually extending a spiritual jurisdiction over all the Christian kingdoms. It was in this period they attained the height of their power. For the most part, the state of the *Church was extremely low* during this period. The darkness and corruption of the times were so great, that but few enlightened and consistent believers could be found. Christianity was *dishonored* both by the *principles and practices* of its teachers; *all ranks of the clergy*, by ignorance, ambition, and voluptuousness. Benefices were publicly exposed for sale, so that the *lowest and most profligate men* often obtained them. The popes generally extended their temporal authority, and, together with the rest of the clergy, engrossed a share of influence in the administration of civil government, altogether inconsistent with their sacred functions. *Ecclesiastics became temporal rulers*; and kings, and princes, and nobles shut themselves up in *cloisters*, and spent their lives in *penance*.

“The *separation of the Greek from the Latin Church* took place at this era: this event was brought about in consequence of a long standing difference between the Greek and Latin bishops, relating to several points of practice and discipline; but more especially on account of the ambition of rival pontiffs, and the toleration of *images and image-worship* in the Latin Church, which practice is still continued.”—*Blair’s Outlines of Chronology*.

“Leo, the Isaurian, who was invested with the purple in the year 716, and crowned by the patri-

arch, Germanus, engaged himself by a solemn oath, on the day of his coronation, to defend and preserve the orthodox cause. Under this emperor, A. D. 721, the contests concerning *image worship*, which had for a long time lain dormant, were again revived. Measures against the prevalence of this *pernicious superstition* were conceived and executed with resolution and intrepidity, and sharp and continued tumults agitated the *whole Christian world on this subject*. Synods clashed against synods, council against council, the East against the West. The miraculous efficacy of those painted pageants was insisted upon by the friends of idolatry. These pretended saints declared the justice of their cause by signs and portents, and the charges of *idolatry* and impiety were reciprocally and virulently applied to each other by the contending parties."

This brief quotation from Church history shows, beyond a doubt, that the waters—symbol of people—were, by this root of bitterness, source or foundation of bitterness, cause of contention, apple of discord, grapes of Sodom, made as *bitter as wormwood towards each other*. This doctrine of idolatry is the *doctrine of Satan*, "the great star which fell from heaven," of which Christ personally told the disciples, that he saw Satan fall like fire from heaven. No wonder Satan should change himself into an angel of light, as it were, a lamp, to give men light in the effulgent Gospel day, and in the face of God's own eternal mandate, when we consider his consummate impudence and his implacable enmity towards God and man,—"*Thou shalt worship the Lord thy God, and him only shalt thou serve.*"

"The emperor was charged with being perverted by the Mohammedans, who had not only sneered at the Christians for their *attachment to images*, but had actively demonstrated their abhorrence of this superstition and attempted its abolition. The Mohammedan caliph, Yezid, had commanded all the *images in the Christian churches* of his dominions to be destroyed; and in 726 A. C., Leo published a severe edict against this species of *idolatry*, in which he strictly prohibited their receiving *any kind of worship* or adoration, and commanded them to be removed from all the churches."—*Church Hist.*, Cent. VIII.

I consider Germanus as coincident with the "great star from heaven, burning as a lamp," for he was patriarch of the Church of Rome, an office above a bishop, and little inferior to that of the Pope. Let us hear what the historian says:

"Germanus, the patriarch, *preached and wrote* in defense of *images*, and was supported by *legions* who flocked with eagerness to his standard, and the standards of the degraded saints, 'because that, when they knew God, they glorified him not

as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools, and changed the glory of the incorruptible God *into an image* made like to corruptible man, and to birds, and fourfooted beasts, and creeping things, who changed the truth of God into a lie (and those who worship images in the church, wrest the Scriptures, the *truth of God*, in support of the practice), and worshiped and served the creature rather than the Creator, who is God alone, blessed forever. Amen.'

"The successful struggle of Leo for the demolition of *idolatry* in the imperial city, did not, however, influence the conduct of his subjects in other parts of the empire. The horrors of civil discord raged in the islands of the Archipelago, in Asia, and in Italy. The people, beholding the image of their Saviour and of the saints ignominiously torn to pieces or burned by the command of Leo, assembled in a tumultuous manner, demolished the statues and pictures of the emperor, and surrounded the gates of the royal palace; but after being repulsed with great slaughter they were compelled to submit to this *edict against images*.

"Pope Gregory II., however, opposed with great vehemence the attempts of the emperor to suppress *image worship*; and thus the efforts of the emperor were ineffectual."

"Under the administration of Irene, *image worshipers* enjoyed not only a respite from their sufferings, but the utmost protection and favor. New images decorated the walls which had lately been deprived of their ornaments; and she adopted the popular measure of annulling the edicts of former emperors against image worship. In 786 A. C., in concert with Adrian, Pope of Rome, a council was convened by the emperor Constantine at Constantinople, but transferred to Nice in Bythinia, where the impiety of the image-breakers was severely condemned; the adoration of images and of the cross re-established; and severe punishments were denounced against the transgressors of these established rights to worship images.

"The superstitious dogmas of this general council were supported by false records and spurious manuscripts, and confirmed by a chain of such arguments as admirably suited the wisdom of the cause. The assembled fathers expressed their abhorrence of images made to represent the Deity; but gave a full sanction to the *crucifix*, which they commanded to be solemnly dedicated, and placed upon the walls of the churches or private houses, or the road-side. Images of our Lord were also to be made, as well as of the venerable angels and all saints, and especially of the

Virgin Mary, who was then, as now, called *the immaculate mother of God*."

"This species of worship was so passionately admired by the Greeks, that they esteemed the second Nicene council as a signal blessing derived to them from the interposition of Heaven, and, in commemoration of it, instituted an anniversary festival, called the feast of orthodoxy.

"In this council the legate of the Pope of Rome attempted, in the name of his master, to explain the worship due to the saints as an inferior kind of homage, which he called *dulia*; the adoration due to the Supreme Being he called *latría*. The versatile bishops of Rome, who under the former reigns had professed their dislike of the worship of the saints, scrupled not to make their peace with Irene, and to secure their continuance in their possessions by a recantation of those opinions which were deemed heretical by the second council of Nice. Deplorable was the state of things in the Roman Empire during this period (from 780 to 960.)

"Government was weakened by *perpetual revolutions*, caused by electing or deposing different emperors or ecclesiastics; military discipline decayed, learning was neglected or despised, every species of atrocity were practiced under the mark of religious zeal, and the empire was repeatedly invaded by barbarians, if it was possible for people to be more barbarous. In Syria and Palestine several cities were destroyed by earthquakes; an extraordinary darkness, which lasted from the beginning of August to October, and occasioned little distinction between night and day, overspread that country.

"And this was followed by the plague, which broke out in Calabria, and soon spread over Sicily, Greece, and the islands of the *Ægean* sea, and at length reached to Constantinople, where it raged furiously during the space of three years."—*History of the Church*, Cent. VIII.

"But of all the controversies this age produced, the most interesting is that which ended in the total disunion of the Greek and Latin Churches. A vindictive and jealous spirit of animosity and contention had, for a long time, prevailed between the bishops of Rome and Constantinople, and had sometimes manifested itself in acts of violence. In this century it arose to an enormous height, and broke forth into a most violent flame, A. D. 858, when the learned Photius was chosen patriarch of Constantinople, by the emperor Michael, in the place of Ignatius, whom that prince expelled from his see, and forced into exile. This violent proceeding, though it was justified and applauded by a council assembled at Constantinople, A. D. 861, was far from being attended with general approbation. Igna-

tius appealed from the decision of this council to the Roman Pontiff, Nicholas I, who espoused his interests, and in a council assembled at Rome, in A. D. 862, excommunicated Photius as unlawfully elected, as well as his abettors, for having been concerned in so unrighteous a cause. The new patriarch, however, was so far from being terrified or dejected by the excommunication, that he returned the compliment to the Roman Pontiff; and in a council assembled at Constantinople, A. D. 866, declared Nicholas I unworthy both of the place he held in the Church, and also of being admitted to the communion of Christians.

"While affairs were in this distracted state, and the flame of controversy was daily becoming more violent, Basilus, the Macedonian, who, by the murder of his predecessor, had enabled himself to seize the imperial throne, calmed at once these tumults, and restored peace to the Church by recalling Ignatius from exile to the high station from which he had been degraded, and by confining Photius in a monastery. This imperial act of authority was solemnly approved and confirmed by a council assembled at Constantinople, in A. D. 869, in which the legates of the Roman Pontiff, Adrian II, had considerable influence, and were treated with the highest marks of distinction; and in it the religious disputes between them and the Greeks were concluded, or silenced and suspended.

"Upon the death of Ignatius, which occurred A. D. 878, the emperor took Photius into favor, and placed him again at the head of the Greek Church in the patriarchal dignity whence he had fallen. The council which was held at Constantinople, under Photius 879 A. D., and which is reckoned by the Greeks the Eighth General Council, added force and vigor to *idolatry*, by maintaining the sanctity of *images*, and approving, confirming, and renewing the Nicene decrees. Thus, after a controversy which had been protracted during the space of 150 years, the *cause of idolatry triumphed* over the dictates of reason and Christianity; the whole East, the Armenians excepted, bowed down before the victorious images; nor did any of the succeeding emperors attempt to recover the Greeks from this superstitious phrensy, or to restrain them in this puerile worship of the work of their own hands.

"*The triumph of images*, notwithstanding the zealous efforts of Roman pontiffs in their favor, was obtained with much more difficulty among the Latins, than among the Greeks; for the Latins still continued to maintain that inviolable, individual, and indeed inalienable right and privilege of judging for themselves in religious matters, and were far from being disposed to submit their

reason implicitly to the decisions of the pontiff, or to consider any thing infallible and true in religion, which had human authority alone for its foundation.

"In time, however, the European Christians departed gradually from the observance of this principle, and fell imperceptibly into a blind submission to the decisions of the Roman Pontiff, whose influence and authority grew daily more formidable. Towards the conclusion, therefore, of this century, the Gallican clergy began to pay a certain degree of religious homage to the *sacred* images; and their example was followed by the Germans and other nations.

"In the year 886, Leo, surnamed the Philosopher, the son and successor of Basilius, deposed Photius from the patriarchal see of Constantinople, when he again experienced the vanity of earthly grandeur and elevation by a fall, which concluded his prosperous days, for he was confined in an Armenian monastery by Leo, where he died A. D. 891.

"The death of Photius, who was the only author of the schisms which divided the Greeks and Latins, might have been the occasion of removing those unhappy contests and of restoring peace and concord in the Church, if the *Roman pontiffs* had not been regardless of the demands of justice and equity, as well as of the duty of Christian moderation; but they indulged their passions at the expense of sound policy, and would be satisfied with nothing less than the degradation of all the priests and bishops who had been ordained by Photius. The Greeks, on the other hand, were shocked at the arrogance of these unjust pretensions, and refused to submit to them on any conditions. Hence, resentment and irritation called up the spirit of discord, which had been quietly slumbering.

"Religious, as well as civil, contests were again set on foot; new controversies were added to the old, in regard to the worship of idols, until the fatal schism took place which produced a lasting and total separation between the Greek and Latin Churches."—*Church History*, Cent. IX.

We have clearly shown that the wormwood of idolatry imbittered the waters and produced the most bitter controversy that has ever troubled the Church, and that it fell upon the Church about the time, we say, the third angel sounded his trumpet; and that it continued during the period we have assigned to this trumpet, one hundred and eighty years, to the close of A. D. 900, producing the most deplorable and ruinous schism which ever befell the Christian Church.

[V. 12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the

stars, so as the third part of them was darkened; and the day shone not for a third part of it, and the night likewise]—The fourth angel began to sound his trumpet to indicate the approach of the great darkness which was impending over the world, because of men turning away to *idolatry*: their foolish hearts were *darkened*, and because they did not like to retain God alone in their minds, as the true object of worship, he justly gave them up to the power of darkness. This trumpet includes a period of 180 years, from A. D. 960 to A. D. 1140.

1. The third part of the sun was smitten—that is, the third part of the Roman empire was smitten with darkness: *with the dark errors of idolatry*, with all its debasing, profligate, and miserable consequences. This is the same number that was imbittered under the *third* trumpet; their conduct was first *bitter*, then *black*; showing they were under the power of darkness, and that they loved darkness rather than *light*. That is, they loved the service of *Satan* rather than the service of God.

2. And the third part of the moon—the moon, the ecclesiastical power of the government of the empire, the Church, was smitten, as the sun, above described.

3. And the stars were smitten with darkness. The *stars* symbolize the Christian priesthood; and the third part of them were involved in this darkness of error, superstition, and idolatry. They departed from the faith of the Gospel; turned the truth of God into a lie, and became mediums of darkness, rather than light, to the people. They served to advance the kingdom of Satan in the world; but not the kingdom of God. They were the ministers of Satan; not of Christ. They had the name and the form; but they had not the life and the power of Christianity.

[And the day shone not for the third part of it]—The day is put here by metonymy for the cause of day—the Sun—which did not shine out in its effulgence and power to dispel this darkness, this curse of idolatry from the empire. This day, Sun, Church, had light; but she hid it under a bushel; she did not use her power to dispel the night of error, the dark clouds of superstition, the blackness of darkness, the curse of idol-worship from the Churches. Christians are of the Day; the offspring of Day; and, therefore, they are called the light of the world, and are to let their light so shine that others may see their good works and glorify their Father in heaven; and no man can glorify his Father in heaven, who in any other way worships any other being or thing in the universe.

[And the night]—The term night is put here by metonymy for the *moon*, the ruler of the night; as

day in the former clause of the sentence is put for the sun, the ruler of the day. The night here implies the civil or political government of the empire; that it did not use its power to dispel idolatry, the cause of the moral and political darkness of this period. St. Paul uses a figure very similar to this when he writes to the Church. (Rom. xiii, 11, and Eph. iv, 5-8.) Of the saints or true Christians, he says: "Ye are all the children of *light*, even the children of the *day*; we are not of the *night* nor of the *darkness*." That is, we are the children of God; not the children of Satan. The sum of all is this; neither did the day nor the night, the Church or the State, exercise its power to dispel the dark, dreadful, and ruinous errors of idolatry.

"The Roman empire, which has filled so large a space in the eyes of mankind, at this era, had fallen very considerably from its eminence; while other nations and sovereignties began to make a figure on the stage, and to attract a portion of public attention. With the decay of the Roman empire, and the corruption of the Christian religion, was connected the increasing darkness of the times."—*Blair's Outlines of Chronology*, from Cent. VIII to XI.

This is testimony precisely to our purpose in support of our positions. I remember to have seen the remark somewhere, in regard to the tenth century, "That when little was done, the historian had but little to do to record it." And as there are but two political events in this period of any great importance, we place them before us.

1. "The reign of John Zimisce, emperor of the Roman empire, commenced A. D. 969. It was signalized by the success of his armies against the Russians on the Danube, and the Saracens on the Tigris. His general, Bardes, with 12,000 men, routed an army of 300,000. John Zimisce was a noble Armenian by birth, of uncommon stature, strength, and beauty, and of an heroic soul. He was duly proclaimed after the death of his predecessor, in accomplishing whose death he is said to have been concerned. A just Providence, it would seem, awarded him a similar fate by a cup of poison being administered to him."

2. "The landing of William the Conqueror, the intrepid Norman, in Britain, occurred A. D. 1066. With 60,000 men, he defeated the English under Harold in the field of Hastings, and soon after took possession of the throne of England, which had been previously bequeathed to him by King Edward the Confessor. William was Duke of Normandy, and a prince, whose great abilities and personal prowess rendered him illustrious throughout Europe."—*Blair*.

It appears to me that we are to understand, from the third part of the sun, moon, and stars

being darkened, that a great part of the Church and State, and their rulers or ministers, were to be darkened, and that for a long period. Historians all agree that the Dark Ages, as they are often termed, were of about a thousand years' duration. About three hundred years, or *one-third of it*, including the periods of the fourth and fifth trumpets, was a period of almost total moral, political, and intellectual darkness.

"The Dark Ages, as they have been commonly called, commenced with this period, A. D. 500; at least, the darkness now begins to be particularly apparent, and we shall find it prevailing over the nations, though with some intervals of light, nearly one thousand years. Ample records, however, of the times, and of the state of the human mind, are found both in civil and ecclesiastical writers."—*Blair's Outlines of Chronology*

We suppose a single quotation, from ecclesiastical history, will fully satisfy the reader that we are correct in our interpretation of the facts, characters, actions, and events of this fourth trumpet period:

"The state of religion, in this period, was such as might be expected in a season of prevailing ignorance and corruption. Both Greeks and Latins placed the *essence* and *life of religion* in the *worship of images* and *departed saints*—in searching after with zeal, and preserving with a devout care and veneration the sacred relics of holy men and women, and in heaping up riches upon the priests and monks, whose opulence increased with the progress of error, superstition, and idolatry. Scarcely did the humble Christian dare to approach the throne of a merciful God without first rendering the *saints* and *images propitious*, by a solemn round of expiatory rites and lustrations. The ardor, also, with which relics were sought, surpasses almost all credibility; it had seized all ranks and orders of the people, and was grown into a sort of fanaticism and frenzy; nor was it conceived to be any diminution of the dignity of the Supreme Being to interpose in these discoveries, which, according to the monkish legends, were generally made in consequence of some miraculous communications to one of the holy fraternity, or to some supernatural female, who was directed to the place where the bones of the saint lay dispersed or interred.

"The fears of Purgatory were now carried to the greatest extent, and even exceeded the apprehensions of infernal torments. It was believed that all must necessarily endure the pains of Purgatory, but that infernal torments might be easily avoided, provided the deceased was enriched with the prayers of the clergy, or shielded by the merits and mediations of the saints.

“Among the numerous opinions, however, which disgraced the Latin Church, and produced, from time to time, such violent agitations, none occasioned such a universal panic, nor such dreadful impressions of terror or dismay, as a notion that prevailed during this century of the immediate approach of the day of judgment. Hence prodigious numbers of people abandoned all their civil and parental relations, and, assigning over to the Church or monasteries all their lands, treasures, and worldly effects, repaired, with the utmost precipitation, to Palestine, where they imagined that Christ would descend from Heaven to judge the world.

“Others devoted themselves, by a solemn and voluntary oath, to serve the Churches, convents, and priesthood, whose slaves they became in the more rigorous sense, joyfully performing their diurnal tasks, from a notion that the Supreme Judge would diminish the severity of their sentence, and look upon them with a more favorable and propitious eye, on account of having made themselves the devotees of his ministers.

“When an eclipse of the sun or moon happened to be visible, the cities were deserted, and their miserable inhabitants fled for refuge to the mountains, and hid themselves in caves, and cavities, and among the craggy rocks of the wilderness. The opulent attempted to bribe the Deity, and his saints, by rich donations conferred upon the sacerdotal and monastic orders, who were considered as the immediate vicegerents of Heaven. In many places, temples, palaces, and noble edifices, both public and private, were suffered to decay, were even deliberately pulled down, from an opinion that they were no longer of any use, since the final dissolution of all things was at hand. This general delusion was, indeed, opposed by the discerning few who endeavored to dispel these groundless terrors, and to efface the notion they arose from in the minds of the people.

“The number of the saints, who were looked upon as ministers of the kingdom of Heaven, and whose patronage was esteemed such an unspeakable blessing, was now everywhere multiplied, and the ecclesiastical calendars and celestial courts were filled with new legions of this species of beings, some of which had no existence but in the minds of their deluded clients and worshippers.

“This multitude of saints may be easily accounted for, when we consider that ignorance of divine truth is the cause of superstition, and that superstition, the source of fear, was grown to such an enormous height, in this age, as rendered the creation of new patrons necessary to calm the anxiety of trembling mortals. The corruption and

impiety, also, which now reigned with unbounded sway, and the licentiousness and dissolution that had so generally infected all ranks and orders of men, rendered the reputation of sanctity very easy to be acquired; for, amid such a perverse generation, it demanded no great amount of virtue to be esteemed holy; and this, doubtless, contributed to increase considerably the number of these celestial, but imaginary advocates.

“The Roman Pontiff, who before this period had *pretended* to the right of creating saints by his sole authority and power, offered, in this century, the first specimen of this ghostly work; for, in the preceding ages, there is no example of his having exercised this privilege alone. This specimen was given A. D. 993, by John XV, who, with all the formalities of a solemn canonization, enrolled Udalric, bishop of Augsburg, in the number of saints, and thus conferred upon him a title to the worship and veneration of all Christians.

“The number of ceremonies increased in proportion to the number of these saints, which multiplied from day to day, for each new saintly patron had appropriated to his service a new festival, a new form of worship, a new round of religious rites; and the clergy discovered, in the creation of new ceremonies, a wonderful fertility of invention, attended with the utmost dexterity and artifice. It is observable that a great part of these new rites derived their origin from the various errors which the barbarous nations had received by tradition from their pagan ancestors, and still retained, even after their conversion to a corrupted Christianity. The clergy, instead of extirpating these errors, gave them a Christian appearance, either by inventing certain religious ceremonies to cover their deformity, or by explaining them in a forced, allegorical manner; *and thus they have been introduced and perpetuated, in what is called THE CHURCH, FROM AGE TO AGE.*” —*Gregory's History of the Church, Cent. X.*

If this testimony fails to satisfy the reader that the coincidence between the two witnesses, history and prophecy, is satisfactory as to facts, characters, actions, and events, it would be useless to introduce any more evidence. A darker period than this, and one in which so little was done by Church or State, or their officers, towards impeding the progress of error, superstition, image-worship, and idolatry, has never been experienced by mankind; and hence, by common consent, *this period has obtained the appellation of the DARK AGES.*

[V. 13. And I beheld flying through the midst of Heaven, and heard an angel saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to

sound!]—I beheld, flying through the midst of Heaven, an eagle; Heaven is put by metonymy for the Church; so the prophet saw one passing with great power, and as with the rapid flight of an eagle, through the midst of the Church territory, to prepare them for the events of the next trumpet periods. This term eagle, is used, in my opinion, also by metonymy, for a subject of the eagle, or Roman government; eagle is an appellation given to the Romans by Christ, when personally on earth; for says He, "Where the body is, thither will the eagles be gathered together," meaning, that where the body of the Jews should be, thither the Romans would gather together, and destroy them, as the eagle does his prey. In my opinion, this eagle was Peter the Hermit. *Three dreadful calamities are to curse the earth during the next three trumpet periods.* The expression, *inhabitants of the earth*, implies that these woful calamities were to be very extensive, and that political

powers and governments, which are symbolized by the term earth, because they are of the earth, earthy, should be especially overwhelmed, and overthrown by these dreadful disasters. And we shall see that history fully sustains this interpretation, and that there is a most satisfactory coincidence between the records of the two witnesses, prophecy and history; and that history is the *true interpreter* as well as witness of prophecy.

We close our Annotations on this chapter by a brief quotation from Dr. Adam Carke's note on verse 13: "Instead of 'an angel flying,' almost every manuscript and version of note has 'an eagle flying.' The *eagle* was the symbol of the Romans, and was always on their ensigns. The *three woes*, which are here expressed, were probably to be executed by this people; and the reading, *eagle*, instead of *angel*, is undoubtedly genuine." This rendering of the text makes the whole subject plain.



REVELATION.

CHAPTER IX.

1 *At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit.* 2 *He openeth the pit, and there come forth locusts like scorpions.* 12 *The first wo is past.* 13 *The sixth trumpet soundeth.* 14 *Four angels are let loose, that were bound.*

1. AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7. And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8. And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9. And they had breast-plates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10. And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11. And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12. One wo is past; *and* behold, there come two woes more hereafter.

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(V. 1.) He that heareth you heareth me; and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. —Luke x: 16–20.

(V. 2.) Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand: A day of darkness, and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong: there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. —Joel ii: 1–3.

(V. 3.)—And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast: And they shall cover the face of the earth, that one can not be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: And they shall fill thy houses, and the houses of all thy servants, and

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the houses of all the Egyptians; which neither thy fathers, nor thy father's fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. And Pharaoh's servants said unto him, How long shall this man be a snare unto us? Let the men go, that they may serve the LORD their God: Knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD you God: *but who are they that shall go?* And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks, and with our herds will we go: for we *must hold* a feast unto the LORD. And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to *it*; for evil *is* before you. Not so: go now ye *that are* men, and serve the LORD; for that you did desire. And they were driven out from Pharaoh's presence.

And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such: For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. Now, therefore, forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only. And he went out from Pharaoh, and entreated the LORD. And the LORD turned a mighty strong west wind,

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which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt.—Exodus x: 1–19.

(V. 4.) And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for a house; And if the household be too little for the lamb, let him and his neighbor next unto his house take *it*, according to the number of the souls: every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take *it* out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike *it* on the two side-posts and on the upper door-post of the house wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it. Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; *it is* the LORD's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. And the blood shall be to you for a token upon the houses where you *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt. And this day shall be unto you for a memorial; and you shall keep it a feast to the LORD throughout your generations; you shall keep it a feast by an ordinance for ever. Seven days shall ye

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eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day *there shall be* a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you. And ye shall observe *the feast of* unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.—Ex. xii: 1-17.

And it shall be, when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beasts: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.—Ex. xiii: 14-16.

And he said unto them, Defile the house, and fill the courts with the slain; go ye forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is full of blood, and the city full of perverseness; for they say, The LORD hath forsaken the earth, and the LORD seeth not. And as for me also, mine eye shall not spare, neither will I have pity; *but* I will recompense their way upon their head. And, behold, the man clothed with linen, which *had* the ink-horn by his side, reported the matter, saying, I have done as thou hast commanded me.—Ezek. ix: 7-11.

(V. 5.) Again there was a day when the

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sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the LORD, and said, Skin for skin; yea, all that a man hath will he give for his life: But put forth thy hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, Behold, he *is* in thy hand; but save his life.—Job iii: 1-6.

(V. 6.) Wherefore is light given to him that is in misery, and life unto the bitter *in* soul; Which long for death but it *cometh* not; and dig for it more than for hid treasures; which rejoice exceedingly, *and* are glad when they can find the grave? *Why is light given* to a man whose way is hid, and whom God hath hedged in? For my sighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came.—Job iii: 20-26.

And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts. Moreover, thou shalt say unto them, Thus saith the LORD; shall they fall, and not arise? shall he turn away, and not return? *Why then* is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return. I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.—Jer. viii: 3-6.

(V. 7.) The appearance of them *is* as the appearance of horses; and as horsemen, so shall

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they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: Neither shall one thrust another, they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief.—Joel ii: 4–9.

Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day; *but* when the sun ariseth they flee away, and their place is not known where they *are*. Thy shepherds slumber, O king of Assyria; thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*. *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?—Nah. iii: 17–19.

And four great beasts came up from the sea, diverse one from another. The first *was* like a lion, and had eagles' wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And, behold, another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. I considered the horns,

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and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

(V. 8.) Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast. I will cry unto God most high; unto God that performeth *all things* for me. He shall send from heaven, and save me *from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth. My soul *is* among lions; and I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword. Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.—Ps. lvii: 1–5.

Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion. He hath laid my vine waste, and barked my fig-tree; he hath made it clean bare, and cast *it* away; the branches thereof are made white.—Joel i: 5–7.

(V. 9.) Alas for the day! for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before your eyes, *yea*, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burnt all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.—Joel i: 15–20.

He that dasheth in pieces is come up before thy face: keep the munition, watch the way,

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13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16. And the number of the army of the horsemen *were* two hundred thousand thousand : and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone : and the heads of the horses *were* as the heads of lions ; and out of their mouths issued fire, and smoke, and brimstone.

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For their power is in their mouth, and in their tails : for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood : which neither can see, nor hear, nor walk :

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

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make *thy* loins strong, fortify *thy* power mightily. For the LORD hath turned away the excellency of Jacob, as the excellency of Israel : for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men *are* in scarlet : the chariots *shall be* with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways : they shall

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seem like torches, they shall run like the lightnings.—Nah. ii : 1-4.

(V. 11.) And you *hath he quickened*, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience : Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love where-with he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus ; That in the ages to come he might show the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus.—Eph. ii : 1-7.

And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.—Rev. xvi : 12-14.

(V. 16.) And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord God, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal : And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all them clothed with all sorts of armor, *even* a great company *with* bucklers and shields, all of them handling swords. Persia, Ethiopia, and Libya with them ; all of them with shield and helmet : Gomer and all his bands ; the house of Togarmah of the north quarters, and all his bands ; *and* many people with thee.

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Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.—Ezek. xxxviii: 1-7.

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.—Dan. xi: 40-45.

The chariots of God *are* twenty thousand, *even* thousands of angels: the LORD *is* among them *as in* Sinai, in the holy *place*. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*. Blessed be the LORD, *who* daily loadeth us *with benefits*, *even* the God of our salvation. Selah. *He that is* our God *is* the God of salvation; and unto God the LORD *belong* the issues from death. But God shall wound the head of his enemies, *and* the hairy scalp of such a one as goeth on still in his trespasses.—Psalm lxxviii: 17-21.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if we can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The LORD liveth, surely they swear falsely.—Jer. v: 1-2.

(V. 17.) And of the Gadites there separa-

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ted themselves unto David, into the hold to the wilderness, men of might, *and* men of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* as swift as the roes upon the mountains; Ezer the first, Obadiah the second, Eliab the third, Mishmanna the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, Machbanai the eleventh. These *were* of the sons of Gad, captains of the host: one of the least *was* over a hundred, and the greatest over a thousand. These *are* they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all *them* of the valleys, *both* toward the east and toward the west.—1 Chron. xii: 8-15.

(V. 19.) For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts. Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day. The ancient and honorable, *he is* the head; and the prophet that teacheth lies, *he is* the tail. For the leaders of this people cause *them* to err; and *they that are* led of them *are* destroyed. Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* a hypocrite and an evil doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand *is* stretched out still. For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest; and they shall mount up *like* the lifting up of smoke. Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.—Isa. ix: 13-19.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning

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craftiness, whereby they lie in weight to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the LORD, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.—Eph. iv: 11–19.

(V. 20.) O LORD, *art* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God. I will get me unto the great men, and will speak unto them: for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.—Jer. v: 3–5.

What man soever *there be* of the house of Israel that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp, And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD, before the tabernacle of the LORD, blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation unto the priest, and offer them *for* peace-offerings unto the LORD. And the priest shall sprinkle the blood upon the altar of the LORD, *at* the door of the tabernacle of the congregation, and burn

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the fat for a sweet savour unto the LORD. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations. And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice, And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD, even that man shall be cut off from among his people.—Lev. xvii: 3–9.

There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we, *being* many, are one bread, *and* one body; for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is any thing? or that which is offered in sacrifice to idols is any thing? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?—1 Cor. x: 13–22.

Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations. For the LORD will judge his people, and he will repent himself concerning his servants. The idols of the heathen *are* silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; They have ears, but they hear not; neither is there *any* breath in their mouths. They that make them are like unto them: *so is* every one that trusteth in them. Bless the LORD, O house of Israel: bless the LORD, O

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house of Aaron : Bless the LORD, O house of Levi : ye that fear the LORD, bless the LORD. Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.—Ps. cxxxv: 13–21.

All nations before him *are* as nothing; and they are counted to him less than nothing and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that *is* so impoverished, that he hath no oblation, chooseth a tree *that* will not rot: he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; That bringeth the princes to nothing: he maketh the judges of the earth as vanity.—Isa. xl: 17–23.

At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshiped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. And death shall be chosen rather than life by

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all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts. Moreover, thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return? Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming: but my people know not the judgment of the LORD. How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them? Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them*: for every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.—Jer. viii: 1–12.

ANNOTATIONS.

CHAPTER IX.

V. 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth]—The time occupied by this angel, like all the others, is 180 years, which includes the period of the fifth trumpet, from A. D. 1140 to 1320.

There is a beautiful idea conveyed to the mind by the opening of the seven seals; the sounding of the seven trumpets; and the pouring out of the seven vials. The opening of the seals required comparatively but an hour a piece, or 60 minutes; equal to 60 years for each seal. The sounding of the trumpets required comparatively three hours a piece, or 180 minutes, equal to 180 years for each trumpet; and the pouring out of the vials required comparatively three hours apiece, or 180 minutes, equal to 180 years for each vial.

On this hypothesis, there is the most beautiful chronological order pervading the whole prophecy of which the human mind can possibly conceive; and hereby darkness breaks away before the light; error flies before the truth; confusion gives place to order; and deformity is changed into heavenly beauty. And hence, this book, which has been considered the most obscure and bewildering of all the books of the Bible, becomes the most beautiful and sublime Revelation of the dispensations of divine providence, and of the conduct and destiny of man, throughout time and eternity?

A *star* implies, as we have already noticed, a minister of the Church; and to *fall from heaven*, implies that this minister fell from his steadfastness, descended from his high and holy vocation in the Church, *unto the earth*; that is, he became entangled with the affairs of political or earthly governments, and thus became involved in the poor and mean elements of the world. This star, in my opinion, was Gregory VII and his successors in the pontifical chair; and by enallage, one being understood as a representative number, for all the popes of this period.

[And to him was given the key of the bottomless pit]—*And to him*: this star, the pope; one put for all during this trumpet period; *was given the key*; by divine permission, he had the key, the power; for key is an emblem of power; *of the bottomless pit*; the words translated bottomless pit, are used in several other places in the Bible, to signify the *great deep*, and are so translated. The meaning of the passage, then, is this: the star, the pope, fell to the earth; made

political or worldly preparations for the extension of the kingdom of which he was a high officer. A kingdom, however, which its divine founder declared was not of this world; and although designed to be aggressive, was not to be advanced by carnal or worldly weapons; but by spiritual weapons, which only are mighty, through God, to the pulling down of the strongholds of Satan.

Having the key of the bottomless pit, then, implies that this star was using the power of Satan to advance the interests of the Church; that he was using the depths of political intrigue—the depths of Satan—the power of the pit, or hell, as the word sometimes signifies. In a word, this star had power over the great ocean, or great deep of human population, in Church and State, and used it for an improper purpose.

[V. 2. And he opened the bottomless pit]—The beginning of strife is as the breaking forth of waters; for no one can tell what will be the event; for it is easy to start, but hard to stop. So this star opened the way that gave vent to this great deep of human passion, which, when once started, moved on like the resistless waves of the ocean.

1. [And there arose smoke out of the pit]—“By their fruits ye shall know them,” said the author of this Revelation, when incarnate among men, so he reiterates the same great truth again. Smoke is the fruit of fire; it is as necessarily the evidence that fire produces it, as that the apple evinces that it is produced by the apple-tree. Then the labors, actions, and whole course pursued by this ocean of population, was corrupt and cruel, wrong and ruinous, as to the spiritual interests of the Church.

2. [As the smoke of a great furnace]—Giving the most convincing evidence that there was great heat of passion; that the whole course of nature was on fire, and that it was set on fire of hell.—James iii: 6.

3. [And the sun and the air were darkened]—Darkness covered the sun, the rulers in Church and State; and gross darkness the air, the people—all the people of every sort had their foolish hearts darkened by this smoke—this evidence that his Satanic majesty had given them, that they would be doing God service though they should do that which was directly opposed to the commandments of Heaven. That wisdom which is from above is first pure, then peaceable, easy entreated, full of good fruits; but this wisdom was from beneath—

it was the very opposite in character; it was impure, warlike, not easily entreated, implacable, and full of evil fruits.

[V. 3. And there came out of the smoke locusts upon the earth]—As one is, so is his counsel, for evils proceed from the evil one. This smoke, or evidence of evil counsel, produced evil. Men came forth like locusts upon the earth; they came forth in great numbers and for a destructive purpose. They were to go forth to destroy, as that is the sole purpose for which locusts exercise their power, beyond what is merely necessary to perpetuate life. They were going to inflict wounds, as indicated by the fiery flying Serpent of hell, instead of going forth as directed by the good Physician, to pour the balm of Gilead into the wounds already inflicted by the powers of the bottomless pit.

However, the reader might suppose, from the effeminate appendage of having hair like women, that they were womanly or weakly in their actions and implements of warfare; but on the contrary we are told that their teeth, their war implements and actions, were as those of lions; they were determined to subdue and devour those against whom they were waging war.

[V. 9. They had breast plates]—Means of defense as well as offense, and of a most powerful character, as it were of iron, which subdues and breaks in pieces all other metals. So, these warriors were resolved to break in pieces, and subdue all who opposed their ostentatious claims.

[And the sound of their wings]—As wings are the means of motion, and the cause of noise in the flight of birds, so the means of motion and cause of noise in this overwhelming army, was the sound of chariots, as of many horses running to battle.

[V. 10. And they had tails like unto scorpions]—While the kings and cardinals, the crowned heads, rode in chariots, and went with the cavalry, and had the most powerful offensive and defensive armor of their age, the tail, those which came behind, the infantry, were equipped only with bows and poisoned arrows or spears, the simplest and rudest implements of warfare. These armies were led and guided by kings with golden crowns, and the infantry, the vast multitude of the army, were urged on by false priests or prophets; who, in Scripture, are called the *tail*; so these false priests which urged the Crusades were tails. And their power was to hurt men five months, or 150 common years, each month being equal to 30 years.

[V. 11. And they had a king over them]—There was a king over all these kings and cardinals, and these priests and people, who was the *efficient cause* of all this deception, toilsome pre-

paration, dreadful calamity, and woeful destruction. This king is known among Jews and Gentiles; his name in the Hebrew tongue is Abbadan, but in the Greek tongue hath his name Apollyon; by whatever name he may be known, his character is ever the same; he is the arch-enemy of God and man, the father of lies, the deceiver and destroyer of mankind.

[V. 12. One woe is past]—Whenever these calamitous warfares end; and hence this woe is already past, as we shall satisfactorily show by brief quotations from three witnesses. This fifth trumpet period, at the commencement of which preparations for the Crusades begin, was marked by some peculiar characteristics in addition to the general darkness of the Middle Ages; as, the passion for pilgrimage; the exploits of chivalry; and the production of romances. The lights of science were very rare, and barbarism, idolatry, and turbulence reigned over most of the nations.

1. "The commencement of the Crusades to the Holy Land, is dated A. D. 1095. The Crusades were self-styled religious wars, waged by Christian Europe, chiefly against the Turks or Mahomedans, with a view to recover Palestine from their hands. There were *five* expeditions of the kind, which during this period drained from Europe most of its life-blood and treasures. *They failed entirely as to their ultimate object*, though some of their results were important.

"The Turks, or Turcomans, a race of Tartars, having taken Bagdat, A. D. 1055, and thus overturned the empire of the Caliphs, came into the possession of the countries which these Caliphs had governed, and the Caliphs themselves, instead of temporal monarchs, became sovereign pontiffs of the Mahometan faith. Palestine and Jerusalem were, of course, under the sway of Turks and their religion.

"In this situation of things, the resort of pilgrims to the tomb of our Saviour was necessarily rendered vexatious to them—a circumstance, in those superstitious times, of sufficient magnitude to arouse all Europe for the deliverance of Jerusalem from the Infidels. *The Roman Pontiffs were the principal instigators of these desperate adventures.*

"In the First Crusade, an army of eighty thousand men, led by *Peter the Hermit*, was destroyed; but the army that followed, consisting of *several hundred thousands*, under the command of *Godfrey*, had the good fortune to conquer Syria and Palestine, which they held for several years. *The Crusaders, however, weakened their power by dividing their conquests into four separate States.*

"In this situation they found it necessary to solicit aid from Europe; and accordingly an

other crusade, A. D. 1146, set out from the West of Europe, amounting to two hundred thousand men, under Hugh, brother of the French king. But these met with the *same fate which attended the army of Peter*. Another army of three hundred thousand soon followed, and was soon dissipated and destroyed.

"In the mean time, the Infidels, under Saladin, had recovered Palestine from the Christians. Europe felt the indignity, and France, England, and Germany, each sent forth an army, headed by its own sovereign. On the *Lion-Hearted Richard I* of England the weight of the contest at length rested, and he defeated the illustrious Saladin on the plains of Askelon.

"Richard, however, was at length obliged to escape from the East, since hunger and fatigue had so woefully reduced his army, that he was unable to retain his conquests. The Fourth Crusade, A. D. 1202, was directed, not against the Infidels, but against the Greek Empire. Constantinople was taken, and held by the Crusaders, consisting of the French and the Venetians, for a number of years." The result we shall soon learn.

The object of the Fifth Crusade was to lay waste Egypt, in revenge for an attack on Palestine, by its Sultan. This expedition was, like all the rest, ruinous in the end.

[V. 4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads]—This command appears to contain the prudent counsels of an experienced general to his army; not to injure or destroy any thing, small or great, which might be necessary, in their campaigns, either for man or beast. But the primary sense of the text, in my opinion, expresses the very purpose for which this overwhelming army was organized and set in motion. We have already noticed that grass, trees, etc., symbolize men; and that *green grass and trees* symbolize *Christian men*, or at least those who have the *outward mark, sign, or seal* of Christians, if not the inward life.

The substance and spirit of the command was, that this mighty army, numerous and destructive as locusts, should not hurt any Christian who had received the *visible seal of God in their foreheads*, at the time when they made an open confession of their faith in Christ, and had received the visible symbols and ordinances of the Gospel. We may just as well inform the reader who we understand by this locust power, and abate all further suspense: This prophecy is designed to give us an account of the *times, characters, actions, implements, and events* of the CRUSADES,

the ostensible object of which was not to hurt any Christian, of whatever name, but only those men who had not submitted to the Gospel; and hence, the Saracens, Mohammedans, and Jews were the special objects against whom the Crusades directed their powerful and destructive warfare.

[V. 5. And to them it was given, that they should not kill them; but that they should be tormented five months; and their torment was as the torment of a scorpion, when he stingeth a man]—And to them, the *Crusades, it was given; that is, it was appointed*, and so ordered by the overruling providence of God, that they *should not kill them*; that is, the Crusades should not exterminate the Jews, Saracens, and Mohammedans, *but that they should be tormented five months by the Crusades*; that is, they were to be miserably treated, and some tormented and harassed out of their lives by the Crusades; and this state of things was to be continued *five prophetic months*—equal to about one hundred and fifty years, ordinary time.

But their own torment, the misery, affliction, and extreme anguish of the Crusades, during this five months' period, was as the torment of a scorpion. The torment, and the scorpion, were implements of ancient warfare; the former was for throwing stones—the latter was a poisoned arrow; both very dreadful in their effects, even as dreadful as the sting of a scorpion, when he stingeth a man; for these arrow-points were covered with fatal poison, which remained in the wound, causing certain death.

[V. 6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them]—*Those days* were the days, or period, of the first woe, beginning with the fifth trumpet period, A. D. 1080, and continuing 180 years, to A. D. 1260. *Men shall seek death*; seek to inflict death upon their adversaries; shall rush on wildly to the war, to seek the death of their enemies; but they shall be disappointed in this; for it was given or ordained *that they should not kill them*. Then they will be so disappointed; their calamities so great; their afflictions so unsufferable; their apprehensions so woeeful, that they shall seek to die; but death shall flee from them; the means of death—their enemies—will flee from them, and leave them alone to perish in their calamities! The sum is this: the Crusades shall seek to exterminate their enemies; but in this they shall be disappointed, and in the midst of the calamities which shall encompass them, they would rather die than live such a lingering death. Job expresses this same sentiment in the most plaintive and beautiful manner, as the reader will see by reference to the sixth paragraph on this chapter.

[V. 7 to 12—Is an explanation to the previous part of the chapter, showing the leaders or instigators of the holy war, as it was termed; the characters, the actions, the implements of war, and the events; and beyond all, that the warfare was instigated by the devil, or Satan, who is the deceiver and destroyer of mankind; and never did he succeed to greater advantage in these purposes, and never did the inhabitants of earth, that part, at least, which was the theater of these transactions, ever suffer a more woeful calamity; and hence, with the Crusades, one woe is past. Behold there cometh two woes more hereafter.

It will be our purpose now to show, from civil and sacred history, that the positions we have taken are correct.

We are told that these locusts symbolized horses prepared for battle, implying their great numbers, their speed, and their destructive progress. And this power was led on by crowned heads; that kings and cardinals, crowned and mitred heads, were the leaders of these Crusaders, or self-styled holy warriors. And their faces were as the faces of men; they put on the appearance of making preparations for a rational and manly enterprise.

[And they had hair as the hair of women] that is to say, women enlisted into this warfare, and went with the army, and men were so engrossed and engaged in the toils of warfare, that like women, they let all their hair grow; no razor came upon them; they had no time or opportunity to attend to their toilet in this regard. Women joined in the crusades with all the enthusiasm of men.

As this prophecy of the Crusades embraces 150 years, and indeed, from its incipient to its complete fulfillment, we may say it includes the whole of this fifth trumpet period, 180 years, as it is the only great and all-absorbing event of this period. But the characters and acts did not exert a woeful and tormenting influence only 150 years. We shall now proceed to lay the *facts* of this period before the reader to a greater extent than at first intended, and leave him to form opinions for himself.

"The plan which Pope Gregory VII had formed for raising the Church above all human authority, encountered the most insurmountable opposition in the two *reigning vices* of *Concubinage* and *Simony*, which had infected the whole body of the European clergy. The Roman pontiffs from the time of Stephen IX, had combated with zeal and vehemence these monstrous enormities, but without success. Gregory, however, not discouraged, exerted himself with much more vigor than his predecessors. He assembled a council at Rome in 1074, in which all the laws

of the former pontiffs against *Simony* were renewed and confirmed, and the purchase and sale of ecclesiastical benefices prohibited in the strictest and severest manner.

This decree, which in itself was prudent and just, was unfortunately connected with another, *obliging the priests to abstain from marriage*, which was *absurdly* deemed inconsistent with the sanctity of their office. This absurd regulation and doctrine of the devil, no sooner made its appearance, than it was opposed by a considerable number of the clergy, who were either connected by legal ties, or *who lived in a state of concubinage*, and the most alarming tumults were excited in the greater part of the European provinces. This rash collision rekindled the flames of war in Germany and Italy, and involved for a long period those unhappy regions in every *variety of misery*.

"*But the views of all Christendom were diverted to another enterprise.* The Popes, from Silvester II, had been forming plans for extending the limits of the Church in Asia, and especially for expelling the Mohammedans from Palestine; but the troubles in which Europe had been so long involved, prevented the execution of these arduous plans. Gregory VII, the most enterprising of all the pontiffs that ever filled the Apostolic chair, animated and inflamed by the complaints which the Asiatic Christians made of the cruelty of the Saracens, resolved to undertake in person a *holy war* for the overthrow of Mohammedanism, and the deliverance of the Church; and upward of 50,000 men were mustered to follow him in this bold expedition, in the year A. D. 1080. But his quarrel with the emperor Henry IV of Germany, and other unforeseen occurrences, obliged him to lay aside his intended invasion of the Holy Land.

"And after about five years turbulent, political and ecclesiastical warfare, the celebrated Gregory VII ended his days, A. D. 1085, *and left Europe involved in those calamities, which were the fatal effects of his boundless ambition.*

"The death of Gregory neither restored peace to the Church, nor tranquillity to the State; the tumults and divisions which he had excited, still continued, and they were constantly augmented by the same passions to which they owed their origin. The crusade enterprise, however, first attempted by Gregory VII, was renewed, toward the conclusion of this century, by the enthusiastic zeal of an inhabitant of Amiens, who was known by the name Peter the Hermit, and who suggested to Pope Urban II the means of accomplishing what had been unfortunately suspended.

"The ancestors of Peter had ranked as gentle-

men, and his military service was under the neighboring counts of Boulogne, the heroes of the First Crusade. But he soon relinquished the sword and the world. In a journey which he made through Palestine, A. D. 1093, he observed with inexpressible anguish the vexations and persecutions, which the Christians, who visited the holy places, suffered from the barbarous Saracens. Inflamed, therefore, with indignation and zeal, which he considered as the effect of a divine impulse, he implored the assistance of Simon, patriarch of Constantinople, and the Pope of Rome, Urban II, but without success.

“Far from being discouraged by this, he renewed his efforts, and went through all the countries of Europe, (this is the eagle proclaiming woe! woe! woe!) exhorting all Christian princes to draw the sword against the tyrants of Palestine.

“His diet was abstemious, his prayers long and fervent, and the alms he received with the one hand, he distributed with the other; his head was bare, his feet naked; his meager body was wrapped in a coarse garment; he bore and displayed a weighty crucifix, and the ass, on which he rode, was sanctified in the public eye, by the service of the man of God. He preached to innumerable crowds, in the churches, the streets, and the highways; the Hermit entered with equal confidence the palace and the cottage; and the people were impetuously moved by his call to repentance, and to arms.

“When he painted the sufferings of the natives and pilgrims of Palestine, every heart was melted to compassion; every breast glowed with indignation, when he challenged the warriors of the age to defend their brethren, and rescue the Holy Sepulcher. His ignorance of art and language was compensated by sighs, and tears, and ejaculations; and Peter supplied the deficiency of reason by loud and frequent appeals to Christ and his mother, and to the saints and angels in Paradise.

“It would have been to his honor to have used no other artifices; but, it is said, that, with a view to engage the superstitious and ignorant multitude in his cause, he carried about with him a letter, which he affirmed was written in Heaven, and addressed to all true Christians, to animate their zeal for the deliverance of their brethren who groaned under Mohammedan tyranny.

“The minds of the people being thus prepared by the exhortations of the Hermit, A. D. 1075, the Pontiff recommended warmly, for the first time, the *sacred expedition against the infidel Saracens*. But this arduous enterprise was far from being approved by the greater part of this numerous assembly, notwithstanding the presence

at the emperor's legates. Though disappointed at Placentia, Urban renewed his proposal for a holy war, in a council which was afterwards assembled at Clermont, where he himself was present. The pompous and pathetic speech which he delivered on the occasion made a deep and powerful impression on the minds of the French, whose national character renders them much superior to the Italians in encountering difficulties, facing dangers, and attempting the execution of the most perilous enterprise.

“The warriors of this nation, however, were not the only auditors who were impressed by the eloquence of Urban. An incredible multitude, among whom were many of rank, devoted themselves to the service of the *Cross*, which was made the symbol of the expedition, and which, worked in red worsted, was worn upon the breast or shoulders of the adventurers; and hence, the name *Crusade*. Every exertion was used by the Court of Rome to increase the numbers. A plenary indulgence was proclaimed in the Council of Clermont to those who should enlist under the banner of the Cross, and a full absolution of *all* their sins.

“The 15th of August, 1096, had been fixed, in the Council of Clermont, for the departure of the pilgrims; but the day was anticipated by a thoughtless and needy crowd of plebeians. Early in the spring of the year, from the confines of France and Lorraine, about 60,000 of the populace, of both sexes, flocked around the standard of the first missionary of the Crusade, and pressed him with clamorous importunity to lead them on to the *Holy Sepulcher*. The Hermit impelled or obeyed the forward impulse of his votaries; assuming the character, without the talents or authority of a general, he made his way along the banks of the Rhine and Danube.

“Their wants and numbers soon compelled them to separate, and his lieutenant, Walter the Penniless, a valiant, though needy soldier, conducted a vanguard of pilgrims, whose condition may be imagined from the proportion of eight horsemen to 15,000 foot. The example and footsteps of Peter were soon followed and closely pursued by another fanatic, the monk Godschald, whose sermons had swept away 20,000 peasants from the villages of Germany. (Now we come to what the Prophet calls the *tails*.) Their rear was again pressed by a herd of 200,000, *the most stupid and savage refuse of the people*, who mingled with their devotion a brutal license of rapine and drunkenness. Some counts and gentlemen, on horse, at the head of another army of 300,000 *Crusaders*, attended the movements of the multitude merely to partake of the spoil. But their genuine leaders (may we credit such folly?) were a *goose*

and a *goat!* which were carried in the front, and to whom these worthy Christians ascribed an infusion of the Divine Spirit.

“Of this rabble more than two-thirds were consumed by the Hungarians, by famine, or fever, during their journey. The remainder escaped to Constantinople, where their ingratitude to the emperor Alexius, and their tumultuous conduct, induced that monarch to allure them to the other side of the Bosphorus. But their blind impetuosity soon urged them to desert this station, and to rush headlong against the Turks, who occupied the road to Jerusalem. In the plain of Nice they were overwhelmed by the *Turkish arrows*; and from the beginning to the end of this expedition, three hundred thousand *perished before a single city was rescued from the Infidels*, and before their graver and more noble brethren had completed their preparations.

“The armies, which were conducted by illustrious commanders, distinguished by their birth and by their military endowments, arrived more happily to the capital of the Grecian empire. That which was commanded by Godfrey of Bouillon, duke of Lorraine, who deserves a place among the greatest heroes, whether of ancient or modern times, and by his brother Baldwin, was composed of eighty thousand well-chosen troops, horse and foot, and directed his march through Germany and Hungary. Another, which was led by Raimond, earl of Toulouse, passed through the Slavonian territories.

“Robert, earl of Flanders; Robert, duke of Normandy; Hugo, brother of Philip I, king of France, embarked their respective forces in a fleet, which was assembled at Brundisi and Tarento, whence they were transported to Druazzo, anciently Dyrachium. These armies were followed by Boemond, duke of Apulia and Calabria, at the head of a chosen and numerous body of valiant Normans. This whole army was one of the greatest, and, in outward appearance, one of the most formidable *that had been known in the memory of man*; and though, before its arrival at Constantinople, it was diminished considerably by the difficulties, privations, and oppositions it had met with on the way, yet, such as it was, it made the Grecian emperor tremble, and filled his mind with the most anxious, alarming, and dreadful apprehensions of some secret design against his dominions. His fears, however, were dispelled, when he saw these legions pass the straits of Gallipolis, and direct their march towards Bythinia.

“The first successful enterprise which was formed against the infidels was the siege of Nice, the capital of Bythinia. This city was taken in the year 1079, and the victorious army proceeded

then into Syria, and in the following year subdued Antioch, which, with its fertile territory, was granted by the assembled chiefs to Boemond, duke of Apulia.

“Edessa fell next into the hands of the victors, and became the property of Baldwin, brother to Godfrey of Bouillon. The conquest of Jerusalem, which, after a siege of *five weeks* submitted to their arms, in the year 1099, seemed to crown their expedition with the desired success. In this city were laid the foundations of a new kingdom, at the head of which was placed the famous Godfrey, whom the army saluted King of Jerusalem, with a unanimous voice. But this illustrious hero, whose other eminent qualities were adorned with the most perfect modesty, refused that high title, though he governed Jerusalem with a degree of valor, equity, and prudence, which places him higher in the records of virtue, than most founders of empires. Having chosen a small army to support him in his new dignity, he permitted the rest of the troops to return to Europe. He did not, however, long enjoy the fruits of a victory in which his heroic valor had been so gloriously displayed, but died about a year after the conquest of Jerusalem, leaving his dominions to his brother Baldwin, the prince of Edessa, who assumed the title of king, without the smallest hesitation.

“Splendid as were these holy wars in appearance, however, they were not less prejudicial to the cause of religion, and the true interests of the Christian Church, than they were to the temporal concerns of men. One of the first and most pernicious effects was the most enormous augmentation of the influence and authority of the Roman pontiffs; they also contributed in various ways to enrich the churches and monasteries with daily accessions of wealth, and to open new sources of opulence to all the ecclesiastic orders. For they who assumed the cross, disposed of their property as if they were at the point of death, and left a considerable part of their possessions to the priests and monks, with a view of obtaining by these *pious legacies*, the favor and protection of the Almighty in their new enterprise.

“Such of them also as had been engaged in *suits of law* with the priests or monks, renounced their pretensions, and submissively resigned whatever had been the subject of debate. And others who had seized upon any of the possessions of the churches or convents, or heard of any injury which had been committed against the clergy by their remotest ancestors, made the most liberal restitution, or the most ample satisfaction, by rich and costly donations, for the real or pretended injuries they had committed against the Church. Nor were these the only unhappy effects of the holy expeditions. For, while whole *legions* of

bishops and *abbots* girded the sword upon their thigh, and proceeded as generals, volunteers, or captains into Palestine, the priests and monks who had lived under their jurisdiction, and were awed by their authority, felt themselves released from restraint, and lived without order or discipline. The list of pretended saints was greatly augmented; and the greatest impositions arose from the importation of an immense quantity of relics by the returning adventurers in the Crusade.”—*Du Fresne*, Chap. i, p. 52.

2. “The new kingdom of Jerusalem, which had been erected by the *holy* warriors towards the conclusion of the preceding century by the first Crusade, appeared to flourish at first and to rest upon firm and solid foundations. This prosperous scene was, however, but transitory, and was soon succeeded by the most *terrible calamities* and *desolations*. The fortitude of the faithful forsook them not in this exigence: the country they had acquired by valor they defended with perseverance, till Atabec Zenghi, after a long siege, conquered Edessa and menaced Antioch with a similar fate.

“In this perilous situation the Christians became timid and diffident, and implored, in the most desponding strains, the assistance of the European princes, and requested a fresh army to support their tottering empire, or kingdom of Jerusalem, in the Holy Land.

“A new expedition, however, was not resolved upon with such unanimity and precipitation as the former had been; it was the subject of long deliberation, and its expediency was strenuously debated both in the cabinets of princes, and in the assemblies of the clergy, and of the people. BERNARD, the celebrated abbot of Clarval, a man of the boldest resolution and of the greatest authority, terminated these disputes under the pontificate of Eugenius III, who had been his disciple, and who was wholly governed by his counsels.

“This eloquent and zealous ecclesiastic *preached the Cross* with much ardor and success; and in a grand parliament assembled at Vezelai, 1116, at which Louis VII, king of France, with his queen and a prodigious concourse of the nobility, were present, Bernard recommended this *holy* expedition with such persuasive powers, and declared with such assurance, that he had a divine commission to foretell its glorious success, that the king, and the queen, and all the nobles, immediately put on the military cross and prepared themselves for the voyage to Palestine. The orator next directed his exhortations to *Conrad III*, emperor of Germany, who, for some time, resisted his fervent solicitations.

“He at length complied; and such was the pathetic vehemence of the tone and gestures of the

indefatigable Bernard, that a phlegmatic people, who were ignorant of his language, were induced to follow their sovereign to the fields of Palestine. The nobles of France and Germany were animated by the example and presence of their sovereigns, and Louis VII and Conrad III were followed by armies which might have claimed the conquest of Asia.

“Their united cavalry was composed of 70,000 knights and their attendants; and the whole number, *including women* and children, is computed to have amounted to at least 400,000 souls. As it was impossible to procure necessaries for such numbers in the countries through which they were to pass, each army pursued a different road. But before their arrival in the *Holy Land*, their forces were melted away, having *perished miserably* by famine, by shipwreck, and by the sword of the Mohammedans, or by the perfidious cruelty of the Greeks, who regarded, with acrimony and dread, these rude and intrepid pilgrims as intruders in their land. Their numbers and their manners were formidable, and their designs a tacit reproach to the cowardly Greeks, whose enmity was inflamed by religious discord; and the schismatical and heretical Christians of the west were more the objects of abhorrence to the members of the oriental Church, than the idolatrous Pagan, or the followers of Mohammed. Such, indeed, were their abhorrence of their western brethren, that the Greek clergy washed and purified the altar which had been defiled by the sacrifice of a French priest.

“Louis VII, who had left his kingdom in 1147, in the month of March the following year, arrived at Antioch with the wretched remains of his army, exhausted and dejected by the hardships and calamities they had endured. Conrad III. departed also in the year 1147, in the month of May, and in November following he arrived at Nice, where he joined the French army, after having lost the greater part of his own, *by a succession of calamities*.

“From Nice the two princes proceeded to Jerusalem, A. D. 1148, whence they led back into Europe the following year, 1149, the miserable remnant of troops, which had survived the disasters they had met with in this expedition. Such was the unhappy issue of the second Crusade, which was rendered ineffectual from a variety of causes, but more particularly by the jealousies and divisions which distracted themselves as Christians in Palestine. Nor was it more ineffectual in Palestine, than it was detrimental to Europe, by drawing the wealth of its fairest provinces, and destroying such immense numbers of its inhabitants. The *unfortunate event* of this second expedition was not, however, sufficient,

when considered alone, to render the affairs of the Christians in Palestine entirely desperate.

“Had their chiefs and princes laid aside their animosities and contentions; had they attacked the common enemy with their united forces, they would have repaired their losses, and recovered their glory. But a contrary course of conduct was pursued, (and by it the prophecy was also fulfilled; for it was given to them, *that they should not kill them; but that they should torment them five months,*” 150 years). By intestine quarrels, jealousies, and discords, they weakened their efforts against the enemies who surrounded them, and consumed their strength by unhappily dividing it. Saladin, the sultan of Egypt and Syria, and the most valiant chief of whom the Mohammedan annals can boast, took advantage of these lamentable divisions.

“He took prisoner Guy of Lusignan, king of Jerusalem, in a fatal battle fought near Tiberias, in 1187; and in three months afterward, appeared in arms before the gates of Jerusalem. The rapid efforts of fourteen days enabled the victor to make a breach in the walls, upon which he erected twelve banners of the *false prophet*, Mohammed. He soon afterward entered the city, tore down the cross from the principal church, and compelled all the Franks and Latins to evacuate the place. The carnage and desolation which accompanied this dreadful campaign, threw the affairs of the Christians in the east into the most desperate condition, and afforded no glimpse of hope, but what arose from the expected assistance of the European princes. This assistance was obtained for them by the Roman pontiffs with much difficulty, and not till after repeated solicitations and entreaties. But the event was by no means answerable to the deep schemes which were concerted, and the pains which were employed, for the tottering kingdom of Jerusalem.

3. The third expedition was undertaken in 1189 by Frederick I, surnamed Barbarossa, emperor of Germany, who, with a prodigious army, marched through several Grecian provinces, where he had innumerable difficulties and obstacles to overcome in Lesser Asia, whence, after having defeated the Sultan of Iconium, he penetrated into Syria. His valor and conduct promised successful and glorious campaigns to the army he commanded, when, by an unhappy accident he lost his life in the river Saleph, which runs through Seleucia. The manner of his death, however, is not known with any degree of certainty. The loss of this intrepid veteran dejected the spirits of his troops, and in consequence of it, considerable numbers of them returned to Europe. Those that remained continued the war under the command of Frederick, son of the de-

ceased emperor; but the greater part of them *perished miserably* by a pestilential disorder, which raged with *fatal violence* in the camp, and swept off *vast numbers every day*. The new general died of this terrible disease in 1191; those who escaped this fatal pestilence were dispersed abroad, and but few ever returned to their own country. The example of Frederick Barbarossa was followed in the year 1190 by Philip Augustus, king of France, and Richard I, king of England (called, by way of eminence, Richard Cœur de Leon; that is, Richard, the lion-hearted).

“These two monarchs proceeding from their respective dominions with a considerable number of ships of war and transports, arrived in Palestine, A. D. 1191, each at the head of a separate army, and were successful in their first encounters with the Infidels. After the reduction of the strong city of Acre, or Ptolemais, which had been defended by the Mohammedans with the most obstinate valor, the French monarch returned into Europe in the month of July, A. D. 1191, leaving behind him, however, a considerable part of the army which he had conducted into Palestine.

“Notwithstanding his departure, the king of England pursued the war, exhibited daily marks of heroic intrepidity and military skill, and not only defeated Saladin in several engagements, but made himself master of Yaffa (more commonly known by the name of Joppa) and Cesarea. Deserted by the French and Italians, and influenced, however, by other motives and considerations of essential importance, he concluded, A. D. 1192, with Saladin, a truce of three years, three months, and three days, and soon evacuated Palestine with his whole army. Such was the issue of the third expedition against the Infidels, which exhausted England, France, and Germany, both of men and money, without producing any solid advantage, or giving even a favorable turn to the affairs of the Christians in the Holy Land.” —*Gregory's History of the Church*, Cent. XII.

4. “The Roman pontiffs employed their most zealous and assiduous efforts to promote a fourth crusade, in support of the Christian cause in Palestine, which was now in a most declining, or rather in a desperate state. Innocent III sounded the charge, but the greater part of the European princes and nations were deaf to the voice of the holy trumpet. After many unsuccessful attempts, however, in different countries of Europe, a number of the French nobility entered into an alliance with the republic of Venice, and set sail for the East with an army, which was far from being formidable. The *event* of this new expedition was by no means answerable to the expectations of the pontiff, nor does it deserve the title of a crusade to the Holy Land; for, instead of steering

their course toward Palestine, as was anticipated, they sailed directly for Constantinople, and, in A. D. 1203, took that imperial city by storm.

"This was done with a design to restore to the throne Isaac Angelus, who implored their assistance against the violence of his brother Alexius, the usurper of the empire. The legates and missionaries of the ecclesiastical court of Rome still continued to animate the languishing zeal of the European princes, in behalf of the Christian cause in Palestine, and to revive the spirit of the Crusades, which *so many calamities and disasters*, together with their notorious abuse, had almost extinguished.

"In consequence of their importunities and remonstrances, a new army was raised, and a new expedition undertaken, which was to be commanded by the emperor Frederick II of Germany, who was successively the pupil, the enemy, and the victim of the Church. At the age of twenty-one years he assumed the cross, and devoted himself by a solemn vow to the accomplishment of this expedition. His engagement received additional strength, such as it appeared impossible to violate, from the marriage which he had contracted, A. D. 1223, with Jolanda, daughter of John, surnamed Having-Nothing, count of Brienne, and king of Jerusalem, by which alliance that kingdom was to be added to his European dominions. Notwithstanding this, the expedition of the emperor was repeatedly deferred, under various pretexts, and did not take place till A. D. 1228, when, after having been excommunicated, on account of his delay, by the incensed pontiff, Gregory IX, Frederick proceeded with a small train of attendants to the troops who expected, with the most anxious impatience, his arrival in Palestine.

"No sooner, however, did the emperor reach that disputed kingdom, than he turned all his thoughts toward peace, and partly from the discord of the Mohammedans, and partly from their personal esteem for him, he was enabled to conclude an advantageous treaty with the Sultan of Egypt, in the following year.

"By this treaty he obtained possession of the city and kingdom of Jerusalem, of Tyre and Sidon; and entering into the holy city with unparalleled pomp, and accompanied by a numerous train, he placed the crown upon his own head with his own hands. Having regulated, with much prudence and moderation, the government of Palestine, Frederick returned without delay into Italy, to appease the discords and commotions, which the vindictive and ambitious pontiff had excited in his absence. In reality, therefore, notwithstanding all the reproaches which were cast upon the emperor by the Pope

and his agents, this expedition was by far the most successful that had hitherto been undertaken against the Infidels; evincing, that the practice of peace is as superior to that of war, as the heavens are higher than the earth."—*Gregory's History of the Church*, Cent. XIII.

These Crusaders have *tormented* men nearly five months, and from the time of Frederick, *but one more expedition was attempted*, and with it the *five months* or 150 years end.

5. "After this solitary effort by the emperor Frederick II, the affairs of the Christians in the East perceptibly declined; and intestine discords and ill-conducted expeditions had reduced them to the last extremity, when *one more Crusade, and the last one*, was attempted for their restoration by Louis IX, king of France. This enterprise was in consequence of a vow, which the prince had made in the year 1248, when he was seized with a painful and dangerous illness.

"He soon undertook the arduous task, and in the execution of it, he embarked for Egypt with a *formidable army* and a *numerous fleet*; he took this course, from an opinion that the conquest of this province would enable him to carry the war into Syria and Palestine with more facility and success.

"The first attempts of the zealous monarch were crowned with victory. The celebrated city of Damiella yielded to his power. But the prospect was soon changed, and the progress of the war presented *one uniform scene of calamity and desolation*. The *united horrors* of war, famine, and pestilence, overwhelmed the royal army, whose provisions were cut off by the Mohammedans.

"In the year A. D. 1250, Robert earl of Artois, the king's own brother, having surprised the Saracen army, and, through an excess of valor, pursued them too far, was slain in the engagement; and a few days after the king himself, with two more of his brothers, and the greater part of his army, were taken prisoners in a severe action, after a bold and obstinate resistance. This valiant monarch was endowed with true greatness of mind, and was sincerely pious, though after the manner which prevailed in this age of superstition and darkness. He was ransomed at an immense price (about 190,000 pounds sterling, or about 950,000 dollars), and after having *spent about four years in Palestine*, returned into France in A. D. 1254, with a handful of men, the miserable remains of his once mighty army. Louis was the last of the European princes who embarked in the *Holy War*, or Crusade. The dangers and difficulties, the woeful calamities and pestilential disorders, disgusted the most zealous, discouraged the most intrepid, and disheartened

the most liberal promoters of these fanatical expeditions.”—*Gregory's History of the Church*, Cent. XIII.

From the time these Crusaders had fairly begun their work of torment in 1099, to 1250, the date when the work of torment ceased *was precisely five months*, or 150 years. But if it is insisted that their torment began 3 years earlier, it will still be precisely 5 months, by allowing 3 of the months to have 31 years, which is also correct. “The first successful enterprise which was formed against the Infidels, was the siege of Nice, the Capital of Bithynia, which was taken in the year 1197.” Now, in five months, counted consecutively, from January, April, or September, there are precisely 153 days. So, then, in five months, where a day is taken by the prophets for a year, we must expect to find 153 years. Hence, 153 years added to 1197, make *precisely* 1250, the *very year in which the last Crusade tormented men*, for it was in this year that Louis IX of France was taken prisoner; and says the history already cited, “Louis was the last of the European princes who embarked in the Holy Wars.” Here then is one of the most remarkable prophecies in the annals of time; and its historical coincidence and fulfillment are not excelled in the records of the past.

It is true that God maketh the wrath of man to praise him, and overrules that which was intended for evil, for the good and happiness of the children of men.

“It is therefore some compensation for these calamities, that something was gained in science, and freedom, and commerce, by these warlike pilgrims. The arts and manufactories of the East were introduced into Europe, and a spirit of enterprise, which probably led more largely to the cultivation of commerce, was excited. Before the era of the Crusades, the larger portion of the inhabitants of Europe was chained to the soil, without freedom, or property, or knowledge; and the two orders of ecclesiastics and nobles, whose numbers were comparatively small, alone deserved the name of citizens and men. This oppressive system was supported by the arts of the clergy, and the swords of the barons. The authority of the priests operated indeed in the darker ages as a salutary antidote. They prevented the total extinction of letters; mitigated the fierceness of the times; sheltered the poor and houseless; and preserved or revived the peace and order of civil society. But the independence, rapine, and discord of the *feudal lords*, were unmixed with any semblance of good; and every hope of industry and improvement was crushed by the iron weight of the martial aristocracy. Among the causes that undermined that Gothic edifice, the feudal

system, a conspicuous place must be allowed to the Crusades. The estates of barons were dissipated, and their race was often extinguished in these costly and perilous expeditions. Their poverty extorted from their pride, those charters of *freedom* which unlocked the fetters of the slave; secured the farm of the peasants, and the shop of the artificer; and gradually restored a substance and a soul to the most numerous and useful part of the community. *The conflagration which destroyed the tall and barren trees of the forest*, gave air and scope to the vegetation of the smaller and nutritive plants of the soil.”—*Gibbon's Decline and Fall*, vol. iv.

The importunate zeal for crusades, however, was kept alive by the rulers of the Church of Rome for more than a century after the Crusade by Louis; and the succession of pontiffs, who resided at Avignon, were particularly zealous for the renovation of the *holy war*; and left no artifice, no methods of persuasion, no offers of plenary indulgence unemployed, which could have the least tendency to engage the kings of England and France in new expeditions to Palestine; but their success, however, was not answerable to their zeal, and, notwithstanding the powerful influence of their exhortations and remonstrances, *something continually occurred to prevent their effect*; clearly evincing that HIS HAND controlled the affairs of men, who has said, “Not one jot or one tittle of my word shall fail, but *all shall be fulfilled*,” precisely as I have predicted to my prophets and apostles.

[V. 13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God]—The sixth angel sounds his trumpet to call forth the warriors of a different empire to that of the fifth trumpet period; and hence we shall, for the present, bid farewell to old Europe, or the Western empire, and follow this angel into the land symbolized by the great river Euphrates, whose waters refresh the thirsty millions of Asia. This trumpet sounds, then, to call the warriors of Asia into action, who, during all the calamities of Europe were holding to the horns of the altar, were protected by the providence of God in Christ, who is the golden altar, the high priest of the whole human family. This voice is from this golden altar; it is a command from Christ to the sixth angel, and the injunction is contained in the following verse:

[V. 14. Saying to the sixth angel, which had the trumpet, Loose the four angels which are bound in the great river Euphrates]—These four angels are evidently the four sons of Gengis-Khan, for, we are to understand by angel, an agent or king, and, by enallage, one is put for a succession of them. The four angels bound in the river

Euphrates, are the four kings and their successors in their kingdoms. This sixth angel begins to sound the sixth trumpet in the very year the fifth angel ceases to sound his trumpet for the Crusades; therefore, these four sons of the Asiatic conqueror enter upon their respective portions of the vast dominions which had been allotted to them in the year A. D. 1250.

About this period they all arrive at the full strength of manhood, and assert, by force of arms, their right to China, India, Persia, and Asiatic Russia, the countries conquered by their father. During their minority they had remained within the country of the Euphrates, the place of their paternal residence; now they go forth to subdue to their dominion all Asia, east, west, north and south.

[V. 15. And the four angels were loosed which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men]—This time is to be interpreted as prophetic time. An hour is one month, and a day is one year; and a month is thirty days or years; and a year is three hundred and sixty prophetic days or common years. And now, if we add all together, we shall have $360 + 30 + 1 = 391$ common years, and one month. Now we have ascertained that the fortunes of war had turned in favor of Asia, in 1250, the date of the last Crusade by Louis IX, king of France. Therefore we conclude that the sixth angel makes preparations to sound his trumpet at this period, and begins to sound the alarm of war in the land of the Euphrates, with a full and certain sound, by A. D. 1320, the end of the fifth trumpet period. The sixth trumpet period, therefore, is to embrace one hundred and eighty years, the time from A. D. 1320 to 1500, when this period will end.

These four angels, the four sons of Gengis-Khan, which were loosed from the country of the Euphrates, were to reign in regular succession three hundred and ninety-one years and one month, as stated by the Prophet; and we shall see a most perfect coincidence: they began their conquests in 1250, and reigned without a rival through eight successive monarchies; and under the ninth, they were overthrown, in 1641, which is precisely three hundred and ninety-one years; and if profane history was as accurate as sacred prophecy, we should be informed that they reigned also the one month. None but an infinite mind could have foretold these events with such perfect precision.

The term "slay," I apprehend, is used, by metonymy, and implies that these four angels, and their successors, were to have absolute control over Asia, which is the *third part of mankind*; these conquerors, then, were to have the

power of *life and death* over their subjects for *three hundred and ninety-one years*.

[V. 16. And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them]—The number of the army, then, was (200,000,000), two hundred millions. I understand the term, *army*, to be a metonymy for the people from whom the horsemen or warriors proceeded; and this common-sense view coincides with the style of the book, and the statistics of Asia, which show the population to have been equal to this number in the middle of the thirteenth century. God, who numbers the very hairs of our heads, numbers the nations, as the shepherd his sheep, and tells all our outgoings and incomings; and to the Prophet the number of this mighty empire was told; so that he *heard the number of them*, and could assert it with all confidence, as being the exact number of the nations inhabiting the territories of Asia.

[V. 17. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and jacinth, and brimstone; and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone]—The prophet saw the horses in the vision, as well as heard the number of the inhabitants of the empire, which sent forth this cavalry to war. This cavalry had defensive armor, symbolized by breast-plates. These breast-plates, or defensive weapons, were a combination of fire, jacinth, and brimstone: red, blue, and yellow. Is not this an emblematic representation of fire arms? Here is fire; in the old-fashioned guns was the frizzen, the steel, against which the flint struck to make fire. The flint is a species of stone resembling the hyacinth, or agate, and hyacinth is evidently used by metonymy for flint; and this interpretation coincides precisely with the style of this book; and hence we must understand the style of the author, if we would interpret his meaning. And brimstone is also used by metonymy for gun powder, as its presence is sensible, both by the sight and smell, in gun powder, which is compounded of brimstone, char-coal, and saltpetre; but brimstone is the most noticeable ingredient in the compound, and therefore justly entitles it to the name given it by the prophet.

We have one more fact which settles it beyond a doubt, that fire arms are intended. It was in this period, *the sixth trumpet period, that fire arms were invented, and first used as defensive and destructive military weapons*. Under the former trumpet, the weapons of the warrior were the *torment* and *scorpion*, terms used by metonymy for slings, bows and arrows.

And in whatever direction the cavalry turned their heads or their faces, they were as terrible, comparatively, as lions; for figuratively speaking, destruction issued from their faces; from their guns, which were held to their mouths or faces, issued fire and smoke, and the smell of sulphur; the fire and smoke were seen; the brimstone was smelled. And these were the first impressions made upon the minds of terror-stricken and superstitious savages, that the fire and smoke, and brimstone or sulphurous smell, issued out of the mouths of the cavalry; and this fact is fully sustained by history.

[V. 18. By these three was the third part of men killed by the fire, and by the smoke, and by the brimstone which issued out of their mouths]—This passage is evidently to be understood as a general declaration, in regard to the results of the introduction and use of fire arms, that at least one-third of the whole number of men engaged in warfare should be killed by these means.

[V. 19. For their power is in their mouths, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt]—Here is a complete description of the capacity and action of fire arms. From their mouths, balls and other destructive projectiles are issued; and in their tails, the opposite end, the gunpowder is placed, and when exploded, *causes the ball to issue out of the mouth of the gun with a most destructive power.*

For their tails were like unto serpents in two ways. First, they contained an unseen and deadly power, which might be used at any moment, for the destruction of their enemies. And secondly, the cock, that part of the gun, musket, or other fire arm, to which the flint is attached, is serpent-shaped, and which, being impelled by a spring in the gunlock, strikes the flint against the frizzen, and makes fire, which ignites the powder, and causes the explosion; and in this way they do hurt. The flint is held in the mouth or head of the guncock, which head looks more like a serpent's head than any thing to which it can be compared, and its motion, when impelled forward against the frizzen to make fire, is more like the action of a serpent, when he strikes, than any thing else; and the very shape of this part of the gun, from head to tail, as well as the action, reminds one of a serpent more than any other creature. And hence it is with the greatest propriety of speech, that the Prophet says, "for their tails were like unto serpents, and had heads (like unto serpents,) and with them they do hurt," by holding the flint and striking fire. "If cannons," says Dr. Adam Clarke, "are intended, the description, though allegorical, is plain enough; for *brass ordinance* especially are frequently thus

ornamented, both at their *muzzle* and at their *breech*." But they are evidently intended, as well as small arms, for this is the very period in which they were invented, and artillery first introduced into warfare.

[V. 20 and 21]—Are intended to convey an *important moral lesson*, which we shall briefly state in a paraphrase, and leave it with the reader for his own reflections.—*This mighty angel of power, or agent of destruction, will produce great changes among the nations, in many respects; will be the means of subverting kingdoms, overthrowing empires, and desolating continents; will introduce new rules in political economy, new regulations in warfare; will invigorate the spirit of enterprise; will urge on the power of progress; and open up many new sources of business in arts, manufactures, and commerce. Yet, in a moral sense, the condition of the human race will not be improved, but they will grow worse and more wicked, as they become more familiar with the agencies destructive of human life. And therefore we see no instance of a nation or country which has grown morally better by engaging in warfare, except in a defensive war, for the protection of righteous principles; and hence the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils (among Pagans,) and idols of gold, and silver, and brass, and stone, and wood (among self-styled Christians) which neither see, nor hear, nor walk. Neither repented they (in Pagan or Christian lands,) of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*

We shall now proceed to introduce the testimony to prove that these prophecies do apply to the conquests of Asia by the Ottomans and Moguls of this period.

"Gengis-Khan was born in 1163 and died 1227. In twenty-eight years he subdued the greater part of Asia, and rendered himself as famous for his skill in government as for the valor of his arms. *He left his immense dominions, properly divided, between his four sons.* The extent and rapidity of the Mogul conquests have rarely been equaled in history. In the beginning of the thirteenth century, Gengis-Khan overran India, China, Persia, and Asiatic Russia. His four sons took possession of these countries according to their allotments, and maintained and extended their conquests. The termination of the Saracen empire, which had existed more than six hundred years, is dated from the taking of Bagdat, by these Tartars, A. D. 1258. The Tartars were led by Halaku, their general; and, after the capture of the city, which contained immense

treasures, he gave it up to his troops, to be pillaged seven days. Mostasem, the last of the caliphs, was put to death; and with him ended the power and the glory of the Saracen empire.

“The latter caliphs, in the decline of their empire, were not the warlike sovereigns which their predecessors had been; they thought only of securing their ease and pleasure. Mostasem exceeded all the caliphs in ostentation and pride: when he appeared in public, he usually wore a veil, the more effectually to attract the respect of the people, whom he considered unworthy to look at him. On those occasions, nothing could exceed the eagerness of the multitude to see him, by crowding the streets, and hiring the windows and balconies at the most exorbitant prices. Mostasem was deceived by his vizier, and, accordingly, made a very ineffectual attempt to oppose the enemy. Halaku, having made a few assaults, became master of the city; and, taking the luxurious caliph and confining him in a leathern sack, dragged him about the streets of the city till he expired.

“While three of these sons of Gengis-Khan were carrying on their conquests and maintaining their dominions over India, Persia, and Asiatic Russia, the conquest of China under the Mogul Tartars, a considerable portion of which had been previously brought into subjection by Gengis-Khan, the celebrated conqueror, was completed in A. D. 1280, by his *fourth son*, Kublay, who took possession of his conquests in that country and became the first emperor of a new dynasty.

“Kublay had the wisdom and prudence to govern the Chinese according to their ancient laws and customs; and, by his equity and justice, by his love and regard for learned men, and by his fatherly tenderness to all his subjects, he found a most effectual way of reconciling them to his government.”

We shall now inquire what these Tartars did, in this period, to fulfill this prophecy in western Asia.

“The Huns and Turks, who were the descendants of the Scythians or Tartars, had established themselves, some centuries before, in a tract of Asia called Georgia, or Turcomania. They became Mohammedans, and, in 1037 seized Persia and ravaged the neighboring countries, making themselves masters of Palestine. The insults which Christian pilgrims received from them led to the Crusades, in 1095, which we have already mentioned.

“Ottoman, to whom the Ottoman empire owes its name and establishment, was a caliph or prince of the Turks. Seizing on Bithynia, he fixed the seat of his government at Byrsa, and assumed the title of Sultan; and from this time they were

known as the Ottoman race or sovereignty. By degrees they encroached on the borders of the Greek empire, and were prevented from subverting it at an earlier period only by the necessity of defending themselves against the victorious Tamerlane. And thus the founding of the Turkish empire was connected with very important consequences in the history of the world, but more particularly in regard to the Greek empire, which it at length superseded. This event is dated A. D. 1299, and took place, as above stated, under Ottoman or Othman, the first sultan.

“Bajazet was a Turkish sultan, in the regular succession from Ottoman. Having purposed to besiege the capital of the Greek empire in form, he was suddenly forced to defend himself against Tamerlane, an eastern Tartar and descendant of the Tamerlane who, more than a hundred years previous, had delayed the founding of the Turkish empire. Tamerlane, or Timer-Bek, was a prince of the Us-bek Tartars, and a descendant from Gengis-Khan. Having conquered Persia, and most of the east of Asia, he was invited by the enemies of Bajazet to protect them against the Ottoman power.

Tamerlane gladly accepted the invitation, and, having met the Turk, he totally defeated him and made him prisoner. The battle of Angoria was a famous one in the annals of war. The battle of Angoria, in Phrygia, in Lesser Asia, in which Bajazet was defeated and taken prisoner and shut up in an iron cage by Tamerlane, occurred A. D. 1402. Nearly a million of men fought in this battle, and 300,000 were slain. The victorious career of the Turks was, for a time, suspended by this event.

“Their spirit and power, however, were so far revived, after about half a century, that they were ready again to make aggressions upon the Greek empire.

“Mohammed II, after some delay, commenced the project of taking Constantinople, which had long engaged the attention of the Turks. The indolent inhabitants of Constantinople made but a feeble preparation for defence, *and all Europe was supine and indifferent*. The city was assailed both by sea and land, *the walls were battered down with cannon, and all who opposed were massacred by small arms*.

“The emperor was slain, and the city soon surrendered. Constantine was the name of the last emperor of the east, as it was also the name of the first. His dominions had become exceedingly circumscribed. The Turks had gradually encroached upon its borders, and Constantinople would have sooner become the seat of the Ottoman empire, had they not been compelled to defend themselves against the Tartars of eastern Asia.

"The taking of Constantinople by the Turks occurred in A. D. 1453, and occasioned the extinction of the eastern empire of the Romans. This empire, from the building of its capital, had subsisted 1123 years. The capture of the city, as we have already noticed, was accomplished with little difficulty by Mohammed the Great, the Turkish sultan.

"The Turks forbore to destroy the imperial edifices, and the *churches* were converted into *mosques*. The exercises of their religion were allowed to all Christians, and they have ever since chosen their patriarch, who is installed by the sultan.

"The Chinese had quietly submitted to the Tartar descendants of Gengis-Khan, *during eight successive monarchs*; but the character of the ninth was so odious, that a rebellion was excited, which ended in the expulsion of the Tartars, and the re-establishment of their own princes. This revolution in China by the Tartars occurred A. D. 1641. During a war with the eastern Tartars and the Mogul Tartars, descendants of Gengis-Khan, a rebel dethroned the emperor, upon which the Chinese general made peace with Tson-gate, the eastern Tartar prince, and invited him to assist in punishing the rebel. Tson-gate, however, seized on the Chinese throne for himself; *and it has ever since remained in his family.*"—*Blair's Outlines of Chronology.*

We have followed the four sons of Gengis-Khan, the four angels loosed from the great river Euphrates, through successive monarchies, and have learned that the last of the race was overthrown in 1641, just precisely 391 years from 1250, the very year in which the Asiatics began their conquests and victories. Here, then, is another perfect coincidence between history and prophecy, and therefore another fulfillment, which no finite being could have foreseen or foretold; evincing with all the force of demonstration, the divine authenticity of this Book of Revelation?

We shall notice a little more particularly the results following in the period of the sixth trumpet. The sixth angel is commissioned to sound his trumpet to call the horsemen or conquerors of Asia to destroy idolaters among the Pagans and Eastern Christians, to prepare the way for the *kings of the east*, used metaphorically for the true *disciples of Christ*, to spread abroad through that part of the world, a knowledge of the living God, through the medium of his glorious Gospel. Now the idea is conveyed to us by the Prophet, that many such idolaters were destroyed; and that those which were not killed by these plagues, and although they had witnessed the just displeasure of God revealed from heaven against all such, yet repented not of the works of their hands

in manufacturing and selling such senseless, useless, and ruinous things; for idolatry begets superstition, and superstition brings forth present and eternal misery. And therefore, heavy judgments must be expected by those who continue in their incorrigible attachment to these dumb idols.

"These things," says Dr. Adam Clarke, "are supposed to refer to the desolation brought upon the Greek Church by the *Ottomans*, who entirely ruined that Church, and the Greek Empire. The Church which was then remaining was the Latin or Western Church, which was not at all corrected by these judgments which fell upon the Eastern Church; but continued its senseless adoration of angels, saints, relics, etc., and does so to the present day."

Therefore, if the wrath of God be kindled against such, and his vengeance revealed from heaven against all such unrighteousness in the making and vending such things, and all ungodliness in bowing down to, or serving such things, then this Church of Rome, must have much to fear; for such practices are emphatically holding the truth in unrighteousness; for *God is truth*, and there is no unrighteousness in him, and he will by no means acquit the incorrigibly guilty.

[Neither repented they of their murders]—By the persecution of the genuine followers of Christ, against whom they declared, and urged Crusades. Let us see what the Roman Catholic Church was doing, during this sixth trumpet period, from 1250 to 1641, while the Ottomans and Moguls were overrunning and ravaging all Asia; and then we shall see whether the coincidence between her conduct, and that described by the prophet, are so much alike as to produce the full conviction that the one is the duplicate of the other; and that the prophetic description, is but the miniature daguerreotype of this notable lady arrayed in scarlet, who is painted upon the canvas of the historian, in a full length and life-like portrait.

"During the whole course of this century (Cent. XIII), the Roman pontiffs carried on a most violent persecution against those whom they branded with the denomination of *heretics*. The sects of the Catharists, Waldenses, and Petrobrusians or Albigenses, however, daily increased, spread imperceptibly through all Europe; assembled numerous congregations in Italy, France, Spain, and Germany, and formed by degrees so powerful a party, as rendered them formidable to the Roman pontiffs, and menaced the papal jurisdiction with a fatal revolution. Writers are not all equally accurate, nor perfectly agreed about the number of doctrines which entered into the system of these sects; yet they are all almost

unanimous in acknowledging the sincere piety and exemplary conduct of the Waldenses, and show plainly enough, that their intention was not to oppose the doctrines universally received among Christians, but only to revive the piety and manners of the primitive times. And whoever candidly examines the subject, will perceive that when the Romish Church departed from the faith, "giving heed to seducing spirits and doctrines of devils," the true Church of Christ was preserved among these harmless and pious people. Though they were under great disadvantages, their errors, if they had any, must have been inconsiderable; and it is manifest, that the genuine doctrines of the Gospel, and the true spirit of Christian piety were maintained by them through all their sufferings, until the days of Luther, *when they readily united with him* and others in promoting the Reformation. To these ancient sects, new factions were added, which differed indeed in various instances, yet were all unanimous in one opinion: "That the public and established religion was a motley system of errors and superstition; and that the dominion which the Popes had usurped over Christians, and the authority they exercised in religious matters, were unlawful and tyrannical."

"Such were the notions propagated by the sectaries, who refuted the idolatries, superstitions, and impostures of the times by arguments deduced from Scripture, and whose declamations against the power, the opulence, and the vices of the Popes and clergy, were extremely agreeable to many princes and civil magistrates, who felt uneasy under the assumptions of the Roman hierarchy.

"The pontiffs therefore considered themselves as obliged to have recourse to new and extraordinary methods of defeating enemies, who, both by their number and their rank, were every way calculated to alarm their fears. Some of the bishops, either through humanity or indolence, were so negligent and remiss in the prosecution of heretics, that they multiplied incredibly. Innocent III was soon informed of all these proceedings, and about the commencement of this century, sent legates extraordinary into the southern provinces of France, to atone for the negligence of the bishops, and to extirpate heresy in all its forms and modifications, without being at all scrupulous in using such methods as might be necessary to effect such a purpose. They inflicted capital punishment upon such of the heretics as they could not cause to recant, and from them the formal and odious tribunal, called the *Inquisition*, derived its origin, before which were summoned not only heretics, but likewise all who were *accused of magic, sorcery, witchcraft, Juda-*

ism, and other similar offences. This tribunal was afterwards erected in other countries of Europe, but for the honor of human nature, not everywhere with equal success.

"When these obedient soldiers of the Holy See had executed their commission, and purged the provinces, to which they were sent, of the greater part of the enemies of the Roman faith, the pontiffs were so sensible of their services, that they established missionaries of a similar description, which were distinguished, in common discourse, by the title of *Inquisitors*, in almost every city whose inhabitants had the misfortune to be suspected of heresy, notwithstanding the reluctance which the people demonstrated to this new institution, and the violence with which they frequently expelled, and sometimes massacred, these bloody officers of the popish hierarchy.

"The council held at Toulouse, A. D. 1229, by Romanus, cardinal of St. Angelo, and legate of the pope, went still farther, and erected in every city a *council of inquisitors*, consisting of one priest and three laymen.—*Harduini Concilia*, tom. VII, p. 175.

"This institution, however, was superseded, A. D. 1233, by Gregory IX, who intrusted the Dominicans, or preaching friars, with the important commission of discovering, and bringing to judgment, the heretics who were lurking in France, and in a formal epistle discharged the bishops from the burden of that painful office. Immediately after this, the bishop of Tournay, who was the pope's legate in France, began to execute this new resolution by appointing Pierre Cellan and Guillaume Arnaud inquisitors of heretic pravity at Toulouse, and afterward proceeded in every city, where the Dominicans had a convent, to constitute officers of the same character, chosen from among the monks of that celebrated order. From this period, so disastrous and so disgraceful to human nature, is dated the establishment of that most odious of tyrannies, the *Roman Catholic Inquisition*, an institution having *hell* for its *author*, *sin* for its *builder*, and the *destruction of man* for its *object*; whose foundations were laid in human blood; whose walls were cemented by the burnt bones of the holy martyrs; and whose detested towers overlooked and overawed the whole Christian world. 'Neither repented they of their murders.'"—*Gregory's History of the Church*, Cent. XIII., and other writers of *Waldensian history*.

[Nor of their sorceries]—By this we are to understand that the wars, which were prosecuted among the Pagans of Asia, had no moral effect upon the people, but that they were as much addicted to their *tricks of deception, slight of hand, or legerdemain*, as before; one-third of

their vast population was cut off by war, famine, and pestilence. And so of the Romish Church, after her bloody, murderous inquisition was exposed, and shown to be cold-blooded murder, she abated it, yet did not repent of it, but shows by her *sorceries* the baseness of her heart. See how her hierarchy impose on the common people, in pretending to cause the images of Christ to bleed, the pictures of the Virgin Mary to wink and to weep; and the great number and variety of pretended *miracles* wrought in the discovering of holy and valuable relics, and healing the sick, etc., and the many “lying wonders” performed at the tombs of pretended saints, and at holy wells and fountains.” — *Edgar's Variations of Popery*, Cent. XIII.

[Nor of their fornication]—Forbidding to marry, and themselves abstaining from marriage, they disparage, and discard the divine and holy institution of matrimony, which God has declared to be honorable in all. But, on the other hand, this doctrine of the devil tends to destroy the peace of society, subvert the established and natural order of the divine government, and overthrow the pure social character of Christianity. If the reader wishes any further, and incontrovertible evidence of the corrupt practices and teachings of this mother of harlots (for harlots are the natural offspring of such instruction and practice), see “*Variations of Popery*.”

[Nor their thefts]—Stealing the livery of heaven to serve the devil in, is not the least theft, by any means, of which some the Romish hierarchy are guilty. They do not deny Christ or his Gospel, but they have arrogated to themselves such prerogatives, that they have become the *Antichrist*, not in the sense of being opposed to Christ, but *in the place or stead of Christ*; and they teach that the *precepts of the Church* are more important and binding on men, than the *injunctions of the Gospel*, hereby teaching the doctrines of men for the commandments of God. — *Roman Catholic Catechism*.

What are the moneys obtained for their *pretended pardons, plenary indulgences, reposing of souls*, but most glaring thefts or swindles? And in all such as this, there is blasphemy and sorcery, as well as theft.

Prophecy accuses a certain party, or corporation, or empire, with idolatry, murder, sorcery, fornication, and robbery; and that these things were to be committed during the sixth trumpet period, from A. D. 1320 to 1500; and the place where, as well as time when, indicates the party implicated. If these things were done, as specified, history, the true interpreter and witness of prophecy, will establish the charge. But we have seen that these things were done by some of the Roman Catholic hierarchy, precisely at the time and in the manner specified.

REVELATION.

CHAPTER X.

1 *A mighty strong angel appeareth with a book open in his hand. 6 He sweareth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.*

1. AND I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire :

2. And he had in his hand a little book open : and he set his right foot upon the sea, and *his* left *foot* on the earth,

3. And cried with a loud voice, as *when* a lion roareth : and when he had cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6. And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer :

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8. And the voice which I heard from heaven spake unto me again, and said, Go, *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up ; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey : and as soon as I had eaten it my belly was bitter.

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

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(V. 1.) And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain, apart, And was transfigured before them ; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : If thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them : and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him. And when the disciples heard *it*, they fell on their faces, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come ? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.—Matt. xvii : 1–13.

And it came to pass when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the *banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision. So he came near where I stood : and when he came, I was afraid, and fell upon my face : but he said unto me, Understand, O son of man ; for at the time of the end *shall be* the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground : but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation : for at the time appointed the end *shall*

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be. The ram which thou sawest having *two* horns *are* the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that *is* between his eyes *is* the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for *it shall be* for many days. And I Daniel fainted, and was sick *certain* days: afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.—Dan. viii: 15–27.

But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders? And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. And I heard, but I understood not: then said I, O my LORD, what *shall be* the end of these *things*? And he said, Go thy way, Daniel; for the words *are* closed up and sealed till the time of the end. Many shall be purified, and made

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white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.—Dan. xii: 4–13.

(V. 5.) Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I *am* the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty; but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage; and I will redeem you with a stretched-out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.—Exod. vi: 1–8.

(V. 6.) Then the Levites, Jeshua, and Kadmiel, Bani, Hashanbiah, Sherebiah, Hodijah, Shebaniah, *and* Pethaiah, said, Stand up, *and* bless the LORD your God forever and ever; and blessed be thy glorious name; which is exalted above all blessing and praise. Thou, *even* thou, art LORD alone: thou hast made heaven, the heaven of heavens, with all their host, and the earth, and all *things* that *are* therein, the seas, and all

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that *is* therein, and thou preservest them all; and the host of heaven worshipeth thee. Thou *art* the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham: And foundest his heart faithful before thee, and madest a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed thy words; for thou *art* righteous: And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red Sea.—Neh. ix: 5–9.

(V. 7.) For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery; as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ; Which in other ages was not made known unto the sons of men, as it now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel; Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all *men* see, what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly *places* might be known, by the church, the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness, and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his

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glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints, what *is* the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think; according to the power that worketh in us, Unto him *be* glory in the church by Christ Jesus, throughout all ages, world without end. Amen.—Eph. iii: 1–21.

For I would not, brethren, that ye should be ignorant of this mystery, lest *ye* should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, *they are* enemies for your sake: but as touching the election, *they are* beloved for the fathers' sakes. For the gifts and calling of God *are* without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the LORD? or who hath been his counselor! Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.—Rom. xi: 25–36.

(V. 9.) Moreover, he said unto me, Son of man, eat that thou findest: eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this

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roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou *art* not sent to a people of a strange speech, and of a hard language, *but* to the house of Israel: Not to many people of a strange speech, and of a hard language, whose words thou canst not understand: surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hard-hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, harder than flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

Moreover, he said unto me, Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears. And go, get thee to them of the captivity, unto thy people, and speak unto them, and tell them, Thus saith the Lord God, whether they will hear, or whether they will forbear.

Then I came to them of the captivity at Telabib, that dwelt by the river Chebar, and I sat where they sat, and remained there astonished among them seven days. And it came to pass, at the end of seven days, that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou gavest him not warning, nor speakest to warn the

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wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity: but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity: but thou hast delivered thy soul. Again, when a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thy hand. Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned: also thou hast delivered thy soul.

And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain; and, behold, the glory of the Lord stood there, as the glory which I saw by the river Chebar: and I fell on my face. Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thy house. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they *are* a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.—Ezek. iii: 1-27.

ANNOTATIONS.

CHAPTER X.

[V. 1. And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face *was* as it were the sun, and his feet as pillars of fire.]—We have already intimated that this book is written in parables and metaphors, or metonymies and similitudes; and, therefore, we must continually look for the true sense under mystical emblems. This is the style of the author; and this is the thing which we must faithfully endeavor to understand if we would interpret his meaning.

[And I saw another mighty angel]—Or agent of power, which made its appearance in the sixth trumpet period. The first angel, or agent of power which the Prophet saw come into action under this period, was gunpowder and fire-arms, which were emblematically represented in the ninth chapter; and as this mighty angel or agent of power is represented in the same manner, we hope to interpret its meaning to the entire satisfaction of ourselves, and to all our readers who admit our premises.

We hold that this mighty angel is steam power. He was a *mighty angel*, and so is steam a mighty agent. He *came down from heaven*, and so does water, out of which steam is generated. Or, if taken in the sense of being put to service, this was done by Christians, who are emblematically called heaven, as they compose a part of the heavenly family. He was *clothed with a cloud*; so is steam invested, or the water out of which it is generated, is thus invested, and carried over sea and land.

[And a rainbow upon his head]—The rainbow was a divine pledge of peace, safety, rest, and happiness to mankind; a pledge of universal favor. So of steam; the rainbow of promise, of peace, rest, happiness, and universal favor was upon its head, front and foremost of all its promises.

The other angel or agent of power which the Prophet saw come into action in this trumpet period, was a destructive power, introduced and universally designed to destroy the peace, safety, and happiness of mankind; and if otherwise used, it would be the exception and not the end contemplated; but steam was for the temporal salvation of man!

[And his face was as it were the sun]—The face in Scripture signifies displeasure or favor, when used emblematically, which must be determined by the context. Then, we are to understand that this angel or agent was a universal

favor, or will be to mankind, just as the sun is hailed with gladness; and as the sun is the source of light, comfort, and prosperity; so is steam to be the agent in diffusing gladness, moral light, and social comfort, and agricultural, mechanical, manufacturing, and commercial prosperity all over the world, among all the families of the earth equally, free as the sunshine, to all of every caste, who labor for its blessings, whether in the palace of the prince or the cottage of the poor.

[And his feet as pillars of fire]—The feet of this angel, the means of motion or action, was fire. So of steam; its means of motion is fire, and its boilers are like horizontal pillars, and these are the feet or foundation of all its motion, or more especially is this true of the chimneys, which are like standing pillars, from which issue smoke and fire.

[V. 2. And he had in his hand a little book open]—A book is the emblem of wisdom and order; and an open book is the symbol of the wisest and nicest order, indicating that whatever was done by this agent or angel, would be done in the most orderly manner. The book was a little one, indicating that the rules of action for this agent were but few, and would be well understood.

[And he set his right foot upon the sea.]—The first efforts of action on the part of this angel was upon the sea. So of steam, its first successful step, the right foot of its power, was first exercised on the sea, used by metonymy for all waters.

[And his left foot upon the land.]—And this is true of steam; after it had gained complete triumph on the waters, it went forth like a thing of life over the land, showing that in power it had no equal on the earth; but by the wise and orderly control of its power, it brought joy, peace, and happiness, as cheerful as sunshine, to toiling man.

[V. 3. And cried with a loud voice, as a lion roareth]—And this is equally true of steam. Was there ever any power on earth whose voice is more like the roaring of the lion, than the roaring of steam? Does not this fully and truly complete the parallel, and show that this mighty angel is steam?

On the introduction and application of steam to the various purposes of life and business, it was as apparent to sensible men, that *times would be no longer as they had been in former ages*, as if an angel had sworn it. And further, the affirmation of this angel or agent goes to establish

the interpretation we have given this passage: That there should be *no more delay by calms or contrary winds on the seas*. And that there should be *no more delay* on account of *bad weather, or bad roads on land*. And, moreover, the affirmation indicates that this mighty agent should have *control over sea and land*, that there should be *no more delay*, as in former ages, when it required as many weeks, or even months, in some instances, as it now requires days to perform a voyage on sea, or a journey over land.

If what we have said on this subject fails to satisfy the reader, that our rendering is legitimately, if not absolutely correct, no amount of demonstration would be sufficient. *The discovery of the power, and adaptation of steam to the various purposes of life*, is the most valuable agent which human philosophy has ever rendered subservient to man. It is remarkable, that nearly all other great discoveries have been the result of what we call accident—such as the mariner's compass, gunpowder, the telescope, the microscope, etc.; while steam, from the very *first discovery of its power*, has been the subject of patient experimental philosophy, to develop its adaptation to the wants of man.

[V. 3 and 4.] It is impossible for mortal man to unseal and explain what these seven thunders uttered; neither does it become us to attempt such things; for the things which are written belong unto us and our children; but *secret* things belong unto God; and these things which the seven thunders uttered are the secret counsels of God.

[V. 5.] This angel or agent that stood upon the sea and the earth, *lifted up his hand to heaven*, as one making a public and solemn appeal to the Supreme Being, to witness the truth and certainty of what he was about to affirm.

[V. 6. And swear by him that liveth for ever and ever]—This solemn affirmation was made by *him that liveth forever and ever*; by him that always lived, and would always live, the self-existent Jehovah, the Maker of all things, visible and invisible, throughout the boundless regions of the universe; and what the angel so solemnly affirmed, was *That there should be time no longer*. “This has no reference to the day of judgment, but that the great counsels relative to the events already predicted, should be immediately fulfilled, and that there should be no longer *delay*.”—*Dr. A. Clarke*. After the Doctor gives the above as his opinion of the meaning of the passage, he then speaks of the wild and fanciful interpretations which have been given it by commentators, “and even *some of the most modern*.” Now, this comment of the Doctor agrees fully with my interpretation, that this mighty angel is steam, and that by it *delay would be ob-*

viated, and time no longer wasted for want of an untiring power.

What is most convincing to my mind, that the foregoing interpretation is correct, and that steam is the subject of this prophecy, or revelation, as set forth in this chapter from the 1st to the 7th verse, is the *fact, that steam power*, or the steam-engine, was the next great *discovery of power*, after that of *gunpowder and fire-arms*, which we hold was the subject of prophecy or revelation in the ninth chapter. All the stages of development in regard to steam, correspond with the description given above, even to the whistle, which gives steam a voice, as when a lion roareth.

“When the first whistles were used on the cars running from Madison to Indianapolis, the country from Vernon to Columbus was an almost unbroken wilderness, with the exception of a few settlements. The first time the steam-whistles set up their hideous roar, they took the backwoods settlers by surprise, and so alarmed them, that they took down their guns, and went in pursuit, imagining that some monstrous wild beast had made his appearance among them, to commence his depredations.”—*Rev. John Miller*. It was in that part of the country about this time, that there had been much excitement and alarm among these new comers into the wilderness, to know what hideous monster it could be, that went howling and roaring like a lion let loose in the forest, as well as in other places.

[V. 7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets]—We are more likely to find the true sense of this book, in the primitive and obsolete meaning of words, than in their modern acceptance. *Mystery*, has several significations, which the reader may examine at his leisure; but that one which I consider to be the definition here intended, is that meaning which was in good use at the time of the giving of this Revelation. One of its acceptations, then, was simply this: “A dramatic representation.” If this be correct, the mystery of God is the *dramatic representation of God*, as he hath declared to his servants the prophets; and this should be finished. That is, the dramatic representations of God, in regard to his providence and grace, which he hath *declared* to his servants, the prophets of the Jewish and Christian dispensations, shall be finished in the days of the voice of the seventh angel; even from the time when he shall begin to sound; then the means shall be introduced and set in operation, by which this mystery, dramatic representation, as he hath declared to his servants, the prophets in the Old and New Testaments, shall be fully

developed, and everywhere understood. The very year we assign as the year in which the seventh angel began to sound, is the year in which *printing was discovered*. Gunpowder was a *great power*; steam was a *greater power*: but the art of printing was the greatest power of a mechanical character that was ever upon earth, for the purpose of completing, perfecting, or finishing the mystery, the dramatic representations of God, in his providence and grace, as he hath declared to his servants the prophets; which were not represented in ordinary poems or compositions, representing the various pictures of human life, but in the inspired writings of the Jewish and Christian Scriptures. By the art and power of printing, this *wonderful mystery*, which had been hid for ages, was revealed and made known to the millions, who before had been sitting in darkness, and in the shadow of death.

We hold, that the seventh angel began to prepare to sound his trumpet in the year A. D. 1440, the identical year in which printing was discovered; and therefore we are sustained in our interpretation, by the beautiful coincidence between prophecy and history which demonstrates the absolute fulfillment of the divine prediction.

The power of printing was brought into practical use more than two hundred years before the power of steam was made subservient to the interests of man: *yet steam power had been noticed previous to the discovery of the art of printing*; and therefore it is mentioned in its chronological order, by the Prophet in his Revelations.

I will here premise in this connection, as the mystery of the seven thunders was to be unsealed or finished at the sounding of the seventh trumpet, that they *uttered* or *declared* the very labors or works which this mighty steam angel was to do for man. But as the whole representation was designed at the first to be allegorical, it would have been varying from the divine plan to have written these things then, and therefore the Prophet was commanded to seal up those things which the seven thunders uttered, and write them not until the mystery of God is finished!

1. This steam angel will impel your ships over the seas, for migration, commerce, and warfare, without *delay* by *calms* or *contrary winds*.

2. He will lift from the mines the various minerals for the service of man.

3. He will manufacture the raw material of every quality, and save human labor.

4. He will change these materials by his power into fabrics, utensils, and structures, with the skill and wisdom of the most experienced workman, without manual toil.

5. He will impel the people and the products of one part of the continent to another, with

incredible speed, and his chariots for this purpose shall jostle against each other, and at night he shall carry before him a light as a flaming torch, and they shall run like the lightnings, as God hath *declared* to his servant, the prophet Nahum, Chapter ii. And by means of this angel many shall run to and fro, and knowledge shall be increased, for promoting the health, happiness, and prosperity of mankind, by so greatly lessening their toils, and promoting their friendly and social intercourse, as God has *declared by his servant*, the prophet Daniel, Chapter xii.

6. He will perform the labors of the husbandman, and by his power the tiller in the field shall sit down and rest from his toil.

7. He will, by his power and adaptation to every purpose, relieve the "*women that grind at the mill*," do the work of the chemist, and kindly help the maiden and the matron in their culinary toil.

[V. 8. And the voice, which I heard from heaven, spoke unto me again, and said: Go, take the little book, which is open in the hand of the angel, which standeth upon the sea and upon the earth]—With this chapter end the times, actions, and events of 1440 years, just one-half of the whole period from the birth of Christ to the cleansing of the Sanctuary, as spoken of by the prophet Daniel, and the time of the woman's second egress from the wilderness.

We have now come to the middle of the book: the former part has given us an account of important prophecies, concerning peoples, and nations, and kingdoms, and empires, which we have been enabled to ascertain were fulfilled to the very letter, and in the most remarkable manner.

And the voice, which the prophet heard, was from Him that sitteth upon the throne of glory; and the angel which stood upon the sea and earth, implies, that he had all power and dominion in heaven and in earth: over Church and State; and the term angel is used by metonymy for Christ, the angel of the covenant. We have already stated, that a book is the emblem of knowledge and wisdom, and that an open book is the symbol of *wise order*. The angel, having the book open in his hand, represents, that he knows and controls all things, according to the wisest and nicest order.

[V. 9. And I went unto the angel, and said unto him, give me the little book]—This angel, in my opinion, is evidently Jesus Christ; for he is the author of all these Revelations, in the former as well as the latter part of this book.

[Give me the little book]—Give me the *order*, date, and characters, persons, actions and events for the ages to come, which are contained in the book of futurity.

[And he said unto me, take and eat it up]—Ponder these things in thy mind; receive instruction from them, and prepare to impart it to others; for it is not to be sealed.

[And it shall make thy belly bitter, but it shall be in thy mouth sweet as honey]—You will learn from the little book, the *order* of events which are yet to transpire; and many things will be revolting to the natural man; many things will pain thy bowels of compassion, will grieve thee to thy heart, to know what shall be in the end!

In my opinion, the Prophet is put by *personification* for the whole Church. Many things and

events were to transpire in the future, which would painfully afflict and sorely trouble the body of Christ, the Church. But the spiritual, the moral, the heavenly consolations, should be to her mouth, her mind or soul, sweet as honey; and especially the promises of the future Revelations should be sweeter than honey, and the honey-comb.

[V. 10-11]—These verses contain merely the recapitulation of what had already been predicted, and is an affirmation and confirmation of what had been said and done in the previous part of the chapter. Much has been revealed in the former part of the book, and much remains to be revealed.

REVELATION.

CHAPTER XI

3 *The two witnesses prophesy.* 6 *They have power to shut heaven, that it rain not.* 7 *The beast shall fight against them, and kill them.* 8 *They lie unburied, 11 and after three days and a half rise again.* 14 *The second woe is past.* 15 *The seventh trumpet soundeth.*

1. AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2. But the court which is without the temple, leave out, and measure it not: for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

3. And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks standing before the God of the earth.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them into blood, and to smite the earth with all plagues, as often as they will.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another: because these two prophets tormented them that dwelt on the earth.

11. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

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(V. 1.) I lifted up mine eyes again, and looked, and behold, a man with a measuring-line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls, for the multitude of men and cattle therein. For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her. —Zech. ii: 1–5.

Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which* was the breadth of the tabernacle. And the breadth of the door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits, and the breadth, twenty cubits. Then went he inward, and measured the post of the door two cubits, and the door six cubits, and the breadth of the door seven cubits. So he measured the length thereof, twenty cubits, and the breadth, twenty cubits, before the temple; and he said unto me, This *is* the most holy *place*. After he measured the wall of the house six cubits; and the breadth of *every* side-chamber four cubits, round about the house on every side. And the side-chambers *were* three, one over another, and thirty in order; and they entered into the wall, which *was* of the house for the side-chambers round about, that they might have hold, but they had not hold in the wall of the house. And *there was* an enlarging and a winding about still upward to the side-chambers; for the winding about of the house went still upward round about the house; therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst. I saw also the height of the house round about: the foundations of the side-chambers *were* a full reed of six great cubits. The thickness of the wall, which *was* for the side-chamber without, *was* five cubits; and *that* which *was* left *was* the place of the side-cham-

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bers that *were* within. And between the chambers was the wideness of twenty cubits round about the house on every side. And the doors of the side-chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about. Now the building that *was* before the separate place, at the end toward the west, *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits. So he measured the house, a hundred cubits long; and the separate place, and the building, with the walls thereof, a hundred cubits long; Also the breadth of the face of the house, and of the separate place toward the east, a hundred cubits.—Ezek. xli: 1-14.

(V. 2.) And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle *it* therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some*

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of you shall they cause to be put to death. And ye shall be hated of all *men* for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold, the fig-tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—Matt. xviii: 5-36.

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(V. 3.) Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.—Matt. xviii: 15–20.

The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops? Thou that art full of stirs, a tumultuous city, a joyous city; thy slain *men are* not slain with the sword, nor dead in battle. All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, *which* have fled from far. Therefore said I, Look away from me; I will weep bitterly, labor not to comfort me; because of the spoiling of the daughter of my people. For *it* is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains. And Elam bare the quiver with chariots of men *and* horsemen, and Kir uncovered the shield. And it shall come to pass, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate. And he discovered the covering of Judah, and thou didst look in that day to the armor of the house of the forest. Ye have seen also the breaches of the city of David, that they are many; and ye gathered together the waters of the lower pool: And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. Ye made also a ditch between the two walls for the water of

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the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And, behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: let us eat and drink, for to-morrow we shall die. And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.—Isa. xxii: 1–14.

(V. 4.) Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Then shall the cities of Judah, and inhabitants of Jerusalem, go and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. For *according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal. Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble. What hath my beloved to do in my house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest. The LORD called thy name, a green olive-tree, fair, *and* of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the LORD of hosts that planted thee hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense unto Baal. And the LORD hath given me knowledge of *it*, and I know *it*: then thou showdest me their doings. But I *was* like a lamb, *or* an ox, *that* is brought to the slaughter; and I knew not that they had devised *devises* against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may no more be remembered. But, O LORD of hosts, that judgest

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righteously, that triest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause. Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand: Therefore thus saith the LORD of hosts, Behold, I will punish them; the young men shall die by the sword, their sons and their daughters shall die by famine; and there shall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* the year of their visitation.—Jer. xi: 11–23.

Then answered I, and said unto him, What *are* these two olive-trees upon the *right side* of the candlestick, and upon the *left side* thereof? And I answered again, and said unto him, What *be* these two olive-branches, which, through the two golden pipes, empty the golden *oil* out of themselves? And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord. Then said he, These *are* the two anointed ones, that stand by the LORD of the whole earth.—Zech. iv: 11–14.

Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side, according to it; and every one that sweareth shall be cut off *as* on that side, according to it. I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

(V. 5.) And the LORD spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up, and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their

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sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby, ye shall know that the LORD hath sent me to do all these works; for *I have not done them* of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me: But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods. They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.—Num. xvi: 23–35.

Come, and let us return unto the LORD: for he hath torn, and he will heal us: he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away. Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings. But they, like men,

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have transgressed the covenant: there have they dealt treacherously against me. Gilcad is a city of them that work iniquity, *and is* polluted with blood. And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent: for they commit lewdness. I have seen a horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled. Also, O Judah, he hath set a harvest for thee, when I returned the captivity of my people.—Hosea vi: 1–11.

I will love thee, O LORD, my strength. The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower. I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies. The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about; the snares of death prevented me. In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.—Ps. xviii: 1–8.

(V. 6.) And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to thy word. And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan. And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went, and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook. And it came to pass, after a while, that the brook dried up, because there had been no rain in the land. And the word of the LORD came

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unto him, saying, Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose, and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, *As* the LORD thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go, *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and thy son:—1 Kings xvii: 1–13.

And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in my hand upon the waters which *are* in the river, and they shall be turned to blood. And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels* of wood, and in *vessels* of stone. And Moses and Aaron did so, as the LORD commanded; and he lift up the rod, and smote the waters that *were* in the river,

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in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood. And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. And Pharaoh turned, and went into his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the LORD had smitten the river.—Exod. vii: 14–20.

(V. 7.) And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time.—Dan: vii. 20–25.

And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the LORD my God shall come, *and* all the saints with thee. And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark: But it shall be one

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day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening-time it shall be light. And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's wine-presses. And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. And it shall come to pass, *that* every one *that is* left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, *that have* no rain, there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to

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12. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past; *and* behold, the third woe cometh quickly.

15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ, and he shall reign for ever and ever.

16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God.

17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

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keep the feast of tabernacles. In that day shall be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar. Yea, every pot in Jerusalem, and in Judah, shall be Holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.—Zech. xiv : 5–21.

(V. 8.) Remember them which have the rule

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over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation: Jesus Christ the same yesterday, and to-day, and forever. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach: For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.—Heb. xiii : 7–16.

Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah. Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah: To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations: incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with: *it is* iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*. And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well, seek

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judgment, relieve the oppressed; judge the fatherless; plead for the widow.—Isa. i: 9-17.

I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or the likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Remember the sabbath-day, to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates.

For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it. Honor thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and mountain smoking: and when the people saw *it*, they removed and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye

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sin not. And the people stood afar off: and Moses drew near unto the thick darkness where God *was*. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.—Exod. xx: 11-23.

(V. 11.) O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of thy servants have they given *to be* meat unto the fowls of heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them*. We are become a reproach to our neighbors, a scorn and derision to them that are round about us.—Psalm xcvi: 1-4.

The hand of the LORD was upon me, and carried me out in the Spirit of the LORD, and sat me down in the midst of the valley which *was* full of bones. And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord God unto these dry bones: behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet,

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an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.—Ezek. xxxvii: 1–11.

Therefore, *as* I live, saith the Lord God, I will even do according to thine envy, which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, they are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard *them*.—Ezek. xxxv: 11–13.

(V. 12.) But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the LORD, that we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.—Thess. iv: 12–10.

Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard *it*: and a book of remembrance was written before him for them that feared the LORD and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.—Mal. iii: 16–18.

(V. 13.) The way of the just *is* uprightness: thou, most upright, dost weigh the path of the

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just. Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants will learn righteousness. Let favor be showed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them. LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O LORD our God, *other* lords besides thee have had dominion over us; *but* by thee only will we make mention of thy name. *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified; thou hast removed *it* far *unto* all the ends of the earth. LORD, in trouble have they visited thee; they poured out a prayer *when* thy chastening *was* upon them.—Isa. xxvi: 7–16.

(V. 15.) And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And *as* the toes of the feet *were* part of iron and part of clay; *so* the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it

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shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.—Dan. ii: 40–45.

I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, *are* four kings, *which* shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet.—Dan. vii: 15–19.

(V. 18.) He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazing-stock, both by reproaches and afflictions: and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, know-

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ing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.—Heb. ix: 28–39.

For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.—Heb. iv: 8–11.

If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected *us*; and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees: And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all *men*, and holiness, without which no man shall see the Lord:—Heb. xii: 8–14.

ANNOTATIONS.

CHAPTER XI.

[V. 1. And there was given unto me a reed like unto a rod]—When one thing is mentioned as being *like unto* another thing, it does often actually mean that it is the thing itself. The sense of the passage is simply this: There was given unto the Prophet a *measuring rod*. It had the appearance of a measuring rod, and it was the measuring rod to measure the Temple, and all pertaining to it.

[And the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein]—This measuring rod is to be understood in a moral sense, rod being put for the word of God, or law and gospel; for the Psalmist expresses such an idea as this, when he says, “Thy rod and thy staff, they shall comfort me.” The law is the rule of action, and is used to direct and correct, and lead us as a competent teacher in the way to Christ; and the promises and hopes of the Gospel comfort us along the journey of life, and through the dark valley and shadow of death.

The word of God, the Old and New Testaments, are the rod or rule by which Christians are to be measured, to know if they fill the measure of men in Christ; the fullness of the measure of the stature of Christ, for Christ is our moral pattern, and the earthly temple or tabernacle must be according to the heavenly pattern; for Christ hath left us an example that we should follow his steps. Christians are called the temple of God—temple of the Holy Ghost. The word of God, then, is the standard by which they are to be measured, to know if they are of the proper stature of the heavenly army. God’s word is the rule to measure the altar to ascertain its dimensions, to know if any thing is placed thereon, except the only pleasing sacrifice, humble, trusting prayer from a broken and contrite heart; and the incense of praise and thanksgiving to God and the Lamb for salvation here, and the hope in Christ of eternal salvation hereafter. All that worship in this temple, and at this altar, must worship God only, in spirit and in truth, according to his word. Any other sacrifice on the altar, and any other kind of worship, is an abomination unto the Most High; and he that does not come up to this measure, shall be rejected from the heavenly temple; shall have no more place before the throne of God, and shall not be numbered with the heavenly army. This is to be understood as applying to the Christian Church, in its doctrines and prac-

tice. Men should discern by this measuring rod, who served God aright, and who did not serve him acceptably; so by their fruit shall men be known. As to the measuring of the temple, etc., in a literal sense, see paragraph 1, chap. xi.

[V. 2. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles]—That is, the Jewish temple is now destroyed; they have no more an altar for oblations and sacrifices; they are no more permitted to worship in the temple of their fathers, the place where Jehovah chose to register his name: for they are now dispersed abroad among the Gentiles.

[And the holy city shall they tread under foot forty-two months]—The term city was applied to the Jewish Church before the advent of Christ. But as they are rejected under the present dispensation, because of unbelief, and are no longer considered as citizens and fellow-heirs, as God’s peculiar people, we are to understand the term holy city as applying to the true Church of Christ, wherever found filling the measure of the rod, as above described, and living as above directed. By thus living and acting, they deserve the appellation of a holy city, holy nation, royal priesthood; a peculiar people, zealous of good works.

This holy city began to be trodden under foot, to be debased and despised about the year 303, when the councils of men were considered superior to the commandments of God, the measuring rod of the Prophet; for from about this time, men did not measure the temple, the altars, and the worshipers by this *Divine Rule*, but by rules made at general councils, thus trampling under foot the holy city, by trampling on its laws, and disregarding its institutions with contempt and insult.

And thus the holy city, the true Church, was debased forty-two months, 1260 years, to A. D. 563, since which time this holy city has ceased to be trampled by the Gentiles’ unhallowed feet.

[V. 3. And I will give unto my two witnesses. And they shall prophesy a thousand two hundred and three score days, clothed in sackcloth]—The angel which commanded the Prophet to measure the temple and all that pertained to it, was none other than Christ, the angel of the Covenant. And in this verse he speaks in his own imperial majesty, saying: “I will give unto my two witnesses protection; and though they are trampled down beneath unhallowed feet, they shall not be

utterly destroyed, for their testimony is the truth, and though trodden down to earth, they shall rise again; for the eternal years of God belong to them and their testimony."

The two witnesses are put by metonymy for their testimony; or, if we take the passage just as it stands, it implies the Old Testament and New Testament, which are the two witnesses which have borne and still bear testimony to the dispensations of Providence and grace, in the Jewish and the Christian Churches. It does also signify that God will give protection and power to pious Jews and Christians, though debased and down-trodden, to bear testimony to his truth in the most degenerate times and nations; for he hath not at any time left himself without witnesses from among these; for wherever they have been scattered abroad among the nations, they have scrupulously preserved the inspired writings; and thereby feared God, and kept his commandments, and have faithfully *prophesied to others to do the same, as this is the whole duty of man.*

And they continued to prophesy, that of a truth, God is no respecter of persons; but he that feareth God and worketh righteousness, is accepted with him in every nation. This interpretation makes the passage consistent with itself, and coincide with the whole tenor of Scripture. They are the measuring rod, the rule which testifies and proves the straitness, the righteousness or unrighteousness of our moral and religious characters. Therefore, these two testaments are the two witnesses by whose testimony all righteousness or unrighteousness is judged; that of the Jew by the one, and that of the Gentile by the other; and all by both, as the spirit and intent of their testimony is the same. And therefore, by this measuring rod, the testimony of these two witnesses, every man's works are to be measured or tried, and every one finally acquitted or condemned.

[A thousand two hundred and three score days clothed in sackcloth]—This period is the same length of forty-two months. *A day is put for a year*; 1260 *prophetic days*, then, are 1260 common years. And 42 months multiplied by the number of days in a month, reckoning the month as did the ancients at 30 days, we have $42 \times 30 = 1260$ years common time.

In the former part of the book, the Prophet has been revealing much concerning the political, mechanical, and philosophical, as well as ecclesiastical characters, actions, agents, and events. But now he reveals the special condition of the true Church, from the time it began to be trampled down, for a period of 1260 years.

The *holy city* which was founded by Christ, peopled by his true disciples, and governed by

his law and Gospel, as being the only rule and sufficient rule for their faith and practice, was to be trodden down forty-two months by the Gentiles; its holy laws and pure Gospel to be trampled under their feet; and its virtuous and loyal citizens were to be despised, debased, and clothed in sackcloth, or cast out as the offscouring of the world. This state of things began to occur about A. D. 303, in the days of Constantine, and was fully consummated by A. D. 360. The reason why I date the event of Church and State union under Constantine, at 303, instead of some years later is, that Church historians are not agreed among themselves about the date: some say 303, some 306, others 311; but by setting it at the former period, prophecy and history precisely coincide, showing the absolute fulfillment; for just 1260 years from this date, the Council of Trent, the last general council, after a session of 18 years, announced its decrees, which occurred in the year 1563. This is the year in which the Gentiles began to withdraw their brutish feet from the holy city, when her long oppressed, debased, and mournful citizens cast off their long-worn sackcloth, and began to shake themselves from the dust of ages, and put on their beautiful garments of truth, righteousness, and salvation. But as every action requires time, these are the incipient dates of these events.

It was about fifty-seven years later, or in the year A. D. 360, before this state of things in regard to the humility, oppression, and sorrow of the holy city was fully consummated. And so it was precisely fifty-seven years from the time the holy city began to arise from the dust, and put on her beautiful garments, that she was clothed in her beauty and her strength, and was able to defend herself against her foes which happened, when, like an eagle, she sailed over the sea, A. D. 1620, and rebuilt her city in the wilderness.

Here is another beautiful coincidence between prophecy and history, demonstrating the absolute fulfillment of the divine prediction. Here is a wisdom to foretell these things, which is higher than heaven; who can reach it? deeper than hell; who can fathom it? wider than the world; who may measure it? We shall now introduce a few brief quotations from history to sustain the positions we have assumed, and we hope they will fully satisfy the mind of the reader.

"The toleration of Christianity through the Roman empire, took place under Constantine the Great, A. D. 306. Thus, the religion of the Saviour, which had stood the *ordeal of ten persecutions*, was seen at once to prevail over the whole Roman empire."—*Blair's Outlines of Chronology.*

"The *precise date* of the conversion of Constantine is, by the disagreement of the respective

historians of that period, involved in considerable difficulties. The miraculous circumstances with which it was said to have been attended, are involved in some doubts to a sceptical mind.

“So early as the year 313, an edict was issued from Milan by the joint emperors, Constantine and Licinius, which may be considered as highly favorable to the cause of Christians, since it authorized every subject of the empire to profess either Christianity or Paganism unmolested; it also secured the places of Christian worship, and even directed the restoration of whatever property they had been dispossessed of by the late persecutions.”—*Eusebius*, lib. x, chap. 5.

“The Church, which had received so many advantages from the conversion and protection of Constantine, cheerfully submitted to acknowledge the emperor as its *supreme head, who chose to unite the office of sovereign pontiff with the imperial dignity*. In some cases he corrected its abuses, in others extended its powers. Whatever respected the possessions, the reputation, the rights and privileges of the clergy, he regulated himself. Every thing relating to *religious controversies*, to the *forms of divine worship*, to the *vices of the ecclesiastical orders*, or the offices of the priests, was submitted to the bishops, or to the consideration of *general councils*. Constantine assumed to himself the title of bishop, and regulator of the external affairs of the Church; and he and his successors convened councils, in which they presided, and determined every affair relating to discipline. The limits of Episcopal power were never, however, exactly defined between the emperor and the clergy, and in some instances they were so much involved, that each party frequently encroached upon the confines of the other.”—*Eusebius, Life of Constantine*, lib. iv, chap. 24.

“The claims of superior antiquity had placed the *Bishop of Rome* at the head of the clerical order, and he maintained his pretensions to superiority by immense splendor and magnificence. His authority, however, had, before the close of the fourth century, a formidable rival in the Bishop of Constantinople, who, in the general council convened in that city, was elevated to the second clerical rank in the empire. From this period may be dated the contention and rancor, which long existed between these two contending rivals, and which at length ended in a final separation between the Greek and Latin Churches.

“One melancholy instance of clerical depravity, which took place in this century, may serve as a specimen of that departure from primitive virtue, which marked the conduct of considerable numbers. A. D. 336, a year before the death of Constantine, the vacant see of Rome was, by a

greater part of the people, conferred upon Damasus, and his choice was confirmed by his being regularly ordained by the bishops. The artful Ursicinus had, however, by various intrigues, obtained ordination to the see of Rome from some other bishops, and prepared to take possession of what he chose to consider as his right. This gave rise to a furious contest, and even to bloodshed and murder. The extensive power and revenues of the bishops in the principal sees afforded a temptation to ambition and avarice, too potent for clerical integrity always to resist. Hence arose considerable contests for the attainment of vacant sees, and every artifice of flattery and dissimulation was occasionally practiced to insure the approbation of the multitude, *whose suffrages were taken in the ELECTION of their ministers*.

“In the reign of Constantine the government of the Church was as far as possible arranged conformably to the *government of the State*; the bishops corresponded to those magistrates, whose jurisdiction was confined to a single city: the metropolitans to proconsuls or presidents of provinces, the primates to the emperor’s vicars, each of whom governed one of the imperial provinces. Canons and prebendaries of cathedral churches took their rise from the societies of ecclesiastics, which Eusebius, bishop of Vercil, and after him Augustine, formed in their houses, and in which these prelates were styled their fathers and masters.”—*Priestley’s History of the Corruptions of Christianity*, vol. ii, p. 242.

“But while the Church was thus triumphant over, and assimilated to, the Pagan world, it can not be concealed, that its spiritual prosperity was diminished. The worldly grandeur, in which it was arrayed under Constantine, was illy calculated to promote the religion of the meek and lowly Jesus; and it may well be doubted, as it often has been, whether the administration of this zealous emperor, with all its commendable features, was productive of more good than evil.

“That he was actuated by an earnest wish to promote the interests of Christianity can scarcely be questioned. *But the union of the Church with the State*, the power conferred on the clergy, and the encouragement given to monastic orders in the Church, were fruitful sources of many evils. It was in this century, and chiefly by these measures, that a foundation was laid for the great apostasy, so conspicuous during the dark ages, in the rise and establishment of the papal power, which was not abated until the *Reformation*, in the sixteenth century.”—*Gregory’s History of the Church*, Cent. IV.

“Riches and independence, so little conducive to virtue in the hearts of men, were evidently

pernicious to the clergy, who, from the time when they became possessed of great revenues under the Christian emperors, were no longer distinguished by the humble virtues of the primitive Christians, but by ardent aspirations and mean artifices to obtain temporal power. The richer ecclesiastics not only vied in splendor with the princes; they not only erected thrones in their churches, and affected the state of courts, in giving audience to the people, but they frequently asserted a perfect equality with the monarch. Martin, bishop of Tours, contended, at a public entertainment, that the emperor was inferior in dignity to a presbyter. Anastasius, the emperor of the East, met with frequent instances of similar arrogance. Symmachus told him, that a Roman prelate, nay, that the dignity of a priest, was superior to that of an emperor.”—*Jortin*, vol. iv, p. 77.

I have already placed before the reader the facts which fully satisfy my mind, as to the time when the Sanctuary, or *holy city*, began to be trodden down, and when the *two witnesses* were clothed in sackcloth, and trampled under foot by the Gentiles, or the great city. I now proceed to lay the facts before the reader, to show the time when this *period* of a thousand two hundred and three score days, or forty-two months, or 1260 years was completed.

“We now come to an era in which the human mind put forth its mightiest efforts, and in which the foundation was laid for the improvements that have since been made in science, philosophy, literature, and the useful arts. The important events of this and the subsequent period are very numerous. They can only be hinted at. Voltaire remarks, that ‘the longest life could not suffice for a person only to read the historical works composed in Europe, relating to the events of the seventeenth century.’

1. “It has been wisely remarked, that during this period, *the face of the Christian world was changed*. The thick darkness and sackcloth which overspread it, had begun to be dispelled and removed, by the revival of literature and philosophy; but at the glorious era of the *Reformation*, the light of *moral and religious truth* shone forth with renewed lustre, and produced the most important results.

“The reformation of religion in Germany, by Martin Luther, may be dated A. D. 1517. It was *connected with a new era in the religious history of the world*. The principles of the Reformation spread rapidly through several countries in Europe. The *papal system of religion* received a wound, by this notable reformer, *which will never be healed*.

“Martin Luther was an Augustine friar. His attention was directed to the corruption of the

true religion, by the sale of indulgences, at that time instituted throughout all the Christian kingdoms of Europe. This enormity aroused the indignation of Luther, and opened his eyes to the iniquity of the whole system.

“His anathemas against the vile practice found many willing hearers, particularly in the electorate of Saxony. The persecutions from the Pope and Catholics only increased his zeal and indignation as a preacher. On being summoned by Charles V, of Germany, to answer for his doctrines in the Diet of Worms, he defended himself with great spirit, in the presence of 205 crowned and mitred heads from various provinces of Europe, besides more than 10,000 of his own countrymen convened on the occasion.

“By the aid of his friend and protector, Prince Frederick, he escaped thence into Saxony, where mass was now universally abolished, the images everywhere destroyed, and the convents shut up. The spirit of Reformation which had been thus kindled, spread next into Switzerland, where it produced the most important changes. Sweden, Norway, and Denmark next embraced the Lutheran tenets, and the *Protestants*, as *all they were called who embraced the reformed religion*, multiplied in France and England, as well as in Germany. The cruel persecutions of which the papists were guilty, greatly aided the *Reformation*.”—*Blair’s Outlines of Chronology*.

2. “The abdication of Charles V, of Germany, was an *uncommon relinquishment of power by a despotic sovereign*. He resigned first the kingdom of Spain, to his son Philip, A. D. 1556, and afterward, the imperial crown of the empire of Germany, in favor of his brother Ferdinand. The remainder of his life he spent in a monastery. Charles was the most powerful sovereign of Europe; his dominion extended over Spain, Germany, and the Netherlands. His enemies, however, were numerous and powerful, and gave him perpetual annoyance. His cares and difficulties increased as he advanced in life, and finding his health also decline, he determined to relinquish the burden of government.

“Accordingly, in the plenitude of his power, he made a solemn and affectionate surrender of his dominions to his son Philip, and to his brother Ferdinand, as above stated, and in the monastery of St. Just, in Spain, he passed two peaceful years, in company with twelve domestics, and died in the 59th year of his age.

“*The edict of Nantz*, tolerating the *Protestant religion* in France, was granted by Henry IV, A. D. 1598. This celebrated decree was the dictate of wise and benevolent policy, and destroyed the germs of sedition in that country. It continued in force till the time of Louis XIV, nearly a

century, when that prince very unwisely revoked it in 1685.

“Henry IV was educated a protestant; but with a view to conciliate his Catholic subjects, he renounced the Protestant religion, and embraced papacy. This apostate measure was highly displeasing to his Protestant subjects, and had but a feeble tendency to conciliate the esteem of the Catholics.”—*Blair's Outlines of Chronology*.

We have seen, by the historical facts already adduced, how gradually, and step by step, the proud and trampling feet of oppression have been withdrawn from the “*holy city*,” and how gradually the “two witnesses” have removed their *sackcloth*, their sorrowful garments, and shook themselves from the dust, and washed them from their pollutions, and put on their beautiful robes of righteousness, peace, and joy in the Holy Ghost, and did no longer, in unmeaning ceremonies, make their boast.

We make one more quotation from the same author, to show that this period of 1260 years of spiritual tyranny over the human mind gradually ended; and that their spiritual emancipation was fully consummated, in precisely 1260 years from the time when their degradation was entirely completed.

“*The English settlements in North America became effectual and permanent, A. D. 1607. The settlement first formed was at Jamestown, in Virginia. Thirteen years afterwards, a colony of English Puritans landed at Plymouth, and began the settlement of New England, so called from its supposed resemblance of Old England. These, and other English settlements in North America, are extremely important, from their connection with the political and religious liberty of mankind. It was nearly a century after the discovery of the northern portion of the American continent, by Cabot, before the English made any attempts to colonize the country, (that this prophecy might be fulfilled in the accomplishment of the events of the one thousand, two hundred and three-score days.)*

“The first settlement attempted by the English, was undertaken by Sir Walter Raleigh, but it proved unsuccessful. Under the patent of James I, of England, a company, called the London Company, sent Christopher Newport to Virginia, with one-hundred-and-five persons, to settle the Island of Roanoke. By stress of weather, however, they were driven north of their place of destination, and entered Chesapeake Bay. Here, up a river, which they called James River, they commence the settlement of Jamestown. The first settlement in the northern district of this province (for Virginia was divided at first into northern and southern Virginia) was made in 1620.

“A number of *Puritans* having, a few years before, left England, to free themselves from a *persecuting hierarchy*, and found an asylum in Holland; but not being satisfied with this (and that this prophecy might be fulfilled), set sail for America, which they reached on the 22d of December, A. D. 1620.”—*Blair's Outlines of Chronology*.

Perhaps no one thing has ever occurred in the history of the Christian Church, which has had a greater tendency to trample down, degrade, and desolate the *holy city*, and fill the hearts of the true Christians with tribulation, and beclothe them with *sackcloth*, than the general ecclesiastical councils. Those councils, numbering more than eighteen in all, had no other influence than to set up human wisdom above the Divine councils; and exalt the commandments and doctrines of men above the inspired testimony of the *two witnesses*.

The great apostacy which was to continue forty-two months, began cotemporary with the first general council, and the humiliating and degrading power of the “Man of Sin” was broken at the time of the last general council.

To sustain facts so very significant, we shall at once introduce the testimony, and leave the reader to his own reflections.

“From the powers with which the ministers of religion were invested, it may naturally be inferred, that different kinds of ecclesiastical councils must necessarily be established. The first species of these consisted in an assembly of the bishops and presbyters of a particular city or district; and the regulation of the ecclesiastical affairs within their jurisdiction, was the professed and real object of deliberation. The second kind of council was composed of the bishops of several provinces, whose deliberations were directed to the concerns of the provincial Churches, the forms of divine service, and religious controversies. The ecumenical or general councils were convened by the emperor alone; in which the *rulers* of the Church, in every part of the empire, were required to attend.

“The first general council was convened by Constantine, A. D. 325, at Nice, in Bithynia. Three hundred and eighteen bishops are said to have complied with the imperial summons; and the whole number of attending ecclesiastics has been computed at 2048 persons. During the meeting of this venerable synod, which lasted *two months*, the emperor frequently took a seat in the assembly, and even a part in the debates. So far from aiding the Church, however, these measures proposed, discussed, and adopted by *general councils*, were among the causes of that apostacy by which it was extensively and deeply injured

for more than a thousand years.”—*Gregory's History of the Church*, Cent. IV.

Here follows a brief statement respecting the last general council ever convened by the *Roman Catholic Church*; and, in all probability, the last that will ever assemble at her bidding; for her days are numbered, she is weighed in the balance of truth, and found wanting in primitive purity.

“The Council of Trent, in ecclesiastical history, denotes the council assembled by Paul III, A. D. 1545, and continued by twenty-five sessions, till the year 1563, under Julius III and Pius IV, in order to correct, illustrate, and fix with perspicuity, the doctrines of the Church, to restore the vigor of its discipline, and to reform the lives of its ministers.”—*Encyclopedia; Trent, etc.*

Judging from the brief quotation before us, her case must have been excessively bilious and chronic at that—so wretched, miserable, and hopeless, that after eighteen years' patient treatment, by her most learned doctors, and most discerning pathologists, she was abandoned as corrupt in doctrine, lifeless in discipline, and incorrigible in practice. There is no hope of her recovery; there is no repentance evinced, though pardon is promised her; so she is to be utterly burned with the fire of truth; for strong is the Lord God who judgeth her!

We shall now lay before the reader a few more facts on general councils.

“The councils of Nice, Ephesus, Chalcedon, and Constantinople, promulgated the principles of Protestantism, or those principles of truth, drawn from the holy Scriptures in the Apostolic age of the Church, and now believed and promulgated in all Protestant countries. General councils, in ecclesiastical history, however, are as uncertain, as who are entitled to the regular succession among Roman pontiffs or popes. Six, marked now with the seal of approbation and *infallibility*, were, for a long series of time, in whole or in part rejected, by a part or the whole of Christendom. These are: the second, third, fourth, fifth, seventh, and twelfth.

“There have been variations of opinion in regard to what councils should be accepted as ecumenical—difference of opinions respecting their legality—their infallibility—presidency—who should form a general council; also respecting synodal decisions—want of unanimity in councils—and of freedom in deliberation; there have been persecuting councils—councils opposed to councils—profligacy of those attending general councils.

“Now, the Roman Catholic Church claims for her *general council infallibility*, and that she has *always been the same*, without any variation

in all countries. We have not space here to show the unblushing falsehood of such claims; but we refer the reader to her decisions at the councils of Ariminum, Basil, Cologne, Constance, Lateran, Lyons, Pisa, Seleucia, Tyran, Vienna, and Trent.”—*Edgar's Variations of Popery*.

[V. 4. These are the two olive trees, and the two candlesticks standing before the God of the earth]—The olive is the emblem of peace; so it symbolizes the system of the Jewish and Christian religion. The olive tree is extensively cultivated in Southern Europe and the East for its oil, which is used for light, fuel, and medicinal purposes. The olive trees, then, are put by metonymy for what they contain; light, food, and health; peace, joy, and happiness. So the two Spiritual olive trees, the inspired Scriptures of the Old and New Testaments, pour forth the oil of gladness to anoint the Christian a king and priest to God; to give him spiritual light, food, health, peace, and joy here, and the blessed hope of eternal happiness hereafter.

The candlestick is the emblem of a church; the two candlesticks are the symbols, then, of the two Churches, the Jewish and the Christian; the only two which have ever stood approved before Immanuel, God with us; the God of the earth; for both of these are his; he came unto his own, but his own Church received him not. It was the tame Olive tree; but it was broken off because of unbelief; and the Christian Church, the wild Olive tree by nature, was grafted in, because they believed and obeyed the Gospel. However, all the true Israel of both these Churches shall be saved; “for I perceive of a truth, that God is no respecter of persons; but he that feareth him, and worketh righteousness, is accepted of him in every age and nation.”—*St. Peter*.

The two candlesticks are put by metonymy for their light; they are the means of affording light. So the Church is not a light of its own self, either in its humblest member, a Pope, or a general council. It is as destitute of light as a candlestick without a candle, except Christ, who is the light of the world, dwell in them; and then, like the candlestick, they are but the means of reflecting that light which has been imparted to them by the Holy Spirit, *with the testimony of the two witnesses*, and supplied by the oil of divine grace, through sanctification of the spirit and belief of the truth, and the obedience of faith unto the end.

[V. 5. And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed]—If any man shall hurt the *two witnesses*, the *two candlesticks*, the *two Olive trees*, he must meet with retributive punishment; God will not hold such a one guilt-

less. It would have been better for such an one that a millstone had been tied about his neck, and he cast into the depths of the sea, than to offend one of these chosen witnesses of God, one of these little ones. "Ye are my witnesses," saith Jehovah to his people the Jews: "Ye are my witnesses," saith Jesus Christ to his disciples. The Jewish and Christian Churches are the only *two candlesticks* which have held the pure Olive oil, and reflected the light of divine truth from the testimony of the *two witnesses*.

Whosoever will in any way hurt these, shall offend against God; for they are his, and he pitieth them, as a father pitieth his children. The term mouth is also put by metonymy for head. Christ is the head unto the Church in all things; and fire proceedeth from him.

1. His word is a fire; the fire of truth proceeds from the mouth, the testimony of the *two witnesses* condemning here in this life all their enemies. 2. And will consume all their adversaries, when Christ their *head* shall be revealed from heaven in flaming fire, to be admired by his saints, and to execute vengeance on them that know him not, and those that obey not his Gospel, the testimony of these witnesses.

The "man of sin," the "Antichrist," has much to dread; nothing but contention and persecution of these witnesses and their testimony has characterized his acts, during the thousand two hundred and three-score days in which they prophesied, clothed in sackcloth; and the forty-two months, or 1260 years in which the holy city was trodden down by the Gentiles. "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that *doeth evil*, of the Jew first, and also of the Gentile." "But glory, honor, and peace to every man that *worketh good*, to the Jew first, and also to the Gentile; for there is no respect of persons with God."—Rom. ii, 8-11.

[V. 6. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will]—The general rendering of this passage by all the commentators and critics I have seen, is, that these witnesses have power to shut heaven that it rain not in the days of their prophecy, as did Elijah; i Kings, 17th and 18th chapters. And to turn the waters to blood, as did Moses; Exodus vii; and to smite the earth with all the plagues which were brought upon the Egyptians because of their unbelief and disobedience.

My opinion, however, is simply this. The word *these* refers to the enemies, and qualifies the enemies of the two witnesses. Thus these enemies

of the two witnesses, and of the holy city, have power to shut heaven, to imprison the *cloud of witnesses* whose duty it is to shower down the truths of God on men as freely as the rain, and equally without stint or respect of persons. And by thus imprisoning or stopping these witnesses from this gracious work, they prevented God's word, which is as rain coming down from heaven upon the evil and the good, from being scattered as the good seed, that it might bring forth some thirty, some sixty, and some an hundred fold. How literally this was fulfilled by the Great City, persecuting governments in those days when these witnesses prophesied, clothed in sackcloth.

And these enemies of the witnesses have power over waters—metaphorically, over peoples and nations, to turn them to blood—to turn them to war and persecution, the work that sheds blood; that makes blood to defile the land, and to smite the earth with all the plagues consequent upon such a course of policy, as war, famine, and pestilence, as often as they will assert their rights to compel men to submit to the doctrines and commandments of men, rather than of God.

How true that the *enemies of pure religion*, of true Christians, and of the *two witnesses*, had power over the nations, and set them at war, turned them to blood, by sword and fire, and the horrid implements of the Inquisition. And smote the earth with all plagues, political and ecclesiastical, temporal and spiritual, present, and even pretended to consign all who would persist to believe the prophecy of the *two witnesses*, to the flames of purgatory, or the eternal fires of Hell. And these enemies of the *two witnesses* practiced these evil deeds at pleasure, all the time the holy city was trodden down, and her testimony contemptuously trampled under foot. Rome, had you no hand in this horrible work, from A. D. 360 to 1620? Have you not thus often shut up Heaven? Have you not turned the waters to blood? Have you not in your major excommunications cursed men with all manner of plagues? Have you not done this whenever so minded? The picture is yours; O shame, where is thy blush!

[V. 7. And when they shall have finished their testimony, the beast, that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them]—When the two witnesses shall have finished their testimony in their humble and sorrowful condition, clothed in sackcloth, which was completed A. D. 1563, then the beast, that ascendeth from the bottomless pit, shall make war against them. The term beast signifies brute force; physical and political power shall be directed against the two witnesses, and those that received their testi-

mony; that is, an exterminating war shall be waged against the *two witnesses* by the beast or power that ascends from the great deep—the powers of Satan and the gates of hell—and all under Satanic influence among men will endeavor to burn, destroy, or invalidate the inspired testimony of the holy Bible, and condemn its use in the vulgar or common language of the people. We have stated awful facts in our interpretations of the sixth and seventh verses, and the reader shall have the testimony, which fully satisfies our mind that we are correct.

“Provincial and national councils breathed the same spirit of persecution, as did kings and pontiffs. These were many; but the most sanguinary of them met at Toledo, Oxford, Avignon, Tours, Laveur, Montpellier, Narbona, Albi, and Tolosa. A. D. 630, the national council of Toledo, in its third canon, promulgated an enactment for the expulsion of all the Jews from Spain, and for the permission of none in the kingdom, but the professors of Romanism. This holy assembly made the king, on his accession to the throne, swear to tolerate no heretical subjects in the Spanish dominions. The sovereign, who should violate this oath, and all his accomplices, would, according to the sacred synod ‘be accursed in the sight of the everlasting God, and become the fuel of the eternal fire!’ This sentence the holy fathers represented ‘as pleasing to God.’ Spain, at an early date, began those proscriptions, which she has continued to the present day.

“The Council of Oxford, A. D. 1160, condemned more than thirty of the Waldenses, who had emigrated from Gascony to England, and consigned these unhappy sufferers to the secular arm. Henry II ordered them, man and woman, to be publicly whipped, branded on the cheek with a red-hot iron, and driven half naked out of the city, while all were forbid to grant these wretched people hospitality or consolation. None therefore showed the condemned the least pity. The winter raged in all its severity, and the Waldenses, in consequence, perished of cold and hunger.

“The councils of Tours, Lavour, Albi, Narbonne, Beziers, and Tolosa issued various enactments of outlawry and extermination against the Albigenses and Waldenses. These, according to the sentence of these sacred synods, were excommunicated every Sunday and festival; while to add solemnity and horror to the scene, the bells were rung, and the candles extinguished. An inquisitorial deputation of the clergy and laity were commissioned for the detection of heresy and its partisans. The barons, and the magistracy were sworn to exterminate heretical pollution from their lands. The barons who, through

fear or favor, should neglect the work of destruction, forfeited their estates, which were transferred to the active and ruthless agents of extirpation. The magistracy, who were remiss, were stripped of their office and property.

“All were forbidden to hold any commerce, in buying or selling, with these sectarians, that, deprived of the consolations of humanity, they might, according to the Council of Tour, ‘be compelled to renounce their errors.’ No person was allowed to afford them succor or protection. The house, in which the Albigensian sheltered his head, was, as if contaminated with his presence, to be demolished, and the ground confiscated. The grave itself could not defend the heretical tenants of its cold domains from the fury of the inquisitor. The body or the bones of the Albigenses, which slept in the dust, were to be disinterred, and the moldering remains committed, in impotent and unavailing vengeance, to the flames.”—*Edgar's Variations of Popery*.

We have before us a miniature picture of the character and practice of the hierarchy of the Church of Rome, as presented by her *infallible* general councils, which fully sustain our statements, in regard to her conduct, and the correctness of our expositions.

We shall now proceed to show how the *two witnesses* have been treated by these pretended *holy and infallible councils*.

“The Council of Tolosa, in 1229, waged war on this occasion against the Bible, as well as against heresy. *The sacred synod strictly forbade the laity to possess the books of the Old and New Testaments in the vernacular idiom.* A layman, in the language of the holy fathers, might perhaps keep a Psalm book, a Breviary, or the Holy Hours of Mary, *but no Bible.* This, Velly admits, was the first prohibition of the kind. Twelve revolving ages, from the commencement of Christianity, had rolled their ample course over the world, and no assembly of men had dared to interdict the Book of God. But a synod in a communion, boasting infallibility and unchangeability, arrogated, at length, the authority of repealing the enactment of heaven, and the practice of more than twelve hundred years.

“These provincial synods were sanctioned by general councils; which therefore were blessed with *infallibility*. These comprehend four of the Lateran, and those of Constance and Vienna: (We have not space to notice all of them.) But the fourth General Council of the Lateran, in 1245, surpassed all its predecessors in severity. These persecuting conventions seem to have risen above each other by a regular gradation of inhumanity. The third excelled the second on the scale of cruelty; and both were again excelled by

the fourth, which, indeed, seems to have brought the system of persecution to perfection.

"This infallible assembly pronounced excommunications, anathemas, and condemnation against all heretics, of every denomination, with their protectors, and consigned all such to the secular arm for due punishment. The property of these sons of apostacy, if laymen, was, according to the holy fathers, to be confiscated, and, if clergymen, to be conferred on the Church. The suspected, unless they proved their innocence, were to be accounted guilty, and avoided by all, till they offered condign satisfaction; kings were to be solicited, and, if necessary, to be compelled by ecclesiastical censures, to exterminate all heretics from their dominions.

"The sovereign who should refuse, was to be excommunicated by the metropolitan and suffragans; and if he should prove refractory one year, the Roman pontiff, the vicar-general of God, was empowered to transfer his kingdom to some champion of Catholicism, and absolve all his vassals from their fealty. The populace were encouraged to engage in crusading expeditions for the extinction of heterodoxy. The adventurers in these holy wars enjoyed the same indulgences and the same honors as the soldiery that marched to the Holy Land. The prelacy were enjoined to bind the people of their vicinity by oath to inform, if they knew any guilty or suspected of heresy. Any who should refuse to be sworn, were considered as guilty; and the bishops, if remiss in the execution of their task, were threatened with canonical vengeance.

"The General Council of Constance, A. D. 1418, sanctioned the canons of the Lateran. The holy and infallible assembly, in its forty-fifth session, presented a shocking scene of blasphemy and barbarity. Pope Martin, presiding in the second synod and clothed with all its authority, addressed the bishops and inquisitors of heretical perversity, on whom he bestowed his apostolic benediction. The eradication of error, and the establishment of Catholicism, Martin represented as the chief care of himself and the council. His infallibility, in his pontifical politeness, characterized Wickliff, Huss, and Jerome of Prague, as pestilent and deceitful heresiarchs, who, excited with truculent rage, infested the Christian fold, and, in his supremacy's beautiful style, 'made the sheep putrify with the filth of falsehood.'

"The partisans of heresy through Bohemia and Moravia, and other kingdoms, his holiness described as actuated with the pride of Lucifer, the fury of wolves, and the deceitfulness of demons. The pontiff, then, supported by the council, proceeded, for the glory of God, the stability of Romanism, and the preservation of (a false)

Christianity, to excommunicate these advocates of error, with their patrons and protectors, and to consign them to the secular arm and the severest vengeance. He commanded kings to punish them, according to the Lateran council. The above-mentioned, inhuman enactments of the Lateran, therefore, were to be brought into requisition against the Bohemians and Moravians. These, according to the holy synod, were to be despoiled of all property, Christian burial, and the consolations of humanity.

"The General Council of Sienna, A. D. 1423, which was afterward continued at Basil, published persecuting enactments of a similar kind. The holy synod assembled in the Holy Ghost, and representing the universal Church, acknowledged the spread of heresy in different parts of the world, through the remissness of the inquisitors, and to the offense of God, the injury of Catholicism, and the perdition of souls. The sacred convention then commanded the inquisitors, in every place, to extirpate every heresy, especially those of Wickliff, Huss, and Jerome.

"Princes were admonished, by the mercy of God, to exterminate error, if they would escape the divine vengeance. The holy fathers and the viceroy of heaven conspired in this manner to sanction murder, in the name of the God of mercy, and granted plenary indulgences to all who should banish those sons of heterodoxy, or provide arms for their destruction. These ceremonies were published every Sabbath, while the bells were rung, and the candles lighted and extinguished.

"The fifth General Council of the Lateran, A. D. 1514, enacted laws, if possible, with augmented barbarity. Dissembling Christians of every kind and nation, heretics polluted with any contamination of error, were, by this *infallible* gang of ruffians, dismissed from the assembly of the faithful, and consigned to the *Inquisition*, that the convicted might undergo due punishment, and the relapsed suffer without any hope of pardon.

"The General Council of Trent was the last of these *infallible* conventions that sanctioned persecutions (and was in session from 1545 to 1563, 18 years). This assembly, in its second session, '*enjoined the extirmination of heretics, by the sword, by fire, the rope, and all other means, when it could be done with safety.*' The sacred synod again, in the last session, admonished *all princes to exert their influence to prevent the abettors of heresy from misinterpreting or violating the ecclesiastical decrees; and to oblige those objectors, as well as all other subjects, to accept and observe the synodal canons, with devotion and fidelity.*'

"This was clearly an appeal to the secular arm, for the purpose of forcing acquiescence and submission. The holy fathers having, in this laudable manner, taught temporal sovereigns their duty, concluded with a discharge of their spiritual artillery, and pronounced anathemas on all heretics.

"This unerring council, actuated, according to their own account, by the Holy Ghost, terminated their protracted deliberations, not with blessing mankind, but with cursing all who should claim religious liberty; assert the rights of conscience, or presume to differ from the absurdity of their synodal decisions.

"The *principles of persecution*, therefore, being sanctioned, not only by (Romish) theologians, popes, and provincial synods, but also by general councils, is a *necessary and integral part of Romanism*. The Romish communion has, by its representatives, declared its right to compel men to renounce (what it is pleased to call) heterodoxy, and embrace Catholicism, and to *consign the obstinate to the civil power to be banished, tortured, and killed*."—*Edgar's Variations of Popery*.

[V. 8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified]—I shall interpret and apply this prophecy according to the rule laid down by the Master, "*By their fruits ye shall know them*."

The dead bodies of the two witnesses are the dead letter of the Law and the Gospel; dead, because shut up in *dead languages*, or an unknown tongue to the people. Shall be in the street; which symbolizes the most public places; in the churches—the courts—in public assemblies and palaces of the hierarchy and pontiffs; but even there they shall be *dead bodies, of no more use than dead men*. *The great city, the great corporation*, having its laws, officers, and municipal regulations peculiar to itself. In the country, which is called the seat of the beast, Europe, *a city* signifies a corporate town, with at least a bishop and a Cathedral church. The bodies of the *witnesses* were to be kept in the churches and the most public places; but they were kept in *a dead language*, or a dead code of statutes. They were not to be in private places, or houses, or families; but if heard by the common people, in the living language, they were to be read and heard in the churches as authorized by the great city, which is spiritually called Sodom; what now follows is designed to explain the principles, practice, and character of this great corporation, *in language which can not be misunderstood*.

[Spiritually called Sodom]—Because the principles, practice, and character of this great city

were like that of her sister Sodom, which were idolatry, idleness, and beastly sensuality. [And Egypt]—because of the physical, mental, and moral bondage which the great city has imposed upon the true Israel of God, and the horrid torture of his people by the Inquisition, and her cruelty in tasking her own citizens with penance, labors, fastings, usury, and usurpation of their property and persons.

And this great city or corporation belonged to the empire where our Lord was crucified. The very place or country *where* this great city exists is thus clearly and unmistakably designated. This great city or spiritual corporation is in the Roman empire, where also our Lord was crucified. It is a Roman corporation; Rome is the seat of its power and principal officers, and some of the Roman pontiffs have been the builders of this *great city or corporation*; and *this is the Antichrist*, "*the man of sin*," "THE MEN OF GREAT SINS."

These are horrid accusations against the great city, which the interpretation of the language of our first witness, Prophecy, fully sustains. Now we shall hear what our second witness, History, will say; so that by these two every accusation shall be established:

If the quotations already made, in regard to the persecuting general councils, fail to satisfy the reader in regard to the Egyptian character of this great city, volumes would be insufficient on the subject, though their number were equal to that of the Alexandrian library.

We shall now lay before the reader the testimony to show the Sodomitish character of this great city, which was not drawn by bungling Protestant painters, but by her own metropolitan artists, and carefully preserved as a witness against her, in her own infallible and unerring archives.

"The laxity of Romanism on the one hand, and its privations on the other, introduced shocking impurity into its communion. The interdiction of marriage and the connivance at concubinage, in the priesthood, became the polluted fountains of multiplied abominations, which inundated the popedom and swelled the annals of ecclesiastical history. The clergy forsook the sanctuary of wedlock for the sty of fornication and adultery. Gregory's enactments, according to Aventinus, afforded signal gratification to the wandering votary of sensuality, who, in the restlessness of unsettled libertinism, relinquished one woman for the sake of a hundred. But men who were actuated by conscience or a sense of propriety, regarded the innovation as a pestilential heresy, which arose to trouble Christendom. The clergy, who resisted Gregory's enactments against mar-

riage, declared that the tendency of such interdictions was to open the floodgates of filthiness, and give the slackened reins to fornication and defilement.

"Agrippa, in more modern days, draws a similar picture, and represents whoredom as the necessary consequence of prohibiting honorable marriage. Polydorus, agreeing with Agrippa and Gregory's clergy, depicts celibacy as calculated to dishonor the priesthood, injure religion, and grieve all good men. Matrimony is far more honorable and useful to society, and absolutely necessary to the purity, peace, and prosperity of the Christian commonwealth.

"These observations have been fully verified by sacerdotal profligacy in Popish Christendom; as will appear from the frightful representations of Bernard, Agrippa, Henry Clemangis, and Mezeray. Bernard, the Saint of Clairvaux, in the twelfth century, admitted and lamented the impropriety of the prelacy and priesthood, 'who committed in secret such acts of turpitude as would be shameful to express.'

"Agrippa accuses the prelacy of taxing the inferior clergy for liberty to violate the laws of chastity. A bishop, on one occasion, boasted of having in his diocese eleven thousand priests, who severally paid their superior every year a guinea apiece for leave to keep concubines. Licenses of this kind, indeed, were common in many of the European kingdoms."

"Henry, a Viennan professor of theology, and vice-chancellor of the Parisian university, draws, in the fifteenth century, a similar portrait. His description, copied by Lenfant, extends to the Pope, the cardinals, the bishops, the priests and monks. He depicted the ignorance, pride, simony, and licentiousness of the pontiff, the cardinals, and the prelacy. The priests, in his sketch, practiced fornication, and the monks wallowed in debauchery. The dissipation of the clergy, in Henry's estimation, caused the corruption of Christendom, and the obduracy of infidels."

"Clemangis reckoned the adultery, impiety, and obscenity of the clergy beyond all description. These frequented the stews and taverns, and spent their whole time in eating, drinking, reveling, gaming, and dancing. Surfeited and drunk, these Popish sensualists fought, shouted, roared, rioted, and blasphemed God and the saints, etc. Clemangis, through shame, drew the curtain over the abominations that nuns practiced in their convents, which he called brothels of licentiousness. To veil a woman in that age was to prostitute her."

"Mezeray's portrait of clerical profligacy, prior to the Reformation, is similar to those of Bernard, Agrippa, Henry, and Clemangis. The ecclesiastics, in the statement of the French historian,

were nearly all fornicators and drunkards. The clergy held their offices in taverns, and they spent their money in debauchery. These general details may be corroborated by a particular retrospect of priestly incontinence, *before the rise of Protestantism* (the testimony of the two witnesses), in England, Spain, Germany, Switzerland, France, Italy, and Peru of South America. These accounts are furnished by Popish historians and councils."

"England, as appears from the relations of Gildas, Fordun, and Paris, drunk deep of the abominations flowing from sacerdotal celibacy. Gildas, in the sixth century, represents the English priesthood as a confraternity of the filthiest fornicators. These men, who should have been examples of holiness, were characterized by drunkenness and impudicity."—*Gildas*, Ep. 23, 38.

"Fordun has copied the description of Edgar, the English sovereign. The British monarch, in the tenth century, assembled the British clergy; and in a speech addressed to the full conclave, drew the frightful portrait. These churchmen, his majesty told them to their face, were lascivious in dress, insolent in manner, and filthy in conversation. The time of these heralds of the Gospel was devoted to revels, inebriation, debauchery, and abomination. Their abodes were the haunts of harlots, and the scenes of the play, the dance, and the song, which, in noisy dissipation, were prolonged till midnight or till morning."—*Fordun*, chap. xxx; *Bruys*, ii, 219.

"Paris, in the eleventh century, at the accession of Pope Gregory VII, gives a report similar to those of Gildas and Fordun. He represents the majority as adding perjury to incontinence, and multiplying adultery."—*Paris*, chapter viii.

"Spain was as defiled as England. This is testified by many historians, and among others, by Alvarus and the councils of Valladolid and Toledo."—*Alvarus*, xi, 27; *Bruys*, iii, 308.

"The measureless intemperance of the Spanish clergy appears in the history of sacerdotal and monkish *solicitation in that kingdom*. This kind of solicitation became so prevalent as to demand pontifical interposition. Its notoriety accordingly challenged the interference of Popes Pius, Clement, Gregory, Alexander, and Benedict, who issued their bulls against this kind of *seduction*. The publication of the papal enactments showed the extent of the evil. The execution of the Roman mandates was consigned to the inquisitors, who summoned the attendance at the holy office of the Inquisition, all who could inform against the guilty priests and monks, who, abusing the privacy of the confessional, tempted women, married and unmarried, to a violation of chastity."

"The terror of the Inquisition commanded obedience. Maids and matrons of the nobility and peasantry, of every rank and situation, crowded to the Inquisition. Modesty and shame induced many to go veiled. The alarm awakened jealousy in the minds of many husbands. The fair informers in Seville alone, were, according to Gonsalus and Lorente, so numerous, that all the inquisitors, and twenty notaries, were insufficient in thirty days, to take their depositions! Thirty additional days had, three several times, to be appointed for the reception of information. But the odium thrown on the popish priesthood and confessional by these discoveries, caused the prosecution to be quashed."—*Gon.*, 185; *Lorent.*, 365.

"The German clergy were as debauched as those of England or Spain. Their overflowing and unrestricted licentiousness appears with transparent evidence in the unsuspecting testimony of German councils, princes, emperors, and clergy.

"A German council, A. D. 1225, accused some of the priesthood of unchastity, voluptuousness, and obscenity. Some, addicted to filthy enjoyments, lived in open and avowed concubinage. Some of the clergy committed incest with the holy nuns, and, wallowing in sensuality, plunged with slackened reins into the lake of filthiness and muck of misery."—*Bin.* viii; 834, 835: *Labb.*, xiii; 1095, 1098.

"The Council of Cologne, in 1536, characterized the monasteries, which had formerly been the schools of virtue, and the hospitals of the poor, as the taverns of soldiers and ravagers. The nunneries, according to the same authority, had, to say no worse, become the alleged scenes of incontinency. Another Council of Cologne, A. D. 1549, convicted the clergy of concubinage, and the monks of whoredom. The sacred synod then prescribed a course of penance to the holy fornicators, 'to mortify the petulance of the flesh.'"—*Labb.*, x; 1280, 1384.

"Albert, duke of Bavaria, A. D. 1562, by Augustine, his ambassador, depicted, in glowing colors, before the Council of Trent, the profligacy of the German priesthood. The contagion of Protestantism, the ambassador said, had, on account of sacerdotal licentiousness, pervaded the people of Bavaria, even to the nobility. A recital of clerical criminality would wound the ear of chastity.

"The emperor Ferdinand of Germany, though without success, applied to the Pope, A. D. 1564, for a repeal of the laws against sacerdotal matrimony. Maximilian also, with many of the German princes, importuned Pius IV for the same purpose. The reason urged by the emperor was the profligacy of the priesthood. A repeal of the laws enjoining clerical celibacy, Maximilian

stated, would gratify the populace of Bavaria, Bohemia, Silesia, Moravia, Austria, Corinthia, Carniola, and Hungary. All these vast regions would have rejoiced in the restoration of marriage among the clergy; for all, with hardly an exception, were public fornicators, to the greatest danger of souls and scandal of the people."—*Thuan.*, ii; 417: *Brutus*, iv; 681.

"The emperor's application was supported by the popish priesthood of Germany. These, in the maintenance of their petition, alleged various reasons: the frailty, the difficulty of abstinence, the strength of passion that prompts to marriage, the permission of clerical wedlock by the Old and New Testament, under the Jewish and Christian dispensations; its use, with few exceptions, by the apostles; the instructions of Dionysius to Pinytus; the decision of the Nicene Council suggested by Paphnutius; the usage of the Greeks and Latins in the East and West till the popedom of Calixtus; all these arguments the German ecclesiastics urged for the lawfulness of sacerdotal matrimony.

"A second reason the Germans deduced from clerical profligacy. Fifty priests, the churchmen confessed, could, with difficulty, afford one, who was not a notorious fornicator, to the offense of the people and the injury of piety."—*Paol.*, ii; 680, 681: *Thuan.*, xxxvi; 38.

"Sacerdotal logic and learning, however, were unavailing, when weighed against pontifical policy and ecclesiastical utility. Switzerland was the scene of similar profligacy. One fact will sufficiently mark the clerical character of this country. The Swiss, prior to the Reformation, compelled every priest to have a concubine of his own, lest he should attempt the chastity of virgins or matrons. A fact of a similar kind is mentioned by Clemangis. The laity tolerated the clergy on condition of their keeping concubines. This caution was suggested by the married women, who, protected even by this expedient, were not wholly out of danger."—*De Præsul.*, 168: *Bayle*, ii; 1392.

"The French clergy were as debauched as those of England, Spain, Germany, and Switzerland. All the French ecclesiastics, according to Mezeray's relation, were in a state of extreme irregularity. The majority had concubines. Some of the deacons entertained four or five of these female companions. The nuns kept neither their vows nor their cloisters."—*Mezeray*, i; 263.

"The Italian and Roman clergy appear, of all others, to have been the most licentious; and this completes the coincidence between prophecy and history. This, in the tenth century, was stated in emphatic language, by Ratherius, bishop of Verona. Arnolf, who was an excellent preacher

of righteousness, says Platina, was, in the pope-dom of Honorius, murdered at Rome, by the agency of the priesthood, because he inveighed against their incontinence and profligacy.”—*Bruys*, ii; 208: *Du Pin.*, ii; 165: *Dacery*, i, 354: *Platina in Hon.* anno.

“The Roman pontiffs were often as filthy as their clergy, and exemplified every species of licentiousness and pollution. Some of these hierarchs licensed stews, and raised a tax on these houses of iniquity. The Pope’s marshal, in many instances, received a revenue from the Roman courtesans, and enriched the sacred treasury with the wages of prostitution. Some of the pontiffs converted the Roman court into a scene of pollution. The Lateran palace, which had been a sanctuary, became a brothel.”—*Luitprand*, vi: *Labb.*, ii; 881.

“A John, a Boniface, a Sextus, an Alexander, a Julius, and a Leo, were notorious for adultery, incest, and the *sin of Sodom*. A Roman council convicted John XII of adultery and incest. His holiness committed incest with two sisters. He was imitated in the career of misereancy, by John XXIII, as well as by Boniface, Sextus, Alexander, Julius, and Leo.”—*Labb.*, ii; 881, 882: *Thuan* i; 215: *Platina*, 132.

“Gregory, who perfected the system of sacerdotal celibacy, disobeyed his own laws. His infallibility excelled in the theory of chastity, rather than in the practice, and could prescribe to others more easily than to himself. He was openly accused of fornication, adultery, and incest. The Council of Mentz took the liberty of calling his holiness a fornicator. Many, both of the clergy and laity, reckoned the vicar-general of God guilty of incest with Matilda, princess of Tuscany, after her repudiation from Godfrey, duke of Lorraine.”—*Bin.*, vii; 309: *Labb.*, xii; 232: *Maimbourg. Decad.*, 244.

“Priestly profligacy crossed the Atlantic and appeared in America as well as on the European continent. The debauchery of the South American priesthood has been described in glowing colors by Ulloa; and the picture is frightful. Frailty, remarks this candid author, accompanies man in every clime and nation of the earth, but seems, in an extraordinary manner, to have debased the Peruvian monks and clergy, who surpass every other class in sensuality and libertinism. The men who, in this country, should be examples of holiness, have degenerated into patterns of impurity. Concubinage flourishes and fattens among these professors of abstinence. Ulloa mentions many instances of this enormity in the Peruvian ecclesiastics.”—*Ulloa*, 449, 503.

“General councils, as well as Romish pontiffs and popish priests, outraged the laws, not indeed

of celibacy, but of abstinence. This was exemplified in the universal councils of Lyons, Constance, and Basil. The Council of Lyons demoralized the city in which it was convened: Cardinal Hugo, in a speech to the citizens immediately after the dissolution of the sacred synod, boasted that Lyons, at the meeting of the assembly, contained two or three stews, but at its departure comprehended only one, which, however, extended, without interruption, from the eastern to the western gate. The sacred convention, by the perpetration of licentiousness, converted the whole city into one vast fermenting, pestilential, overflowing sink of accumulated pollution. The holy Fathers, it appears, were men of business and industry, and did not confine their valuable labors to the study of musty theology.”—*M. Paris*, 702.

“The General Council of Constance imitated the incontinence practiced at Lyons. Seven hundred public or common women followed in the train of the Constantine Fathers. The Viennan manuscript augments the number of these female attendants, whom it calls vagrant strumpets, to fifteen hundred. This was a reasonable supply for the one thousand learned divines that composed the infallible assembly. The procuring of these ladies, who, no doubt, were trained to their profession, showed the sacred synod’s provident foresight as well as their good taste. Constance might not have afforded a competent supply; and, therefore, the thoughtful theologians, mindful of their own comfort, imported a few hundred of the sex. The sacerdotal fornicators, it seems, were very liberal to these professional ladies. One courtesan, it is said, gained eight hundred florins, an immense sum for those days. She was treated very differently from John Huss. The reverend debauchees *enriched the prostitute and burned the reformer*. These fair companions evinced these holy men’s relish for spiritual enjoyment, and refreshed the infallible doctors at night, after being exhausted through the day by making speeches in the Council and burning the heretics, Huss and Jerome.”—*Labb.*, xvi; 1435; *Ib.*; 1436: *Bruys*, ii; 244; *et iii*; 374: iv; 39.

“The General Council of Basil taught the theory of filthiness, as those of Lyons and Constance had displayed the practice. Carbery, the champion of Catholicism in this assembly, against Nieholas, the Bohemian heretic, advocated the propriety of permitting brothels in a city. The speculation, the hero of the faith maintained by the authority of the sainted Jerome, Augustine, Thomas, and Gregory. Simple fornication, the sage and precious divine discovered, does not disturb the commonwealth, and the populace, addicted to voluptuousness, are unwilling to abstain. He concluded, therefore, by the most logi-

cal deduction, that stews are to be tolerated in a city. This theory the holy Fathers heard with silent approbation. The vile atrocity, therefore, was sanctioned by the holy, unerring, apostolic, Roman Catholic Council.”—*Labb.* xvii; 980, 988: *Causius*, iv; 457: *Edgar's Variations of Poetry*.

[V. 9. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves]—In the beginning of this book it is written, Blessed is he that *readeth*, and they that *hear* the words of this prophecy. And what is said of this prophecy is clearly implied of the whole Bible, the testimony of the two witnesses, or two prophets, as they are designated by both these titles. But the people, the multitude of the kindreds, tongues, and nations would be prohibited from the privilege of *reading* or *hearing* the testimony of the two witnesses; but should have the privilege of *seeing* them, though they were of no more use than dead bodies, for they would be kept in the most public places, as in the churches, courts, and councils. And this state of things was to continue *three days and an half*; which period is used, by metonymy, for *three prophetic years and an half*; or three and a half times, and are equal to twelve hundred and sixty common years, and, interpreted thus, coincides with the periods in which the *holy city* was trodden down, and the two witnesses were to prophesy, clothed in sackcloth. This rendering of the passage is consistent with the use of the word in the original Greek, and also makes the prophecy perfectly consistent with itself. But the rulers of the *great city* would not have permitted even the privilege to see the dead bodies of the two witnesses, if they had not been restrained from burying them in oblivion, from the same cause that the rulers of the Jews would not take Christ sooner than they did; they, also, feared the *people*. The common people were willing, most gladly, to *hear* and *read* the testimony of the witnesses, as well as to see their dead bodies. These rulers of spiritual Sodom, however, would have consigned their dead bodies to the deep sea of forgetfulness, if they had not feared the clamor of the people. And thus the people, kindred, tongues, and nations would not suffer their dead bodies to be put in graves, or be burned, though dead so long a period.

[V. 10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth]—These two witnesses and those that heeded their testimony, were compelled to wander as wayfarers, and sorrowful pilgrims, having no certain

dwelling place; for they were driven out from among men, to prophecy, clothed in sheepskins and goatskins, and to dwell *in dens and in caves of the earth*. In the earth, while their enemies were permitted to dwell, to abide permanently *upon the earth*, and without molestation, in mansions and palaces; being clothed in purple and fine linen, and faring sumptuously every day.

These two witnesses, pious Jews and Christians, were continually watching the ark of the testimony, as did the ancient two witnesses in the temple service, and as they are still doing, to prevent these rulers of spiritual Sodom from corrupting and handling the word of God deceitfully, and thereby turning the Gospel into a fable, and the truth of God into a lie, by adding to, or taking from, the two inspired Testaments.

The reason is briefly given in the latter clause of this verse, why these Sodomitish and Egyptian rulers thus treated the two *witnesses* and their *testimony*; *because these two prophets tormented them that dwell on the earth*. The voices of the prophets, Jewish and Christian—for they are the two prophets; none others deserve the name—are still heard when God's word is read or expounded; for these, being dead, yet speak through their inspired writings, to reprove for sin, and direct in righteousness, unto eternal life.

We shall now bring up the testimony of history, to show that those men that *dwelt upon the earth*, did rejoice over the oppressed, persecuted, and destroyed people of God, both of pious Jews and Christians. We have already shown that the *principles of persecution* are a constituent part of the Roman pontifical corporation; and we shall now show that these principles have been fully indorsed and put into practice by the *great city* in the most cold-blooded and unblushing manner, and that these spiritual rulers in high places have evinced their *Egyptian cruelty* to perfection.

“Popish Christendom, without a single murmur of opposition, acquiesced in these decisions, and in their accomplishment in the massacre of the Albigenses. None, among either the clergy or laity, remonstrated or reclaimed. But a papal bull, received by open or tacit assent and by a majority of the popish clergy, forms a dogma of faith. This, at Maynooth, was, in the clearest language, stated by Crotty, Brown, and Higgins. Many pontiffs, such as Urban, Innocent, Clement, and Honorius, issued such decretals of persecution. These, without the objection of a solitary clergyman or layman, were approved and executed without justice or mercy on the adherents of heresy. These principles, therefore, obtained the sanction of the whole Romish Church, and have been marked with the sign manual of infallibility.

"All the Popish benefited clergy through Christendom profess, on oath, to receive these persecuting canons and councils. They swear on the holy evangelists and in the most solemn manner, 'to hold and teach all that the sacred canons and general councils have delivered, defined, and declared.' The rejection of these enactments would amount to a violation of this obligation. Any person, who should infringe or contradict this declaration, will, and commandment, incurs, according to the bull of Pius the Fourth, the indignation of Almighty God, and the blessed apostles Peter and Paul.

"The legislation of kings, pontiffs, and councils was no idle speculation or untried theory. The regal, papal, and synodal enactments were called into active operation: and their practical accomplishment had been written in characters of blood in the annals of the Papacy and the Inquisition.

"Pope Innocent first sent a missionary expedition against the Albigenses. His holiness, for this purpose, commissioned Rainer, Guy, Arnold, Guido, Osma, Castelnu, Rodolf, and Dominic. These, in the execution of their mission, preached Popery and wrought miracles. Dominic, in particular, though distinguished for cruelty, excelled in the manufacture of these 'lying wonders.' But the miracles and sermons, or rather the imposition and balderdash, of these apostles of superstition and barbarity, excited only the derision and scorn of these 'sons of heresy and error.' The obdurate people, says Benedict, 'showed no desire for conversion; but, on the contrary, treated their instructors with contempt and reproach.' 'An infinite number,' says Nangis, 'obstinately adhered to their error.' According to Mariana, 'The Albigenses increased every day, and, in their stupidity, rejoiced in their own blindness.' The gospel of Castelnu, Rainer, and Arnold, Velly grants, 'met with no attention;' and, therefore, according to Giannon's admission, 'made no impression.'

"His infallibility, Pope Innocent the Third, finding the inefficiency of his gospel as preached by Dominic, proclaimed, by his bulls, a crusade against the Albigenses. Supported by divine aid, his holiness, in the name of the Lord of hosts, granted all who should march against the Albigensian pestilence, the pardon of sin, the glory of martyrdom, and the possession of heaven. The pontiff, by special favor and indulgence, gave the hero of the cross, if he fell in battle, an immediate passport, by a short way, to heaven, without ever touching on purgatory. These rewards assembled half a million of HOLY WARRIORS, composed of bishops, soldiers, canons, and people from Italy, France, and Germany, ready to riot

in blood for the honor of God, the good of society, the defense of Romanism, and the extinction of heresy.

"This army was led by the earl of Montfort, whom ambition and hypocrisy marked for the hero of a holy war. The archbishop of Narbonne, at an early period, painted Montfort's ambition, stratagems, malice, violence, and duplicity. But the contemporary historians ascribed his exploits to zeal and piety; while Raymond, count of Thoulouse, who was Montfort's rival, and protector of the Albigenses, was, on the contrary, characterized as a member of the devil, the son of perdition, the eldest born of Satan, the enemy of the cross, the defender of heresy, and the oppressor of Catholicism.

"This holy war, during its campaigns, exhibited a great diversity of battles and sieges. The storming of Beziers and Lavaur will supply a specimen of the spirit and achievements of the crusading army.

"The city of Beziers was taken by storm in 1209, and the citizens put to the sword without distinction of condition, age, sex, or even religion. When the Crusaders and Albigenses were so mixed that they could not be discriminated, Arnold, the papal missionary, commanded the soldiers to 'kill all and God would know his own.' Seven hundred were slain in the church. Daniel reckons the killed at thirty thousand. Mezeray and Velly, as well as some of the original historians, estimate the number who were massacred at sixty thousand. The blood of the human victims, who fled to the churches for safety and were murdered by the HOLY WARRIORS, drenched the altars, and flowed in crimson torrents through the streets.

"Lavaur was taken by storm, A. D. 1211. Aimeric, the governor, was hanged on a gibbet, and Girarda, his lady, was thrown into a well and overwhelmed with stones. Eighty gentlemen, who had been made prisoners, were slaughtered like sheep in cold blood. All the citizens were mangled, without discrimination, in promiscuous carnage. Four hundred were burned alive, to the extreme delight of the Crusaders. One shudders, says Velly in his history of these transactions, while he relates such horrors.

"Languedoc, a country flourishing and cultivated, was wasted by these desolators. Its plains became a desert; while its cities were burned and its inhabitants swept away with fire and sword. An hundred thousand Albigenses fell, it is said, in one day; and their bodies were heaped together and burned. Detachments of soldiery were, for three months, despatched in every direction, to demolish houses, destroy vineyards, and ruin the hopes of the husbandman. The

females were defiled. The march of the HOLY WARRIORS was marked by the flames of burning houses, the screams of violated women, and the groans of murdered men. The war, with all its sanguinary accompaniments, lasted twenty years, and the Albigenses, during this time, were not the only sufferers. Three hundred thousand crusaders fell on the plains of Languedoc, and fattened the soil with their blood.

"All this barbarity was perpetrated in the name of religion. The carnage was celebrated as the triumph of the Church, the honor of the Papacy, and the glory of Catholicism. The Pope proclaimed the HOLY WAR in the name of the Lord. The army of the cross exulted in the massacre of Lavaur, and the clergy sung a hymn to the Creator for the glorious victory. The assassins thanked the God of mercy for the work of destruction and bloodshed. The soldiery, in the morning, attended high mass, and then proceeded, during the day, to waste the country and murder its population. The assassination of sixty thousand citizens of Beziers was accounted, says Mariana, 'the visible judgment of heaven.' According to Benedict, 'the heresy of Albigensianism drew down the wrath of God on the country of Languedoc.'

"The crusaders were accompanied with another engine of horror and inhumanity. This was no less than the INFERNAL INQUISITION. The inventor of this inquisition, according to Benedict, was Dominic, who was also the first Inquisitor-General. The historian, indeed, seems doubtful whether the benevolent and Christian idea suggested itself first to Dominic or to Innocent, to the saint or to the pontiff. But Dominic first mentioned it to Arnold. The saint also established, as agents of this tribunal, a confraternity of knights, whom he called the MILITIA OF JESUS. These demons of destruction, these fiends of blood, the blasphemer had the effrontery to represent as the warriors of the Captain of Salvation. Gregory IX, in more appropriate language, styled the knights the MILITIA OF DOMINIC. These, in Italy, were called the knights of the Inquisition, and in Spain, the familiars of the holy office.

"Benedict is quite out of temper with some historians, who would rob Dominic of the glory of being the first inquisitor, and who bestow that honor on Rodolf, Castelnau, and Arnold. The invention of the holy office, and the title of Inquisitor-General, in this author's opinion, crowns his hero with immortal renown. The historian of Waldensianism, therefore, has eternalized his patron's name, by combining it with an institution erected for human destruction, associated with scenes of blood, and calculated to awaken

horror in every mind which retains a single sentiment of humanity.

"Dominic, it must be granted, was well qualified for his office. He possessed all that impregnable cruelty, which enabled his mind to soar above every feeling of compassion, and to extract pleasure from scenes of torture and misery. The torments of men, or at least, of heretics, were his enjoyment. The saint, in satanic and unsated malignity, enjoyed the spectacle of his victim's bleeding veins, dislocated joints, torn nerves, and lacerated limbs, quivering and convulsed with agony.

"Proofs of his inhumanity appeared, in many instances, in the holy war, and in the holy office. During the crusade against the Albigenses, though a pretended missionary, he encouraged the holy warriors of the cross in the work of massacre and murder. He marched at the head of the army with a crucifix in his hand; and animated the soldiery to deeds of death and destruction. This was the way of disseminating Dominic's Gospel. The cross, which should be the emblem of peace and mercy, became, in perverted application, the signal of war and bloodshed; and the professed apostle of Christianity preached salvation by the sword and the inquisition.

"The holy office, as well as the holy war, showed Dominic's cruelty. The Inquisition, indeed, during his superintendence, had no legal tribunal; and the engines of torment were not brought to the perfection exhibited in modern days of Spanish inquisitorial glory. But Dominic, notwithstanding, could, even with his boggling machinery, and without a chartered establishment, gratify his feelings of benevolence in all their refinement and delicacy. Dislocating the joints of the refractory Albigensian, as practiced in the Tolosan Inquisition, afforded the saint a classical and Christian amusement. This kind of operation he performed, by 'suspending his victim by a cord affixed to his arms that were brought behind his back, which, being raised by a wheel, lifted off the ground the suspected Waldensian, man or woman, who refused to confess, till forced by the violence of torture.' Innocent commissioned Dominic to punish, not only by confiscation and banishment, but also with death; and, in the execution of his task, he stimulated the magistracy and populace to massacre the harmless professors of Waldensianism. 'His saintship, by words and MIRACLES, convicted a hundred and eighty Albigenses, who were, at one time, committed to the flames.'

"Such was the man or monster, who, to the present day, is a full length saint in the Roman calendar. The miscreant is an object of worship in the popish communion. The Roman breviary

lauds 'his merits and doctrines which enlightened the Church, his ingenuity and virtue which overthrew the Tolosan heretics, and his many miracles, which extended even to the raising of the dead.' The Roman missal, having eulogized his merits, prays for 'temporal aid through his intercession.' The holy infallible Church, in this manner, prefers adoration to the canonized Dominic, who was the first Inquisitor-General, and one of the greatest ruffians that ever disgraced humanity.

"The Inquisition was first established in Languedoc. The Council of Toulouse, in 1229, appointed a priest and three laymen, to search for the partisans of heresy. The synod of Alby, in 1254, commissioned a clergyman and a layman to engage in the same odious task; and this commencement constituted this infernal institution in its infancy. The tribunal afterward received various alterations and fresh accessions of power, till, at length, it was authorized in Spain, Portugal, and Goa, to try the suspected, not only for heresy, but also for blasphemy, magic, sorcery, witchcraft, infidelity, and Judaism, and to punish the convicted, with infamy, imprisonment, galley-slavery, banishment, outlawry, confiscation of property, and consignment to the flames in an ACT OF FAITH.

"The holy office admitted all kinds of evidence. Suspicion alone would subject its object to a long course of imprisonment in a dungeon, far from all intercourse with friends or society. A malefactor or a child was allowed to be a witness. A son might depose against his father, or a wife against her husband. The accuser and the accusation were equally unknown to the accused, who was urged by the most treacherous means to discover on himself. His feelings, in the mean time, were horrified by a vast apparatus of crosses, imprecations, exorcisms, conjurations, and flaming piles of wood, ready to consume the guilty.

"The RACK, in defect of evidence, was applied. The accused, whether man or woman, was, in defiance of all decency, stripped naked. The arms, to which a small hard cord was fastened, were turned behind the back. The cord, by the action of a pulley, raised the sufferer off his feet, and held him suspended in the air. The victim of barbarity was several times let fall, and raised with a jerk, which dislocated all the joints of his arms; whilst the cord by which he was suspended, entered the flesh and lacerated the tortured nerves. Heavy weights were frequently, in this case, appended to the feet, and when the prisoner was raised from the earth by the arms, strained the whole frame, and caused a general laxation of the whole system. The cord was sometimes

twisted round the naked arms and legs, till it penetrated to the bone through the ruptured flesh and bleeding veins.

"This application of the rack, without evidence, caused many to be tortured who had never committed the sin of heresy. A young lady, who was incarcerated in the dungeon of the Inquisition at the same time with the celebrated Bohorquia, will supply an instance of this kind. This victim of inquisitorial brutality, notwithstanding her admitted attachment to Romanism, endured the rack till all the members of her body were rent asunder by the infernal machinery of the holy office. An interval of some days succeeded, till she began, notwithstanding such inhumanity, to recover. She was then taken back to the infliction of similar barbarity. Small cords were twisted round her naked arms, legs, and thighs, till they cut through the flesh to the bone, and blood, in copious torrents, streamed from the lacerated veins. Eight days after, she died of her wounds, and was translated from the dungeons of the Inquisition to the glory of heaven.

"The celebrated Orobio endured the rack for the sin of Judaism. His description of the transaction is frightful. The place of execution was a subterranean vault lighted with a dim lamp. His hands and feet were bound round with cords, which were drawn by an engine made for the purpose, till they divided the flesh to the excoriated bone. His hands and feet swelled, and blood burst in copious effusion, from his nails as well as from his wounded limbs. He was then set at liberty, and left Spain, the scene of persecution and misery.

"The convicted were sentenced to an ACT OF FAITH. The ecclesiastical authority transferred the condemned to the secular arm, and the clergy in the meantime, in mockery of mercy, supplicated the magistracy in a hypocritical prayer, to show compassion to the intended victim of barbarity. But the magistracy, who, through pity, should have deferred the execution, would, by the relentless clergy, have been compelled by excommunication to proceed in the work of death. The heretic, dressed in a yellow coat, variegated with pictures of dogs, serpents, flames, and devils, was then led to the place of execution, tied to the stake, and committed, amid the joyful acclamations of the populace, to the flames. Such has been the death of myriads. Torquemada, on being made Inquisitor-General, burned alive, to signalize his promotion to the holy office, no less than two thousand of those 'sons of heresy.'

"The Inquisition, in all its horrors, was founded and fostered by the whole Romish Church or popish hierarchy. Several popish kingdoms indeed deprecated and expelled this enemy of

religion and man. The only places in which this tribunal, prior to the Reformation, obtained a permanent establishment, were Languedoc, and in modern times, Spain, Portugal, and Goa. The holy office, with all its apparatus of inquisitors, qualificators, familiars, jailors, dungeons, racks, and other engines of torture, was driven, with indignation and ignominy, out of the Netherlands, Hungary, France, Germany, Poland, and even Italy. The Neapolitans and Romans expelled the inhuman nuisance with determined resolution. Spain itself, notwithstanding its red-hot persecutions, witnessed a scene of a similar kind. The citizens of Cordova, on one occasion, rose in insurrection against this infernal tribunal, stormed the palace of the Inquisition, pillaged its apartments, and imprisoned the jailor.

“All this opposition, however, was the work, not of the priesthood, but of the people. The populace dreaded its horrors, deprecated its cruelty, and therefore prevented its establishment. The clergy, on the contrary, have, with all their influence, encouraged the institution in all its inhumanity. The Pope, and the prelacy, who, in the Romish system, are the church, and possess infallibility, have, with the utmost unanimity, declared in favor of the holy office. No Roman pontiff or popish council has ever condemned this foul blot on pretended Catholicism, this gross insult on reason and man.

“The Inquisition, beyond all other institutions that ever appeared in the world, evidences the deepest malignancy of human nature. Nothing, in all the annals of time, ever exhibited so appalling and hateful a view of fallen and degenerate man, demoralized to the lowest ebb of perversity by Romanism and the popedom. No tribunal, equally regardless of justice and humanity, ever raised its frightful form in all the dominions of Heathenism or Mahometanism, Judaism or Christianity. The misanthropist, in the contemplation of the holy office, may find continual and unfailing fuel for his malevolence. He may see, in its victim, the wretchedest sufferer that ever drained the cup of misery; and in the inquisitor, the hatefulest object, Satan not exempted, that ever defiled or disgraced the creation of God. No person, in a future world, would own an inquisitor, who dies in the spirit of his profession, but the devil, and no place would receive him but hell.

“Such is a faint view of the persecutions which distracted Christendom, from the accession of Constantine till the era of the Reformation. The third period occupies the time which intervened between the Reformation and the present day. This long series of years displays great variety. Its commencement was marked by persecution,

which was afterwards repressed by the diffusion of letters, the light of Revelation, and the influence of Protestantism.

“The popish clergy and kings wielded the civil and ecclesiastical power against the Reformation, during its rise and progress. The whole Romish hierarchy, through the agency of theologians, popes, and councils, labored in the work of persecution. The theologians and historians, who have prostituted their pen for the unworthy purpose, have been many. From this multitude may be selected Benedict, Mariana, Bellarmine, Dens, the college of Rheims, and the universities of Salamanca and Valladolid.

“Benedict the Dominican, in his history of the Albigenses, approves of all the inhumanity of the holy office and the holy wars. The inquisitor and the crusader are the themes of his unqualified applause. Mariana the Jesuit, in his history of Spain, has, like Benedict, eulogized persecutions and the Inquisition; though these, he admits, ‘are innovations on Christianity.’ The historian recommends ‘fire and sword, when mild means are unavailing and useless. A wise severity, in such cases, is the sovereign remedy.’

“Bellarmine’s statements, as well as those of Dens, on this subject, are distinguished by their ridiculousness and barbarity. He urges, in the strongest terms, the eradication of heretics, when it can be effected with safety. Freedom of faith, in his system, tends to the injury of the individual and of society; and the abettors of heterodoxy therefore are, for the honor of religion, to be delivered to the secular arm and consigned to the flames. The cardinal would burn the body for the good of the soul. The prudent Jesuit, however, would allow even the advocates of heresy to live, when, owing to their strength and number, an appeal to arms would be attended with danger to the friends of orthodoxy. The apostles, he contends, ‘abstained from calling in the secular arm only because there were, in their day, no Christian princes.’ This, in all its horrors, he represents as the common sentiment of all the patrons of Catholicism. His arguments, in favor of his system, are a burlesque on reason and common sense. Dens, patronized by the Romish clergy in Ireland, follows Bellarmine. He would punish notorious abettors of heresy with confiscation of property, exile, imprisonment, death, and deprivation of Christian burial. ‘Such falsifiers of the faith and troublers of the community,’ says the precious divine, ‘justly suffer death in the same manner as those who counterfeit money and disturb the state.’ This, he argues, from the divine command to slay the Jewish false prophets, and from the condemnation of Huss in the Council of Constance.

“The college of Rheims commended the same remedy. These doctors, in their annotations, maintain that the good should tolerate the wicked when, in consequence of the latter’s strength, punishment would be attended with danger. But heresy, or any other evil, when its destruction could be effected with safety, should, according to this precious exposition, be suppressed and its authors exterminated. Such is the instruction conveyed in a popular commentary on the Gospel of peace and good-will to man. The university of Salamanca followed the college of Rheims. The doctors of this seminary, in 1603, maintained ‘the Roman pontiff’s right to compel, by arms, the sons of apostasy and the opponents of Catholicism.’ The theory taught at Salamanca was also inculcated by the professors of Valladolid.

“These are a few specimens of the popish divines who have abetted the extirpation of heresy by violence and the Inquisition. The list might be augmented to almost any extent. Immense indeed is the number of Romish doctors who, in the advocacy of persecution, ‘have wearied eloquence and exhausted learning.’

“Pontiffs, as well as theologians, have enjoined persecution. This practical lesson has, for a thousand years, been uniformly taught in the school of popedom. The viceroys of heaven have, for this long succession of ages, acted on the same satanic system.”

[V. 11. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them]—The *three days and an half* are to be understood here, as in the ninth verse above, as *three times and a half*; or twelve hundred and sixty days, each day to represent a year of common time. Three days and an half are equal to three years of years and an half; or three times 360 years and 180 years; as 360 years is a prophetic time, and 180 years an half time, so by adding $360+360+360+180=1260$ years of common time.

The period when these witnesses began to be clothed in sackcloth, and the *holy city* began to be trodden down by the *Great City*, is to be dated A. D. 363, at the time Church and State union began under the *Roman emperor and pontiff Constantine the great*; and the date at which this period ends, is A. D. 1563. This was the year in which the Council of Trent announced her decisions; and Papists and Protestants were more widely separated than ever before; in this year Protestants stood up more independently than at any former period.

It is true, the morning had been dawning for an *hour*, and the horrid deformity of pontifical Romanism had been clearly seen by good men

even before the days of Luther; and it would seem that, under Divine Providence, it *was* Luther’s *work to call and fix public attention upon this most ruinous system*, which he did with the Spirit of life from God, and with a wisdom and power which his enemies could not gainsay or resist. He directed the forces against the *great city*, which have sapped its foundations, and applied the torch of truth, the testimony of the two witnesses, to consume its labor of ages and leave it in everlasting ruins.

“On the morning of the 10th day of December, 1520, the inhabitants of Wittemberg, in Germany, were aroused and filled with amazement by the breaking out of a great conflagration at the east gate of the city. The intelligence of this conflagration at once spread as on the wings of the wind, and wherever it came it no less aroused and amazed the world. It was but the emblem of a greater conflagration which had then broken out, and which has continued to burn to this day, and which is destined still to burn with fiercer flames, until Babylon the Great is utterly burned with fire by the avenging judgment of her almighty Judge. From that day to this, intense efforts have been made to extinguish the mighty conflagration. The great fire company of the Jesuits was formed for this especial end, and have labored manfully, but in vain. It still burns, and will burn till the avenging judgment of God is completed.

“Not least of all does the conflagration rage in this land. The very fundamental principles of our civil and religious institutions are devouring fire to the great Babylon; for which reason earnest efforts are now made to quench their fiery energy. But all shall be in vain.

“But let us draw near and consider the burning in Wittemberg. Of it we find the following authentic account: ‘This 10th day of December, in the year 1520, at the ninth hour of the day, were burned at Wittemberg, at the east gate, near the Holy Cross, ALL THE POPE’S BOOKS, the *Decree*, the *Decretals*, the *Extravagante* of Clement VI, Leo Xth’s last *Bull*, the *Angelic Sum*, Eck’s *Chrysoprasmus*, and some other works of Eck and Emser. Is not this new?’

“What was this last bull of Leo X? It was the bull of excommunication of one Martin Luther. What had he done? He had, in the year 1517, seriously interfered with the trading operations of the Great Corporation in the sale of indulgences for the professed purpose of building St. Peter’s Church at Rome. When called to account, he had refused to retract what he had said. When called on to dispute, he had refused to be beaten in an argument. When the authority of the Pope was quoted against him, he had dared to call in

question that authority, as of modern origin. When the forged decretals were quoted against him, though at first silenced, not knowing them to be forged, he at last discovered the imposture and dared to denounce the Pope and his forgeries. When pressed by the authority of councils, he dared to declare that councils were not infallible, and had erred, and that the Bible alone was infallible. He had dared, moreover, to appeal to the German princes to arouse themselves and resist the usurpations and aggressions of the Pope. He had dared to assail the celibacy of the clergy, and the Pope's temporal, as well as his spiritual monarchy, and to demand that all things should be reduced to order according to the word of God and the testimony of history.

"This, in brief, was what Martin Luther had done; and in truth it would seem to have been enough, if there were any virtue in bulls, to call for one of the most roaring kind and the most terrific energy. Accordingly it came; and we have seen its reception by Luther, and its doom.

"But the burning of the bull was not the most significant part of the proceeding. With it were burned the forged decretals and the canon law. Astonishing audacity! So, then, the very foundations of Babylon the Great are utterly burned with fire.

"Who, then, had the courage, at that age and in those circumstances, to do that deed? I answer, it was not by the courage of man that it was done, but by the courage of God. Nor did it express human passion. It was but an outward manifestation of the righteous judgment of the invisible yet present and avenging God.

"When Luther began, he had not the remotest conception of the issue to which he should come. He believed in his heart that the Pope had, by the will of God, supreme authority in the Church. He trembled, step by step, as he encountered those deep-rooted prejudices, which had enslaved him as well as the rest of Europe. But God would not let him rest. His word was in him like a fire in his bones as truth after truth was revealed to him; and he was weary with forbearing and could not stay. God, too, who fits his instruments for his work, had fitted him to encounter the men and the system with whom he had to deal. They were impudent, and stiffnecked, and hard-hearted, and rebellious; but God made his face strong against their faces and his forehead strong against their foreheads. As an adamant, harder than a flint, he made his forehead against their impudence and audacity.

"When our souls have been filled with indignation, in view of the inconceivable abominations and atrocious slaughters of the Papacy, it is a joy to find that God has at length given to one man energy and courage, by words and by acts,

to express the indignation of God. A brief account of the conflagration at Wittenberg has been given in the words of Luther himself. Let us now draw near and take a more full view of the scene as depicted by D'Aubigné:—

"On the 10th of December, 1515, a placard was posted on the walls of the University of Wittenberg, inviting the professors and students to be present at nine o'clock in the morning at the eastern gate, near the Holy Cross. A great number of doctors and students assembled; and Luther, walking at their head, conducted the procession to the appointed place. How many burning piles has Rome erected during the course of ages! Luther resolves to make a better application of the great Roman principle. It is only a few old papers that are about to be destroyed; and fire, thinks he, is intended for that purpose. A scaffold has been prepared. One of the oldest masters of arts set fire to it. As the flames rose high into the air the formidable Augustine, wearing his frock, approached the pile, carrying the Canon Law, the Decretals, the Clementines, the Papal Extravagants, some writings by Eck and Emser, and the Pope's Bull. The decretals having been first consumed, Luther held up the bull and said, "Since thou hast vexed the Holy One of the Lord, may everlasting fire vex and consume thee!" He then flung it into the flames. Never had war been declared with greater energy and resolution. After this Luther calmly returned to the city; and the crowd of doctors, professors, and students, testifying their approval by loud cheers, re-entered Wittenberg with him. 'The decretals,' said Luther, 'resemble a body whose face is meek as a young maiden's, whose limbs are full of violence like those of a lion, and whose tail is filled with wiles like a serpent. Among all the laws of the Popes, there is not one word that teaches us who is Jesus Christ.' 'My enemies,' said he on another occasion, 'have been able, by burning my books, to injure the cause of truth in the minds of the common people, and destroy their souls; for this reason I consumed their books in return. A serious struggle has just begun. Hitherto I have been only playing with the Pope. I began this work in God's name; it will be ended without me and my might. If they dare burn my books, in which more of the Gospel is to be found (I speak without boasting) than in all the books of the Pope, I can with much greater reason burn theirs, in which no good can be discovered.'

"Luther had re-entered Wittenberg. On the morrow the lecture room was more crowded than usual. All minds were in a state of excitement; a solemn feeling pervaded the assembly; they waited, expecting an address from the doctor.

He lectured on the Psalms—a course that he had commenced in the month of March in the preceding year. Having finished his explanations, he remained silent a few minutes, and then continued, energetically, ‘Be on your guard against the laws and statutes of the Pope. I have burned his decretals; but this is merely child’s play. It is time and more than time that the Pope were burned; that is, (explaining himself immediately,) the See of Rome, with all its doctrines and abominations.’ Then, assuming a more solemn tone, he added, ‘If you do not contend with your whole heart against the impious government of the Pope, you cannot be saved. Whoever takes delight in the religion and worship of Popery, will be eternally lost in the world to come.’

“‘If you reject it,’ continued he, ‘you must expect to incur every kind of danger, and even to lose your lives. But it is far better to be exposed to such perils in this world than to keep silence. So long as I live I will denounce to my brethren the sore and the plague of Babylon, for fear that many who are with us should fall back like the rest into the bottomless pit.’

“We can scarcely imagine the effect produced on the assembly by this discourse, the energy of which surprises us. ‘Not one among us,’ adds the candid student who has handed it down, ‘unless he be a senseless log of wood, (as all the papists are, he says, parenthetically,) doubts that this is truth, pure and undefiled. It is evident to all believers that Luther is an angel of the living God, called to feed Christ’s wandering sheep with the word of God.’

“Here we have beyond all doubt the judgment of God, uttered by one of his servants whom he had raised up and qualified to engage in the great work, upon which the interests of the Church, and the world, and the glory of God were suspended.

“He had prepared the way for the work, by the removal of the seat of the Papacy to Avignon, in France, after the death of Boniface VIII, and by the great and terrible schism that followed soon after it was removed again to Rome. For fifty years there were two rival lines of popes, each anathematizing the other, and denouncing each others’s crimes with about equal truth. Europe was nearly equally divided between them; and, as Bonnechose says, ‘the nations that were subject to the Pope, and bent the knee before this new divinity, knew not where to find their idol.’ Though the Council of Constance healed the schism, it did not obliterate from the mind of Europe the questionings to which it gave rise. And as the arrogance, and rapacity, and immorality of the court of Rome increased, kings and people were so alienated, that, when Luther burned the Pope’s bull, the Pope could not induce

the secular powers to burn him; and soon one half of Europe was in open revolt against the papal corporation.

“From that day to this, the conflagration has gone on in different parts of the great city. In some parts it has been, for a time, extinguished by torrents of blood. But it is a fire kindled by God, the Omnipresent, the Almighty. Before it can be quenched, God must be dethroned.”

[V. 12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them]—In my humble judgment, Martin Luther is the embodiment of this voice from heaven; and his loud voice was heard, as an angel from heaven, calling upon the people of God to come out of the *great city*, forsake spiritual Sodom, and disavow allegiance to its Egyptian taskmasters. And his great voice was heard especially at the Diet of Worms, when, in the presence of two hundred and five crowned and mitered heads, besides that of more than ten thousand of his own countrymen, who were assembled on the occasion, he paused after completing his defense, in showing the corruptions of the Papacy and advocating pure and undefiled Christianity, having God for its author, truth for its matter, and the salvation of man for its object; he invited all to come to the pure fountain of truth, and forsake the bitter waters of Sodom—to leave the pontifical corporation, the *great city*, and take their stand upon the foundation of eternal truth—to take God’s word as the only rule, and sufficient rule, of their faith and practice. It was then he uttered that memorable sentence, respecting the Bible, which electrified all Germany and set the foundation of the papal mountains on fire. It was then he laid down the Bible as the cornerstone of God’s spiritual house, and said, “Come up hither,”—all ye living stones, disallowed indeed of men, but chosen of God, to be built together into a holy temple. “Here I take my stand; I can not conscientiously act otherwise; God help me. Amen.”

Then it was that the Spirit of life, from God, entered into them; for God’s word is spirit and life—the means of spiritual and eternal life—and they stood upon their feet, and great fear fell upon them which saw them. It was then quietly, like the invisible atoms of water, that they arose from the sloughs of Romanism into a visible cloud of witnesses for the truth; and from which the refreshing showers of purity, truth, and righteousness have rained down upon the nations.

“These observations show the unity of Protestantism, as well as the folly of Popery. But the antiquity of Romanism has, by its partisans, been contrasted with the novelty of Protestantism.

Popery, in the language of its advocates, is the offspring of antiquity; but Protestantism, the child of the Reformation. The one originated with the first heralds of the Gospel; but the other with Luther and Calvin.

“Antiquity, however, in the abstract, is no criterion of truth. Superstition is nearly as old as religion, and originated in the remotest period of time, in the darkness and profanity of the antediluvian world. Indian Braminism existed long antecedent to Italian Popery. Christianity was preceded by Judaism and Paganism, and the Christian revelation by the Grecian and Roman mythology.

“The truths of the Gospel, however, must, it is granted, have been known and professed from its original promulgation; and the Christian Church has existed from the commencement of the Christian era. The Gospel was proclaimed and a church planted by their Divine Author. The apostolic heralds, commissioned by his immediate authority, disseminated evangelical truth and enlarged the Christian society. This system continued for some time in all its original purity, unmixed with the muddy influx of human folly and superstition. The friends of Protestantism, therefore, should be prepared to show that their religion is no novelty; but existed from the origination of Christianity, and before the Papacy or the Reformation.

“Protestantism comprises three things. These are the Name, the Faith, and the Church, or, in other terms, the Appellation, the Profession, and the People. The name, all admit, is in this acceptation, a novelty, which originated in the sixteenth century and as late as the days of Luther. The patrons of the Reformation in Germany protested, in 1529, against the unjust decision of the Diet of Spire, and in consequence, were called Protestants. An old institution, therefore, came to be distinguished by a new appellation. Protestantism, in its modern and ecclesiastical application, began to signify Christianity.

“But changing a sign does not change the signification. Britain, according to the ancient appellation, is now called England, without any change in the territory. The ancients called that Hibernia which the moderns call Ireland. France was formerly named Gaul, and Columbia lately Terra Firma; whilst these divisions of the European and American continents, notwithstanding their new designations, remain the same. Boniface III was not transubstantiated into another man, when, according to Baronius, he assumed the new appellation of Universal Bishop. The modern Popes, on their elevation to the papal chair, change their names; but, as all confess, retain their identity. Catholicism, accord-

ing to the primitive designation, began in this manner to be denominated Protestantism, for the purpose of distinguishing the simplicity of Christianity from the superstition of Romanism.

“But the name, in itself, is unimportant. The sign is nothing compared with the signification. The antiquity of the PROTESTANT FAITH is easily shown. The theology of the Reformed is found in the Bible, in the Fathers, in the primitive creeds, and in the early councils. Protestantism is contained in the word of God. The sacred volume is the great repository of the Reformed faith. The religion, therefore, which is written with sunbeams in the New Testament, the earliest monument of Christianity, the great treasury of revealed truth, can not with any propriety, be denominated a novelty. The truths of Revelation and the theology of Protestantism, are contained in the early Fathers. These authors indeed, according to the usual reckoning, include a vast range. The ecclesiastical writers, from Clemens to Bernard, from the bishop of Rome to the monk of Clairvaux, comprising a period of eleven hundred years, have been denominated Fathers. Their works, immediately after the Council of Nice, began to be infected with Popery. Each succeeding author, in each following age, added to the gathering mass of error. Superstition accumulated. The filth and mud of Romanism collected, till the system of delusion, or “the Man of Sin,” in all his dimensions, was completed. The post-Nicene Fathers, therefore, may, with safety and without regret, be consigned to the Vatican, to rust or rot with the lumber and legends of a thousand years.

“But the ante-Nicene Fathers exhibit a view of Protestantism, in all its grand distinctions and in all its prominent traits. These, too, it must be observed, were uninspired and fallible, and therefore, display no unerring standard of truth. Many things contained in their works are exploded both by the Romish and Reformed, such as the Millennium, the administration of the Lord’s Supper to infants, and the subterranean repository of souls from death till the resurrection. The errors and ignorance of the Fathers have been acknowledged by Erasmus and Du Pin, the friends of Romanism. The ancient commentators, says Erasmus, such as Origen, Basil, Gregory, Athanasius, Cyril, Chrysostom, Jerome, and Augustine, “were men subject to failings, ignorant in some things and mistaken in others.” Du Pin makes a similar concession. Some errors, says the Parisian Doctor, were frequent in the first ages, which have since been rejected. The ancients, he grants, varied in terms and in circumstances, though they agreed in essentials. The errors, however, of the ante-Nicene Fathers,

which were many, were not the errors of Romanism. The ecclesiastical productions of three hundred years after the commencement of the Christian era, teach, in the main, the principles of Protestantism.

"The Reformed also recognised the three primitive creeds. The Apostolic, the Nicene, and the Athanasian formularies of belief were adopted by the patrons of Protestantism, and have been distinguished by their general reception in Christendom. The confessions of Irenæus, Origen, Tertullian, Cyprian, Gregory, and Lucian, as well as those of Jerusalem, Aquileia, and Antioch, which still remain, though less known, are equally orthodox. All these agree, in substance, with the confessions issued immediately after the Reformation, and believed by all genuine Protestants to the present day.

"The doctrinal definitions of the first six general councils, which were held at Nice, Ephesus, Chalcedon, and Constantinople, have been adopted into the Reformed theology. The Nicene, and Byzantine council declared the divinity of the Son and Spirit, in opposition to Arianism and Macedonianism. The Ephesian, Chalcedonian, and Byzantine synods taught the unity of the Son's person and the duality of his nature and will, in contradistinction to Nestorianism, Eutychianism, and Monothelitism. All these promulgated the principles of Protestantism, and are lasting monuments of its antiquity.

"A person being asked where Protestantism was before the Reformation, replied by asking in turn, where the inquirer's face was that morning before it was washed.—The reply was just. Dirt could constitute no part of the human countenance; and washing, which would remove the filth, could neither change the lineaments of the human visage nor destroy its identity. The features by the cleansing application, instead of alteration, would only resume their natural appearance. The superstition of Romanism, in like manner, formed no part of Christianity; and the Reformation, which expunged the filth of adulteration, neither new modeled the form, nor curtailed the substance of the native and genuine system. The pollutions of many ages, indeed, were dismissed; but the primitive constitution remained. The heterogeneous and foreign accretions which might be confounded but not amalgamated with the primary elements, were exploded: and deformity and misrepresentation gave place to simplicity and truth. Popery may be compared to a field of wheat overrun with weeds. The weeds, in this case, are only obnoxious intruders which injure the useful grain. The wheat may remain and advance to maturity with accelerated vegetation, when the weeds, which impede its

growth, are eradicated. The superstition of Romanism, in the same manner, like an exotic and ruining weed, deformed the Gospel, and counteracted its utility. The Reformers, therefore, zealous for the honor of religion and truth, and actuated with the love of God and man, proceeded with skill and resolution, to separate Popish inventions from Divine revelation, and exhibited the latter to the admiring world in all its striking attraction and symmetry.

"But nothing, perhaps, presents a more striking image of Popery than a person laboring under a dreadful disorder; while the same person, restored to vigorous health, will afford a lively emblem of Protestantism. The malady, let it be supposed, has deranged the whole animal economy. Appetite and strength fail, and are succeeded by languor and debility. The disease, which works within, appears in all its disgusting effects on the exterior, and produces emaciation, paleness, swelling, ulceration, tumor, and abscess. The whole frame in consequence, exhibits a mass of deformity. The patient, in this state, affords a striking picture of Popery. But a physician, in the meantime, exerts his professional skill. Medical applications arrest the progress of disease, and renovate the functions of the whole human system. Every protuberance, excrescence, suppuration, and pain is removed by unsparing application of the lancet, regimen, medicine, and aliment. The blood, in reviving streams, begins to flow with its usual velocity, and the pulse, in healthy movements, to beat with its accustomed regularity. Debility and decay give place to vigor, bloom, and beauty. The healthy subject, in this state, presents a portrait of Protestantism; and the Reformers acted the part of the physician. Religion, by their skillful exertions, was divested of the adventitious and accumulated superadditions of a thousand years, and restored to its native purity, flourishing in health, invigorated with strength, and adorned with beauty. A patient, however, does not, on the return of health, become another person or lose his identity: neither does Christianity, when reduced to its original state, change its nature or become a novelty.

"The faithful existed at the earliest period, as well as the faith; and the people, as well as the profession. The Churches unconnected with the Romish, and rejecting the most obnoxious abominations of Popery, or professing, in all the grand leading truths, the principles of Protestantism, were, from the primitive times, numerous and flourishing. These were the Waldensians, the Greeks, the Nestorians, the Monophysites, the Armenians, and the Syrians.

"Western, or European Christendom, was the

theater of Waldensianism. The patrons of this system were distinguished by various appellations; but the principal branches of this stock were Waldensianism, Albigensianism, and Wickliffism. These, however, though called by several names, had one common origin and one common faith—the faith of Protestantism.

“Albigensianism, indeed, has often been accused of Manicheanism and Arianism. Calumny of this kind has been very common, from the popish pen of misrepresentation, against this persecuted denomination of Christians. But the imputation is unfounded, and has been refuted by Perrin, Basnage, Usher, Peyran, and Moreri. Moreri, though attached to Romanism, has vindicated the Albigensian theology from this slander with generosity and effect. This charge, according to Moreri, may be refuted from the silence of original records; the admission of popish historians; and the testimony of Albigensian confessions.

“The original monuments, such as the Chronicle of Tolosa, the testimony of Bernard, Guido, and the Councils of Tours and Lavaur, in 1163 and 1213, contain no trace of this allegation. The Tolosan Chronicle contains an account of the processes against the Albigensians, signed by the inquisitors, and, in many instances, by the bishops; but no mention is made of Albigensian Manicheanism or of Arianism. A similar silence is preserved by Bernard and Guido, as well as by the synods of Tolosa, Tours, and Lavaur, that brought several accusations against this people.

“The same appears from popish admissions. The Albigensians, according to Æneas Sylvius, Alexander, and Thuanus, were a branch of the Waldensians, who, all admit, were untainted with the Manichean or Arian heresy. The Albigensians, says Alexander, ‘did not err on the Trinity,’ and, therefore, were not Arians. Bruys, Henry, Osea, and Arnold, who were the chiefs of this denomination, were never accused of these errors. Moreri, on this subject, quotes the admissions of Mabillon, Tillet, Serrus, Vignier, Guaguin, and Marca, in vindication of these injured people. All these testify that the Albigensians differ little in doctrine from the Waldensians and the Reformed, who, were free from Arianism.

“This calumny is repelled by the Albigensian Confessions. Several of these remain. One is preserved in Leger. The Treatise on Antichrist, written in 1125, before the days of Waldo, contains an outline of the Albigensian theology. Graverol, also, possessed an ancient manuscript which detailed the persecutions of the Inquisition against the professors of Albigensianism. The Confession of Osea, who belonged to this denomination, is still extant, and contains an outline of Protestantism. The Albigensians, who were ac-

cused before the Council of Lombez, made, in the synod, a public profession of their faith. All these records reject the Manichean and Arian errors, and include, in the essentials, the faith of the Reformation. The accused, at Lombez, professed their belief in one God in three persons, the Father, Son, and Spirit; and therefore disclaimed Arianism, as well as Manicheanism.

“A few Manicheans and Arians, indeed, who lived among the Albigensians, united, as appears from Laurentius and Guido, with the latter denomination to oppose their common persecutors. These, though differing among themselves, conspired against the Roman community, and, in consequence, were confounded by the Inquisitors. The common enemy, therefore, ascribed the errors of the one to the other. Laurentius wrote during the hottest persecutions of the Albigensians, whom he distinguished from the Manicheans and Arians. Guido was a Dominican persecutor, and wrote in the Tolosan Chronicle.

“The antiquity of the Waldensians is admitted by their enemies, and is beyond all question. Waldensianism, says Rainerus and Dominican, ‘is the ancientest heresy; and existed, according to some, from the time of Silvester, and, according to others, from the days of the apostles.’ This is the reluctant testimony of an Inquisitor in the thirteenth century. He grants that Waldensianism preceded every other heresy.

“The Waldensians, says Rainerus, Seysel, and Alexander, dated their own origin and the defection of the Romish Communion from the papacy of Silvester. Leo, who flourished in the reign of Constantine, they regard as their founder. Romanism, at this period, ceased to be Christianity, and the inhabitants of the valleys left the unholy communion. These simple shepherds lived, for a long series of years, in the sequestered recesses of the Alpine retreats, opposed to popish superstition and error.

“The Waldensians, as they were ancient, were also numerous. Vignier, from other historians, gives a high idea of their populousness. The Waldensians, says this author, multiplied wonderfully in France, as well as in other countries of Christendom. They had many patrons in Germany, France, Italy, and especially in Lombardy, notwithstanding the papal exertions for their extirpation.

“This sect, says Nangis, were infinite in number; appeared, says Rainerus, in nearly every country; multiplied, says Sanderus, through all lands; infected, says Cæsarius, a thousand cities, and spread their contagion, says Ciaconius, through almost the whole Latin world. Scarcely any region, says Gretzer, remained free and untainted from this pestilence. The Waldensians,

says Popliner, spread, not only through France, but also through nearly all the European coasts, and appeared in Gaul, Spain, England, Scotland, Italy, Germany, Bohemia, Saxony, Poland, and Lithuania. Matthew Paris represents this people as spread through Bulgaria, Croatia, Dalmatia, Spain, and Germany. Their number, according to Benedict, was prodigious in France, England, Piedmont, Sicily, Calabria, Poland, Bohemia, Saxony, Pomerania, Germany, Livonia, Sarmatia, Constantinople, Philadelphia, and Bulgaria.

"Thuanus and Moreri represent the Waldensians, as dispersed through Germany, Poland, Livonia, Italy, Apulia, Calabria, and Provence. Persecuted by the Inquisition, this simple people fled into England, Switzerland, Germany, France, Bohemia, Poland, and Piedmont, and became, says Newburg, like the sand of the sea without number, in Gaul, Spain, Italy, and Germany.

"The Diocese of Passau, it was computed, contained forty Waldensian schools and eighty thousand Waldensian population. The Albigensian errors, according to Daniel, infected all Languedoc and corrupted the nobility and the populace. The Romish temples, according to Bernard, were left without people, the people without pastors, and the pastors without respect.

"The number of the Albigensians appears from the army which they equipped against the Crusaders. Benedict reckons the Albigensian army against Count Montfort at 100,000 men. The French, according to the same historians, sent 300,000 warriors, who, under the holy banners of the cross, went to combat the heretics of Languedoc. Waldensian bravery, even according to his partial relation, withstood for near two hundred years, the vigilance of pontiffs, the piety of bishops, the zeal of monarchs, and the magnanimity of warriors; and injured the Church in the west, as much as the infidels in the east. The heterodox army of the Albigensians, adds the historian, had nearly, on one occasion, overwhelmed the holy warriors of the cross. Any other hero but Montfort, if Benedict may be believed, would have despaired of success and abandoned his conquests. The Church could oppose to the storm only prayers, tears, and groans; while the Albigensians, in triumphant anticipation, hoped to establish heresy on the ruins of Romanism.

"Waldensianism was, in anticipation, a system of the purest Protestantism, many ages before the Reformation. This, in its fullest sense, has, with the utmost candor, been acknowledged by many cotemporary and succeeding historians who were attached to Romanism. The conformity of the Waldensian, with the Reformed faith, may be shown from popish statements and admissions and from Waldensian confessions.

"The following statements are taken from the unexceptionable authority of Sylvius, Petavius, Gaufridus, Serrus, Marca, Thuanus, More, Vignier, and Alexander. The Waldensians, according to Sylvius, afterward Pius the Second, in his history of Bohemia, rejected the papacy, purgatory, image-worship, sacramental confession, extreme unction, invocation of saints, prayer for the dead, and the use of oil and chrism in baptism. Petavius represents the Christians of the valleys as opposed to the papal supremacy, indulgences, purgatory, fasts, festivals, and saint-invocation. The Waldensians, says Gaufridus, in his history of Provence, disseminated their poison till the origin of Lutheranism, and derided the Romish hierarchy, dogmas, rituals, purgatory, saint-invocation, image-worship, and prayer for the dead. Serrus and Marca, quoted by Moreri, mention the Waldensian rejection of the supremacy, transubstantiation, purgatory, indulgences, pilgrimages, festivals, tradition, image-worship, decretals of the Church, intercession of saints, merit of works, and celibacy of the clergy. Thuanus details their disclaiming of the Romish Church, pontiff, festivals, mass, monkery, purgatory, worship of saints, and prayer for the dead: and More and Vignier deliver a similar statement on the subject of Waldensian theology.

"The following is an outline of Alexander's impartial statement, which the learned Sorbonnist supports by the testimony of the original historians, Rainerus, Seysel, Bernard, Pilichdorff, and Ebrardus de Bethunia: 'The text of the sacred Scriptures is to be received in opposition to traditions and comments. The Pope is the head of all errors. The sacraments are only two, Baptism and the Lord's Supper. Baptism is not absolutely necessary for salvation. Transubstantiation, or the corporal presence, is unscriptural. Penance, matrimony, confirmation, extreme unction, and holy orders are no sacraments. The Church erred when it enjoined the celibacy of the clergy. Dispensations, indulgences, relics, canonizations, vigils, fasts, festivals, purgatory, altars, consecrations, incensing, processions, exorcisms, holy water, sacerdotal investments, annual confession, modern miracles, sacred burial, and saint-invocation, all these the Waldensians despised and rejected. Remission of sin is obtained through the merits of Jesus. No sin is venial, but all are mortal. The Virgin Mary herself is not to be worshiped. The Waldensians had just thoughts of God and Jesus, and, therefore, in Alexander's opinion, were Trinitarians. Rainerus himself clears them of the blasphemy of Manicheism and Arianism. Christian pastors are to be ordained by the imposition of hands; and elders, besides, should be chosen to govern the people.'

The Parisian doctor's portrait of Waldensianism presents a picture of Protestantism taken from life.

"The admission of Romish historians bear testimony to the conformity of Waldensianism and Albigensianism with Protestantism. This conformity has been admitted, among others, by Gratius, Poplinar, Alexander, Mezeray, Gaufridus, Moreri, Tillet, Serrus, Evenswyn, and Marca. 'The Waldensians,' says Gratius, 'differed little from the Reformed in any thing.' Poplinar admits 'their near approximation to the Protestant faith.' Alexander acknowledges the same conformity, and Luther's approbation of the Waldensian confession, at the commencement of the Reformation. 'The Henricians and Waldensians,' says Mezeray, 'held nearly the same dogmas as the Calvinists.' According to Gaufridus, 'the Lutherans and Calvinists praised the learning, disinterestedness, and morality of the Waldensians, and consulted them as oracles on points of religion.' Moreri, Tillet, Serrus, Evenswyn, and Marca, grant 'the agreement of the Waldensian faith, in all the principal articles, with the Reformed theology.'

"The Waldensian confessions, issued on several occasions, show the conformity of their principles to Protestantism. The Waldensians, who, to avoid persecution, had removed into Bohemia and Moravia, published their Confession in 1504. This formulary of belief was presented to King Ladislaus, in vindication of their character from the slanderous accusations of the Papists and Calixtines. The same people published another Confession in 1535. This was compiled from older documents, and presented by the Bohemian nobility to the Emperor Ferdinand. This celebrated production, as Alexander states, 'was prefaced and approved by Luther, and praised by Bucer and Melanethon.' Oecolompadius, Beza, and Bullinger, also recognized these people, though despised and persecuted, as a constituent part of the great Christian Commonwealth. The Lutherans and Zuinglians, in this manner, acknowledged the Waldensians as Christians, and their faith as the truth of the Gospel. The Waldensians also published a confession in the reign of Francis the First. This, in 1544, was followed by another, which, in 1551, was transmitted to the French king and read in the Parisian parliament. All these are in strict harmony with the Reformed theology; and all breathe the spirit and teach the truths of Christianity. This same people, as late as in 1819, in a confession found among the manuscripts of Peyran, declared their adherence to the doctrines of the Churches of England, Netherlands, Germany, Prussia, Switzerland, Poland, and Hungary; and entreated

these communions and others settled in America, to regard them, though few and destitute, as members of the same ecclesiastical body.

"The sanctity of Waldensian morality corresponded with the purity of the Waldensian faith. The piety, benevolence, innocence, and holiness of this people, have challenged the esteem, and extorted the approbation of friend and foe, of the Protestant, the Papist, and even the Inquisitor. Many partisans of Popery have concurred with the patrons of Protestantism in their eulogy. The following character of this people is taken from Rainerus, Seysel, Lewis, Hagec, Alexander, Labbé, Gaufrid, and Thuanus.

"Rainerus, quoted by Alexander, admits 'their show of piety and integrity before men.' This is pretty well for a Dominican Inquisitor, who discovered, however, that Waldensian piety was mere dissimulation. But Rainerus also acknowledges 'their sobriety, modesty, chastity, and temperance, with their aversion to taverns, balls, vanity, anger, scurrility, detraction, levity, swearing, and falsehood. He grants their attention, men and women, young and old, night and day, to learning or teaching; and he had seen a Waldensian rustic, who repeated Job, word for word, and many who perfectly knew the whole of the New Testament.'

"Seysel acknowledged 'their purity of life, which excelled that of other Christians.' Louis, the French King, asserted 'their superiority, both to himself and to his other subjects, who were professors of Catholicism.' Hagec admits 'their simplicity of habits and their show of piety,' under which, however, his penetration enabled him exclusively to discover 'their miscreancy.' His eyes must have been very clear to discern miscreancy through such distinguished simplicity and piety. Alexander portrays 'their disposition to love their enemies, to live, if possible, in peace with all men, and, at the same time, to avoid revenge, judicial litigation, love of the world, and the company of the wicked.' Alexander also vindicates the Waldensians from the calumny of Ebrard and Emeric, who had accused them of avarice, lewdness, and unchastity. Labbé, like Rainerus and Hagec, allows the Waldensians 'a pretended show of piety.' The Jesuit, of course, must, like the Inquisitor and the historian, have been a notable discernor of hearts. Gaufridus mentions 'their industry, which, in a superior manner, cultivated the lands and increased the national revenue.' Thuanus records 'their detestation of perjury, imprecations, scurrility, litigation, sedition, gluttony, drunkenness, whoredom, divination, sacrilege, theft, and usury.' He mentions their chastity, which they accounted a particular honor, their cultivation of manners, their

knowledge of letters, their expertness in writing, and their skill in French. A boy could scarcely be found among them, but, if questioned on his religion, could with readiness give a reason for his faith. Tribute, they paid with the utmost punctuality; and if prevented for a time by civil war, they discharged this debt on the return of peace.'

"The Waldensians, notwithstanding the sanguinary persecutions of Romanism, still exist, and still are persecuted in their native valleys. A population of twenty thousand always remain, and exhibit, to an admiring world all the grandeur of truth and all the beauty of holiness. Their relics still show what they have been, and they continue unaltered amid the revolution of ages. The world has changed around this sacred society; while its principles and practice, through all the vicissitudes of time, live immutably the same. The Waldensian Church, though despised by the Roman hierarchy, illuminated, in this manner, the Dark Ages; and appears, in a more enlightened period, the clearest drop in the ocean of truth, and shines the brightest constellation in the firmament of holiness; sparkles the richest gem in the diadem of Immanuel, and blooms the fairest flower in the garden of God.

"Romanism, renounced, in this manner, in the west by the Waldenses, was opposed in the east by the Greeks, Nestorians, Jacobites, Armenians, and Syrians. The Greeks occupy European Turkey and the Mediterranean Islands; and are dispersed, though in few numbers, through Mesopotamia, Syria, Cilicia, Palestine, Georgia, and Mingrelia. The religion of the Greek Church is also the religion of European and Asiatic Russia, comprehending a territory more extensive than the empire of Alexander or Tamerlane. The Greeks, as they possess an extensive country, comprehend a numerous people. The patriarch of Constantinople, says Allatius, quoted by Thomassin, governed, in the eleventh century, sixty-five Metropolitans and more than six hundred bishops.

"The Greeks, indeed, agree not with modern Protestants in all things. Some of the Orientals had drunk more and some less from the muddy fountain of human invention, according to the period of their connection with the Romish communion. The Greeks continued longest in conjunction with the Latins; and in consequence, have imbibed most corruption. The assimilation indeed between the Greek and Latin communions is, in many points, close and striking. The Greeks, however, concur to a man, in opposing papal usurpation and tyranny; in denying that the Romish is the true Church; and in condemning the dogmas of purgatory, supererogation, half-

communion, human merit, clerical celibacy, prayers for the dead, and restricting the circulation of the Bible. The Greeks excommunicate the Roman pontiff and all the Latin episcopacy, as the abettors of schism and heresy. Prateolus, Fisher, More, Renaudot, Guido, Innocent, Bellarmine, and Aquinas confess the Grecian disbelief in purgatory and in the utility of supplications for the dead. Their rejection of confirmation and extreme unction is testified by Simon; while their belief in the divine obligation of communicating in both kinds is declared by Simon, Prateolus, and More. Thevenot and Le Bruges testify the Greek proscription of purgatory, the pontifical supremacy, and communion in one kind.

"The Greeks have showed great resolution in opposing papal despotism. Thomassin complains of their peculiar unwillingness, beyond all other Orientals, to acknowledge the pontifical supremacy. Matthew Paris deprecates their open or concealed hostility, on all occasions, to Romanism, and their blasphemy against its sacraments. Baldwin, the Grecian Emperor, honored the Latins with the name, not of men, but of dogs; and this seems to have been their common appellation for all the partisans of popery. The Greeks, says the Lateran Council, detest the Latins, rebaptize those they admit to their communion, and wash the altars on which the Romish clergy celebrate mass, and which, in their mind, had been polluted with the defilement of the popish sacrament.

"The Mingrelians, who belong to the Greek church, appear to disbelieve the transubstantiation. Sir John Chardin, while on his travels in Mingrelia, asked a priest, if the sacramental bread and wine became the body and blood of our Lord. The priest, on the occasion, laughed, as if the question had been intended in raillery. The simple Mingrelian, in the exercise of common sense, could not understand how the Mediator between God and man could be compressed into a loaf, or why he should descend from heaven to earth.

"The Nestorians overspread Asiatic Turkey, Arabia, Persia, Tartary, India, and China. Their number and extent will appear from the statements of Cosmas, Vitricius, Canisius, Polo, Paris, Godeau, and Thomassin. Cosmas in Montfaucon, represented the Nestorian churches, in the sixth century, as infinite or unnumbered. Vitricius records the numerical superiority of the Nestorians and Jacobites over the Greeks and Romans. Canisius, from an old author, gives a similar statement. Polo, the Venetian, who remained seventeen years in Tartary, and was employed by the Cham on many important commissions, testifies the dissemination of Nestorianism through Tartary, China, and the empire of the Moguls. Matthew Paris relates the spread of

the Nestorian heresy through India, the kingdom of Prester John, and the nations lying nearer the East. Godeau mentions the extension of Nestorianism through the East, and its penetration into the extremity of India, where it remains to the present day. Thomassin attests its diffusion through India, Persia, and Tartary, and its multiplication in the North and East, nearly to infinity.

The Jacobites or Monophysites are divided into the Asiatics and Africans. The Asiatics are diffused through Syria, Mesopotamia, and Armenia; and the Africans through Egypt, Nubia, and Abyssinia. The vast number of this denomination, and the extensive territory which they have occupied, may be shown from the relations of Vitricius, Paris, Canisius, and Thomassin.

“Vitricius records the dissemination of the Monophysite contagion through more than forty kingdoms. The patriarch of the Jacobites, says Matthew Paris, superintends the Chaldeans, Medians, Persians, Armenians, Indians, Æthiopians, Lybians, Nubians, and Egyptians. These, mingled with the Saracens or fixed in their own settlements through Asia, Africa, and the East, occupy more than forty kingdoms, containing an innumerable Christian population. Canisius, from the manuscript of an anonymous historian, has transmitted a similar account. The Jacobites, according to Thomassin, spread, under the empire of the Saracens, through all Asia and Africa. The patriarch of Antioch presides over the Metropolitans of Jerusalem, Mosul, Damascus, Edessa, and Cypress. The patriarch of Alexandria and Abyssinia presides over Egypt, Æthiopia, and Nubia. Abyssinia boasts a Christian empire and establishment. Jowett, the missionary, found in Siout, an Egyptian city, about 5000 Coptic Christians.

“The Jacobites reject the supremacy, purgatory, transubstantiation, half-communion, auricular confession, extreme unction, the Latin Liturgy, and the seven sacraments. The usurped authority of the Roman hierarchy, they view with contempt. Their communion in both kinds, as well as their rejection of confirmation and extreme unction, are testified by Dresser and Godeau. Canisius, from an old author in his *Lectiōnes*, and Moreri show the Jacobin disbelief of purgatory. The Monophysan Missal, cited by Geddes, disclaims transubstantiation. According to this document, ‘the bread and the wine are distinct from our Lord in nature, but the same in power and efficacy. His body is broken, but only by faith.’ An Abyssinian or Monophysan priest expressly declared against transubstantiation to Bruce. ‘The priest,’ says this author, ‘declared to me with great earnestness, that he never did believe that the elements in the Eucharist were converted into the real body and blood of Christ. He said, how-

ever, that he believed this to be the Roman Catholic faith, but it never was his, and that he conceived the bread was bread and the wine was wine even after consecration.’ Vitricius attests their rejection of auricular confession. Their disuse of the Latin Liturgy is well known; and their renunciation of confirmation, confession, and extreme unction, shows their opinion of the seven sacraments.

“The Nestorians were said to divide the person of the Son, and the Jacobites, to confound his natures. But this controversy, as the ablest and most candid theologians and historians admit, was a dispute about words. This is the opinion of the Protestant historians, Mosheim, Bayle, Basnage, La Croze, Jalonsky, and Buchanan. Many Romish as well as Reformed critics entertained the same opinion. This was the judgment of Simon, Bruys, Assemani, Tournefort, Gelasius, Thomassin, and Godeau. Nestorianism, says Simon, is only a nominal heresy, and the controversy originated in a mutual misunderstanding. Bruys, Assemani, Tournefort, and Gelasius speak to the same purpose. Thomassin calls the Jacobites, Armenians, Copts, and Abyssinians, Demi-Eutychians, who rejected the extravagant imaginations of the original Monophysites. Modern relations, says this author, show that the Jacobites confounded not the godhead and manhood of the Messiah, but represented these as forming one person, without confusion, in the Son, as soul and body in man. The Abyssinians, who are a branch of the Monophysites, disbelieve, says Godeau, any commixture of deity and humanity in the Son of God.

“The Armenians are scattered through Armenia, Cappadocia, Cilicia, Syria, Persia, India, Cyprus, Poland, Turkey, Transylvania, Hungary, and Russia. Julfa, in the suburbs of Ispahan, is, say Renaudot and Chardin, entirely inhabited by this denomination. This colony amounted to 30,000 persons. Abbas, the Persian monarch, contemporary with Elizabeth of England, invited, says Walsh, the Armenians to settle in his dominions, where he gave them every protection. Twenty thousand families were placed in the province of Guilam. Forty thousand reside in India, and carry on a great part of the inland trade. Two hundred thousand of them remain in Constantinople, in the adjoining villages, and on the Bosphorus.

“The Armenian merchants are distinguished for their industry, frugality, activity, and opulence. Fixing their settlements in every principal city and emporium of Asia, the Armenians, says Buchanan, are the general merchants of the East, and in constant motion between Canton and Constantinople. Calcutta Madras, and Bombay have

each an Armenian Church. Tournefort extols their civility, politeness, probity, sense, wealth, industry, and enterprising disposition. Godeau reckons the Armenian families, under one of the Armenian patriarchs, at more than 1500. The Armenian patriarch of Antioch, says Otho, superintends more than a thousand bishops, and is in consequence called Universal. He governs, says Vitricius, twenty provinces and fourteen Metropolitans, with their suffragans, who occupy, according to Thomassin, many churches through all the East, in Mesopotamia, Persia, Caramania, and Armenia.

“This denomination, beyond all the Christians in Central Asia, have repelled Mahometan and Romish superstitions. True to their ancient faith, they have nobly resisted the oppression of Islamism, and the allurements of Popery. Preserving the Bible, their faith, says Buchanan, is a transcript of Biblical purity. The Arminians condemn the supremacy, transubstantiation, purgatory, image-worship, clerical celibacy, the seven sacraments, the Latin Liturgy, the power of the sacraments to confer grace, the observance of vigils and festivals, and the withholding of the Bible from the laity. Their re-baptism of papists who join their communion, as mentioned by Godeau and More, is a sufficient evidence of the opinion which they entertain of the supremacy and of Romanism. The uncatholicism and falsehood of Popery besides, is, says More, one of their professed dogmas. Their disbelief of the real presence in the Communion, except in sign and similitude, is acknowledged by Godeau, Guido, and More. Their denial of purgatory and prayers for the dead is admitted by Godeau, More, and Canisius; while Nicetas, Baronius, and Spondanus proclaim the Armenian renunciation of image-worship. The Armenians, according to Godeau, ordain only married men to the priesthood, and detract from the sacraments the power of conferring grace. Thevenot attests their rejection of purgatory and the Pope, as well as their great enmity to all the professors of Romanism.

“The Syrian Christians who agree in faith with the Reformed, inhabit India, where Travancore and Malabar constitute their chief settlements. These had occupied Western India from the earliest ages, and had never heard of Romanism or the Papacy till Vasco De Gama arrived at Cochin in the beginning of the sixteenth century. The infernal spirit of Popery and persecution then invaded this ancient church, and disturbed the tranquillity of 1200 years. The Syrians on the sea-coast yielded, for a time, to the storm. But the inland inhabitants, in support of their ancient religion, braved all the terrors of the Inquisition with unshaken resolution.

“The Syrians constitute a numerous church. Godeau reckons the Syrian population of Comorin, Coutan, Cranganor, Malabar, and Negapatam at 16,000 families, or 70,000 individuals. But the multitude is greater towards the West, the North, and the city of Cochin.

“The antiquity of the Syrian church reaches beyond that of Nestorianism, Jacobitism, or Armenianism, and this appears in the purity and simplicity of their theology. Godeau admits their reading of the New Testament in the Syrian tongue in their churches; and their rejection of extreme unction, image-worship, and clerical celibacy. The Syrians, says Moreri as well as Thomas, quoted by Renaudot, neither believe purgatorial fire, nor pray for the dead. These Indian Christians, says Renaudot, celebrate the communion in Syriac, and reckon, says Canisius, all the Latins excommunicated.

“But the Synod of Diamper, in which Menez, Archbishop of Goa, presided, affords unexceptionable evidence of the opposition of the Syrian church to Popery, and its agreement, in every essential, with Protestantism. The acts of this synod are inserted in Cossart’s collection, and supply the following statements. ‘The Babylonian patriarch is independent of the Roman pontiff, and the Syrian church of the Papal communion. The Son of God conferred no authority on Peter above his apostolic fellows. The Romish communion has renounced the faith and fallen into heresy. The Popish theology is a system of falsehood, which was propagated through Christendom, by the arms and enactments of the Roman emperors.

“‘Transubstantiation is an absurdity. The body of Jesus is not in the host, and is only in heaven. The bread and wine are the emblems of his body and blood, from which they differ as a picture from the original. The sacramental elements are the Lord, not in reality, but in appearance; not in substance, but in efficacy. When Menez elevated the host, the Syrians shut their eyes lest they should see the object of their idolatry.

“‘Images are not to be venerated. These hateful and filthy idols are to be excluded from the churches and houses of the faithful.’ When Menez exhibited an image of the Virgin Mary, the people cried, ‘away with this abomination. We are Christians, and do not worship idols.’

“‘Matrimony, confirmation, and extreme unction are no sacraments. The Syrians had no knowledge of confirmation; and regarded it, when proposed by the Metropolitan of Goa, not only as superfluous and unnecessary, but as an insult. The Syrian clergy administered no extreme unction, and were ignorant of its supposed institution,

nse, and efficacy. The Syrian laity practiced no auricular confession. The Syro-Indian church used no holy oil, either in baptism or in any other ceremony. Menez, the popish metropolitan, ordered baptism to be administered according to the Roman ritual; a certain token that the chrism, exorcism, spittle, and other ridiculous superstitions of Romanism in the administration of this sacrament had been unknown in this ancient communion. Sacerdotal celibacy was no institution of Syrian discipline. The clergy married, and sometimes even widows.' Such is the synod of Diamper's representation of the distinctions which discriminated Syrianism from Popery.

"Buchanan and Kerr visited this Christian community, and have transmitted accounts of its people and profession. Their knowledge of the Syrian clergy and laity was obtained by personal acquaintance, and their delineations possess all the merit of pictures taken from life. Buchanan held long conversations with the Syrian clergy, and found, after mature examination, the conformity of their faith with the Reformed. He acknowledged the antiquity of Syrianism, and its identity, in all its tenets, with Protestantism. India, from time immemorial, contained a Church which was unknown to the rest of Christendom, but which held the same theology that had been professed in the European nations by the Waldensians, and which, in the sixteenth century, was promulgated by Luther and Calvin, and is received, at the present day, by a great part of the Old and New World.

"The European, Asiatic, and African denominations that dissented from Popery were four times more numerous than the partisans of Romanism, when, prior to the Reformation, the Papacy shone in all its glory. Popery, instead of universality, which is its vain but empty boast, was never embraced by more than a fifth part of Christendom. The West and especially the East were crowded by the opponents of the Romish despotism and absurdity. Superstition and error, indeed, except among the Waldenses, prevailed through the European nations, and reigned in the realms of Papacy with uncontrolled sway. Darkness, within its dominions, covered the earth and gross darkness the people. But the Waldenses, who were numerous, held up, in the Western world, a steady light which shone through the surrounding obscurity, and illuminated, with its warming beams, the minds of many. The oriental Christians, more numerous than the Waldenses, and divided and disputing about minor matters of words and ceremony, opposed, with firmness and unanimity, the tyranny and corruptions of Romanism. All these, overspreading the Eastern and Western world, and resisting the usur-

pations of pontifical despotism, far outnumbered the sons of European superstition and Popery."

[V. 13. And the same hour was there a great earthquake? and the tenth part of the city fell, and in the earthquake were slain of men, seven thousand; and the remnant were affrighted, and gave glory to the God of heaven]—The same hour is to be understood in the same sense as we have interpreted the half hour of silence in heaven, in the former part of our work, as being 60 years, which is to be dated at the commencement of the Reformation, or from about A. D. 1500, and ends with the year 1563.

'[And in the same hour was there a great earthquake]—We will let history answer this question, after merely stating what we have previously explained, that an earthquake symbolizes a change in political government, and therefore a great earthquake indicates a great political revolution.

[And the tenth part of the city fell]—This city is the great city mentioned above, which was divided into ten wards, or kingdoms, which was strictly true of the papal corporation. It claimed supreme dominion over the ten kingdoms of Europe, into which the old Roman empire was divided. Bishop Lloyd and others enumerate these divisions as follows; viz: "1. The kingdom of the Huns. 2. The kingdom of the Ostrogoths. 3. The kingdom of the Visigoths. 4. The kingdom of the Franks. 5. The kingdom of the Vandals. 6. The kingdom of the Sueves and Allans. 7. The kingdom of the Burgundians. 8. The kingdom of the Heruli, Rugii, Scyrri, and other tribes, which composed the Italian kingdom of Odoacer. 9. The kingdom of the Saxons. And 10. The kingdom of the Lombards."

These were the general divisions of Europe at the end of the sixth century, and their landmarks were very little removed from their ancient positions, in the sixteenth century, at the time of the Reformation. They have, in some instances, changed their names; but their modern, is nearly the same as their ancient geography.

The tenth part of this great city fell. A tenth part was sundered, by the great earthquake, from the great corporation. This was none other than that ancient division of the city, known as the kingdom of the Saxons; and, at the time of the Reformation, it was the ANGLO-SAXON WARD of the city which fell from its allegiance to the Mayor of the great corporation. Luther stirred up the people of Saxony, and the Germanic confederacy to disavow all allegiance to the Mayor, aldermen, and laws of the great city, and to incorporate for themselves.

And Henry VIII, of England, like a noble alderman, disavowed all allegiance to the pontifical Mayor and officers, and incorporated for him-

self, and declared himself and successors to be the supreme head on earth of his corporation.—*Gregory's History of the Church*, Cent. XVI, p. 316-334.

[And in the earthquake were slain of men seven thousand]—This earthquake, as we have already intimated, is emblematic of violent commotions among the persecutors of God's people, and revolutions in the kingdoms or divisions of the *great city*. And the overwhelming effect of this earthquake was to slay seven thousand men. It may signify, that by the time this great political revolution ended, that seven thousand men would be slain, as the result of the great commotion; and with this revolution persecutions would end. However, I apprehend, that its true signification is indicated by the marginal reading, which is the literal rendering of the original Greek—"seven thousand *names of men*, or men of name." This was literally fulfilled in England, under Henry VIII. It is estimated that about seven thousand clergy of the *great city*, or Roman Catholic Corporation, were deposed from office—were politically and ecclesiastically slain. They were divested of their names and rights of office, and had no more power or privileges than if they *were dead*.

But from the consideration that earthquake and the fall of the city are to be understood in a figurative sense, and as great political events, therefore, to be consistent, I conclude that the slaying of these men is to be taken in the same sense; and that it was the killing of the names, the power, or titles of the clergy, or the men of name; and I think I am fully sustained in my position by the facts of the case. According to Cobbett's *History of the Reformation under Henry VIII*, there were in England not less than seven thousand Roman Catholic clergy deposed and divested of their names, or power; for *name* often signifies *power*.

[And the remnant were affrighted, and gave glory to the God of heaven]—The remnant of the *great city* were sore amazed at the strange events occurring; and they were ready to acknowledge that the hand of God was in the great work of the Reformation.

[And they gave glory to the God of heaven]—By turning away from the counsels of men to the commandments of God, and from worshipping the creature to glorify the Creator. Those persons who had been under the dominion of those men who were slain, now received the pure doctrines of the Gospel by means of the Reformation, and glorified the God of heaven. The following quotations will give additional considerations why these seven thousand men were slain:

"The faith-violating maxim was avowed, not only by the deputation, but also by the council. The infallible assembly, boldly, roundly, and ex-

pressly declared, that 'no faith or promise, prejudicial to Catholicism, was to be kept with John Huss, by natural, divine, or human law.' Prejudicial to Catholicism, in this case, could signify no infraction on the faith of the Church; but merely the permission of a man, convicted of heresy, to escape with his life. Faith, therefore, according to the council, should be violated rather than allow a heretic to live. The synod of Basil, however, and the Diet of Worms thought otherwise, when they suffered the Bohemians and Luther, under the protection of a safe-conduct, to withdraw from the council and the diet, and returned in safety to their own country.

"The sacred synod, unsatisfied with this frightful declaration, issued, in its nineteenth session, another enactment of a similar kind, but expressed in more general terms, and capable of more extensive application. According to these patrons of perfidy, 'no safe-conduct, disadvantageous to the faith or jurisdiction of the Church, though granted by emperor or king, and ratified by the most solemn obligations, can be any protection to persons convicted of heresy. Persons suspected of defection from the faith may be tried by the proper ecclesiastical judges, and, if convicted and persisting in error, may be punished, though they attended the tribunal relying on a safe-conduct, and otherwise would not have appeared.' This declaration, it is plain, contains a formal sanction of the atrocious principle.

"Alexander, followed by Murray, Crotty, and Higgins, endeavors to vindicate the council and the emperor, by distributing the condemnation and execution of Huss between the synodal and royal authority. The council, in the exercise of its ecclesiastical jurisdiction, convicted the accused of heresy, and the emperor, according to the laws of the state, executed the sentence. Both, therefore, were clear of all imputation of perfidy.

"This is a beautiful specimen of Shandian logic and casuistry. The learned doctors had studied dialectics in the above-mentioned celebrated school. An action, according to Tristram, which, when committed entirely by one, is sinful, does, when divided between two, and perpetrated partly by one, and partly by the other, become sinless. Two ladies, accordingly, an abbess and Margarita, wished to name a word of two syllables, the pronunciation of which, by one person, would have been a crime. The abbess, therefore, repeated the first, and Margarita, by her direction, the last syllable; and by this means both evaded all criminality. Alexander, Murray, Crotty, and Higgins, in like manner, partition the breach of faith between the council and the emperor, the Church and State, the ecclesiastical and civil law; and by this simple and easy process exculpate

both from all blame or violation of faith. Breach of trust, it seems, loses, in this way, its immorality, and is transformed into duty. Some people, however, unacquainted with the new system of Shandian dialectics, may suppose that this learned distinction, instead of exonerating each, only rendered both guilty.

“The faithlessness of the council and the emperor has been admitted by Sigismund, the French clergy, the Diet of Worms, and the infallible Councils of Basil and Trent. Sigismund, on one occasion, seemed sensible of his own infamy. His majesty, accordingly, blushed in the council, when Huss appealed to the imperial pledge of protection. I came to this city, said the accused to the assembled Fathers, ‘relying on the public faith of the emperor, who is now present;’ and, whilst he uttered these words, ‘he looked steadfastly in the face of Sigismund, who, feeling the truth of the reproach, blushed for his own baseness.’ Conscious guilt and shame crimsoned his countenance, and betrayed the inward emotions of his self-condemned soul. His blush was an extorted and unwilling acknowledgment of his perfidy. The emperor, it is plain, notwithstanding modern advocacy, thought himself guilty.

“The French clergy, according to De Thou, urged the Constantian decision as a precedent for a similar act of treachery. The French, according to Gibert, afterward, in temporizing inconsistency, deprecated the infringement of the imperial safeguard, by which capital punishment was inflicted on a man, to whom had been promised safety and impunity. The French, in these instances, varied indeed with the times on the subject of breaking trust, and exemplified the fluctuations which occur even in an infallible communion. The French clergy, however, in both cases, both in their urgency and deprecation, concurred in ascribing perfidy to the Constantian congress.

“The Diet of Worms, or at least, a party in that assembly, pleaded the precedent of synodal and imperial treachery at the Constantian assembly, in favor of breaking faith with Luther. This showed their opinion of the council. Charles V. however, possessed more integrity than Sigismund, and was resolved not to blush with his predecessor. The elector palatine supported the emperor; and their united authority defeated the intended design of treachery.

“The councils of Basil and Trent, in the safe-conducts granted to the Bohemians and Germans, admitted the same fact. The Basilians, in their safe-conduct to the Bohemians, disclaimed all intention of fallacy or deception, open or concealed, prejudicial to the public faith, founded on any authority, power, right, law, canon or council, especially those of Constance or Sienna. The

Trentine safe-conduct to the German Protestants is to the same effect. Both these documents, proceeding from general councils, reject for themselves, the Constantian precedent of treachery, and, in so doing, grant its existence.

“The General Council of Basil copied the bad example, issued at the Lateran, at Lyons, Pisa, and Constance. This unerring assembly, in its fourth session, invalidated all oaths and obligations, which might prevent any person from coming to the council. Attendance, at Basil, it was alleged, would tend to ecclesiastical utility, and to this end, even at the expense of perjury, every sacred and sworn engagement had to yield. The sacred synod, in its thirty-fourth session, deposed Eugenius for simony, perjury, schism, and heresy, and absolved all Christians from their sworn obedience to his supremacy. The pontiff was guilty of heterodoxy, and, therefore, unworthy of good faith, and became a proper object of treachery. The holy fathers, in the thirty-seventh session, condemned and annulled all compacts and oaths, which might obstruct the election of a sovereign pontiff. This was clever, and like men determined to do business.

“This maxim, in this manner, prior to the Reformation, obtained general reception in the popish communion. The Roman hierarchs, as the viceroys of heaven, continued, according to interest or fancy, and especially with persons convicted or suspected of schism or apostasy, to invalidate oaths or vows of all descriptions. General councils arrogated the same authority, and practiced the same infernal principle. Universal harmony, without a breath of opposition, prevailed on this topic through papal Christendom. This abomination, therefore, in all its frightful deformity, constituted an integral part of Popery.

“The Reformation, on this subject, commenced a new era. The deformity of the papal system remained, in a great measure, unnoticed amid the starless night of the Dark Ages, and even in the dim twilight which dawned on the world at the revival of letters. The hideous spectre, associated with kindred horrors and concealed in congenial obscurity, escaped for a long time the execration of man. But the light of the Reformation exposed the monster in all its frightfulness. The Bible began to shed its lustre through the world. The beams of the Sun of Righteousness, reflected from the book of God, poured a flood of moral radiance over the earth. Man opened his eyes, and the foul spirits of darkness fled. Intellectual light shed its rays through the mental gloom of the votary of Popery, as well as the patron of Protestantism.

“Abettors of Romanism, in the general diffusion of scriptural information and rational phi-

losophy, felt ashamed of ancient absurdity; and have, in consequence, disowned or modified several tenets of their religion, which were embraced, with unshaken fidelity, by their orthodox ancestors. The six universities of Louvain, Douay, Paris, Alcalá, Valladolid, and Salamanca, which, in their reply to Pitt's questions, disowned the king-deposing power, disavowed also the oath-annulling and faith-violating maxim. The Romish Committee of Ireland, in 1792, in the name of all their popish countrymen, represented the latter principle, as worthy of unqualified reprobation and destructive of all morality and religion. The Irish bishops, Murray, Doyle, and Kelly, in their examination before the British Commons in 1826, disclaimed all such sentiments with becoming and utter indignation, which was followed at the Maynooth examination by the deprecation of Crotty, Slevin, and M'Hale. This, at the present day, seems to be the avowal of all, even those of the Romish communion, except perhaps a few apostles of Jesuitism.

"This change is an edifying specimen of the boasted immutability of Romanism, and one of the triumphs of the Reformation, by which it was produced. The universal renunciation of the hateful maxim is a trophy of the great revolution, which Doyle, in a late publication, has denominated the grand apostasy."—*Edgar*.

[V. 14. The second woe is past; behold the third woe cometh quickly!]
—The first woe or calamity was brought upon the earth by the Crusades, and continued to exercise its woeful influence 150 years. The second woe or calamity was brought upon the earth by the establishment and results of the Inquisition, from 1229, or more properly from the time of the Council of Alby 1254, to 1563, including a period of over 300 years. The principles and practice of the Inquisition, when viewed in their results, were the most horrible woe or calamity which ever cursed the earth. The power of the Inquisition was not broken at once. It continued to stretch out its arm of power after the commencement of the Reformation; and was the most formidable influence with which the religion of peace had to contend, after its resurrection from a death-like slumber of more than a thousand years.

We have noted the coincidence between prophecy and history under seven consecutive periods; from the advent of Christ, to A. D. 420, which is the period of the seven seals. In the period of the seventh seal was the time of silence and rest, like its symbol the holy Sabbath. The opening of the seventh seal ushered in the first trumpet period, which is 180 years, and begins to date at 420; and the seven trumpets bring us down to the year 1500. We have noticed and

compared the coincidence between prophecy and history, under each of the seals and trumpets, and have shown a most beautiful agreement and consequent fulfillment.

This present chapter, however, has led us to the contemplation of a period including a far wider range, equal to 1260 years; dating from 303 and sweeping on over seven periods of 180 years each, including the two last seal periods and six trumpet periods, and still onward to the end of the seventh trumpet period, to A. D. 1680.

Causes began to work at the commencement of this period, A. D. 303, the result of which none but God could have foreseen and foreknown; for it was a period of forty-two generations; a period full of vicissitudes. Empires arose, flourished, and passed away; the Augustine, the Byzantine, the Saracene, the Gengiskhan, and the Ottoman. And kingdoms have changed owners. And the house of York and Lancaster, Bourbon and Hapsburg, have felt in their turns the down-trampling power of the "Man of Sin;" and have heard the thundering bulls of the Vatican, asserting the right of pontifical power over all people, kingdoms, and empires.

This we call the period of treading down the *holy city*, and oppressing and killing the two witnesses. This period ended, and the second woe passed, at the same appointed time.

[Behold the third woe cometh quickly]
—It will be fully described under the seventh trumpet, which the seventh angel is now prepared to sound, to call forth the holy warriors once more to the battle, and the blood of the *holy city* to be shed once more in the long-continued conflict between right and wrong. Under this prophetic trumpet, like under the seventh trumpet sounded by Joshua, when Jericho fell; so when this trumpet was sounded at the command of Jesus Christ, the captain of our salvation, there was a great earthquake, and a tenth of the *great city*, *Spiritual Sodom*, fell; and 7000 of her mighty men were slain, and the remnant of her host were affrighted, and honored God by ceasing to trample down his *holy city* and oppress his two witnesses.

Then the spirit of life from God entered into the two witnesses; they stood upon their feet, were restored to their primitive place and dignity. Their testimony was again *heard* and *heeded*; and great was the company of them that believed, and were faithful unto death, and ascended to heaven in a cloud, as did the heavenly Master, to sit down with him in his throne, as he had conquered and sat down in his Father's throne.

Some of the scenes which we have already described, took place under the seventh trumpet; and now we shall recapitulate these events, and show more fully the dealings of Divine Providence in

the affairs of the Church and world, in overthrowing wrong, and establishing right.

[V. 15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world have become the possession of our Lord, and of his Christ; and he shall reign forever and ever]—This angel began to sound his holy trumpet as the symbol of joyful triumph, A. D. 1500, to A. D. 1680. And by the time 180 years had wheeled away in noiseless flight, the great and glorious events described in the sequel of this chapter were fully accomplished. This was the period of the Reformation. It began at the time of the invention of printing, and the revival of letters, arts, and philosophy. It imparted the spirit of life from God to man. It gave new life, spirit, and power, to every enterprise of human society. Through the power of the press, the voice of Divine Truth was heard as from heaven, in the thousands of Bibles which during this period were printed, and thrown broadcast into the laps of the people; and to them it proved to be the good seed of the kingdom of Heaven. Great was the company, and powerful the voices, which, as from heaven, called men from dumb idols, helpless saints, and worthless priests, to repentance, and purity, and present salvation by *faith alone* in Jesus Christ, and not by the merit of good works; and yet to work out their salvation with fear and trembling, continually day by day to evince the sincerity of their faith, by a life of humble obedience to the commands of God; and looking for their reward, not as of debt, but of free grace: for after we have done all that is commanded, we are unprofitable servants, we have only done our duty.

[The kingdoms of this world are become the kingdoms of our Lord and of his Christ]—This is the period in which the continent of America was first discovered by men acquainted with modern civilization and Christianity. Here was opened up an asylum for the oppressed of all nations. Here Christianity had a new world, a fair field to sow the seed of truth; and a harvest so great, as to call into action every resource of her power. Well might all the heavenly host, all the family on earth and in heaven, join together to magnify God, that he had utterly discomfited his enemies, and rendered his friends glorious in the eyes of all nations. No wonder, with the cheering prospects of the Reformation, and the bright, beautiful, and cheering scenes of a new world before them, which had been hid for ages behind the vail of western waters, that they should be ready to exclaim in the fullness of their hearts. The kingdoms of this world are become the possession of our Lord, and of his anointed people, who by their anointing, which is of God, have be-

come kings and priests to offer spiritual sacrifices to the only Potentate, and the all-atoning High Priest of our profession! No wonder that they proclaimed from the mountain-top, The kingdoms of this world, which the devil once claimed as his, are become the kingdoms of our Lord, by royal conquest, and of his Christ; and he shall reign forever and ever! for after this period Satan shall never have complete dominion over mankind.

[V. 16. And the four-and-twenty elders, which sat before God on their seats, fell upon their faces and worshiped God]—The twenty-four elders symbolize all Jews and Christians, who fear God and work righteousness; twelve representing the Patriarchs, and twelve the Apostles; and are therefore the representatives of the true Church of Christ, which is also called the holy city. Here is an example for us. They fell upon their faces and worshiped God. Being raised from the degradation of bondage and the dust of death, through the power of God, by the Reformation, they are now permitted to worship God in spirit and in truth, without having their minds distracted by the presence of dumb idols, and their affections divided between creature and Creator.

[V. 17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned]—This is a most beautiful, sublime, and comprehensive doxology, in which the whole Church unite with all their ransomed powers, to praise him who is with his Church always, who was with it in all ages, and who will be with his people, and his people with him; for he is to come and raise the dead, and judge the world, and reign with his glorified saints forever. The eternity of God is fully asserted, and his power, wisdom, and goodness made known. And these have been the same in all time past, present, and to come. This expresses the infinitude of God. Almighty, his power; God, his infinite wisdom; Lord, his incarnate goodness in the redemption, salvation, and dominion over his people, for which we give thee thanks, O Lord God Almighty, which art, and wast, and art to come.

[Because thou hast taken to thee thy great power, and hast reigned]—During the period in which the holy city was trodden down, and the two witnesses clothed in sackcloth, it seemed as if God stood afar off; that he had forgotten to be gracious; that he had laid aside his great power, and permitted the world to go its own way. But at the time of the Reformation, God awoke as a mighty man of war; he took to himself his great power, and shook terribly the earth. Satan had exercised his power, and reigned, in the person of the "Man of Sin," for more than a thousand years. But now, the two witnesses

being resurrected, and restored to their former state and dignity, a glorious change comes over the whole scene of characters, actions, and events.

The Gospel, which is called the *power of God*, is *disseminated*, being distributed among all nations, as the system of laws by which Immanuel reigns, and will forever reign; for it is called the *everlasting Gospel*, not in its offers, but its consequences. By the testimony of the two witnesses, God *exercises* his great power, by which he consumes the power of his enemies, and saves to the utmost all who accept and submit to his terms of salvation, and hereby exalts his Church, the Holy City, *unto the glorious New Jerusalem!*

Since the time of the Reformation, through the great power of the pure Gospel, he has reigned in the hearts of millions who have passed over Jordan to the heavenly Jerusalem. The Gospel, like its author, is alive forevermore. "It has all the dignity of age, without any of its decrepitude; all the vigor of youth, without its inexperience. As an institution, it stretches farther back than any nation in the civilized world; and as a spirit of reform, it has wrestled with every phase of wrong which eighteen centuries have witnessed. It is more ancient than the oldest countries of the old world; its preachers spoke in twenty tongues centuries before the government was established, which is represented by the Vatican; it stood by the desert fountain from which all modern history flows, and dropped into it the sweetening branch of truth and peace. And yet its vigor has not been paralyzed by the evils which it has assailed, nor by the corrupt institutions which have too often disgraced it in the eyes of men. As an influence, it has never been so powerful, so ambitious, or so daring as it is to-day.

"Wherever Christianity has been published, since its first diffusion by the apostles, it has broken in upon the carnival of oppression, and stopped the fierce revels that made humanity their sport. At its sound, those who were trampled down, have started to their feet; the children of the soil have looked up, and felt over them the canopy of heaven; the debased have grown conscious of the stirrings of a soul: and they that had been treated as the kindred of the clod, have burned with the aspirations of the skies.

"The principles which, fifteen centuries ago, denounced the horrible slavery of Pagan Rome; which, earlier still, rebuked the polished corruption of Corinth, and the idolatry of Ephesus, now find eloquent lips through which to assail evils, corruptions, and social wrongs of the nineteenth century, and have possessed themselves of agencies by which they build bethels for neglected seamen, erect hospitals for the protection of the

destitute, and scatter the words of truth, with its attendant blessings, on every benighted shore."

[V. 18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them which destroy the earth]—Many of the *nations*, at the time of the Reformation, *were angry*, being excited by the pontifical hierarchy; for they felt that a power attended the Gospel which reproved them of sin, righteousness, and of a judgment to come; and therefore tormented them; and hence, they gave renewed evidence of anger.

But the wrath of God—His disapprobation was hereby revealed from heaven, against all unrighteousness and ungodliness of men, who hold the truth in, or with, other unrighteous precepts and practices, as well as those who are entirely ignorant of the Gospel.

[And the time of the dead]—Witnesses spoken of in the previous part of the chapter. This trumpet period fulfilled and completed the time in which these witnesses were to be raised, after being dead and kept in the streets of the *great city* twelve hundred and sixty years, and their resurrection was fully consummated before the end of the seventh trumpet period, A. D. 1620, *that they should be judged* immediately after their resurrection, which actually took place in the last twenty years of this period. To judge, is to compare facts or ideas, and perceive their agreement or disagreement; to hear and determine; to consider accurately for the purpose of forming an opinion or conclusion, and thus to distinguish truth from falsehood. This is the very kind of judgment which was passed upon the two witnesses by King James' translators of the holy Scriptures.

[And that thou shouldst give reward unto thy servants the prophets]—And by thus judging the two witnesses, they each are heard and accredited according to their true merit, both the Jewish and the Christian prophets; and are thus rewarded according to their works. And by this reward they are the standard of authority, the measuring-rod, the rule of action among men, and every one is permitted to hear the voices of the prophets, in their own tongue wherein they were born.

[And the saints]—The *holy city* are to be rewarded according to the two testimonies, the Old and New Testaments; these are to compose their rule of action after the Gentiles shall cease to tread them down; which was fully accomplished by the end of the seventh trumpet period, in the year 1680.

[And them that fear thy name, small and

great]—In every nation men are to be judged according to the correct and strict testimony of the Scriptures—every one according to his works; and therefore their *accountability* will be measured by their ability. Where little is given, little is required; where much is given, much will be required: for he that knoweth his master's will, and doeth it not, shall be beaten with many stripes; but he that knoweth not, and doeth his master's will, shall be beaten with few. The Gospel is aggressive, and its ultimate object is to utterly consume and destroy every system which is inconsistent with, or opposed to it. From the quotations we have given, the *great city* is diametrically opposed to it; and the grand object of the horrid Corporation has been to destroy men's lives; while the grand object of the Gospel is to save men's lives, by destroying those principles, systems, and practices which destroy men, soul and body, here, and eternally hereafter. All the while the *holy city* was being trodden down, and the two witnesses lay dead in the streets of the *great city*, the constant effort of the Man of Sin was to *destroy or corrupt the earth*; whatever else he did was the exception, and not the rule of action by which he propagated and maintained his system of doctrines, duties, and practice in the world.

[V. 19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail]—During the long period of revolving ages in which the *holy city* was trodden down by Gentile feet, the true temple of God was shut up; but, at the time of the Reformation, the temple of God was re-opened, and the true worship of God was re-established and performed in the Christian Church; and whatever the *great city* had added to, or taken from, the true temple service, was restored or removed, when it was again opened in heaven for the pure and heavenly worship of God alone.

[And there was seen in his temple the ark of his testament]—This is the true Church of Christ, symbolized by his temple; for the former temple, which was the type of this, had been destroyed. We shall soon see whether his temple is the Roman pontifical Church, to the exclusion of all others. The ancient temple was to be a house of prayer or worship of God for all nations; so of the new temple.

[The ark of his testament was seen in the temple]—The ark is the symbol of God's people, his faithful servants, and true worshipers. The ark was to contain the law and the testimony; so Christians keep God's law. They are the ark in the true Church of Christ; and they are to keep

the testimony of the Holy Spirit; and further, this is to be their rejoicing—the testimony of a good conscience, that in simplicity and godly sincerity they have their conversation in the world. None are truly members of this temple, unless, like the ancient ark of the covenant, they keep faithfully the law and the testimony.

[And there were lightnings]—These were evidences that the great changes produced at the Reformation were the result of supernatural power, and light, and heavenly influences; and these glorious events were to occur very rapidly, and be controlled and directed only by him who prepares the lightnings for the rain, that there may be seed-time and harvest.

[And voices]—Of the Reformers, proclaiming the truth of God, the word of God, the entrance of which in the mind is as lightning, and is the power of God unto salvation to every one that believeth, to Jew first, and also to the Greek. Those voices, at, and since the Reformation, have been bold to proclaim the whole counsel of God, and cry aloud in protestation against the corruptions, errors, and vices of all mankind.

[And thunderings]—Supernatural evidence that showers of blessings, from clouds of mercy, would descend and water the good seed sown by the husbandmen called and sent out by the Lord of the spiritual harvest.

[And an earthquake]—A great political change which took place at the close of the seventh trumpet period, about 1680, especially in the governments of Great Britain and France.

[And great hail]—As hail comes down from heaven—not like the snow, and rain, and dew, as blessings upon the earth, but as a curse or sore affliction, so this great hail assumes to come down from heaven. It symbolizes the great destruction which came upon those who protested against the horrid Inquisition, and the abominable corruptions of the Roman Catholic Church; and for which they suffered incredibly about the time of the horrid massacre of St. Bartholomew's day, in 1572, as we shall now see:

“Leo, in a bull issued in 1520, ordered all to shun Luther and his adherents. His holiness commanded sovereigns to chase the abettors of Lutheranism out of their dominions. Adrian, in 1522, deprecated the spread of Lutheranism, and admonished princes and people against the toleration of this abomination; and, if mild methods should be unavailing, to employ fire and faggot.

“Paul IV distinguished himself by his recommendation of the Inquisition for the extermination of heresy. This tribunal, his infallibility accounted the sheet-anchor of the papacy, and the chief battery for the overthrow of heresy.

The pontiff reckoned the Gospel, with all its divine institutions, as nothing, compared with the holy office for the defense of the holy see. Paul was right. The Gospel may support the Church, but the Inquisition is the proper instrument to protect the popedom. The Inquisition, accordingly, was the darling theme of his supremacy's thoughts. He conferred additional authority on the sacred institution, and recommended it to the cardinals and his successors with his parting breath. When the cold hand of death was pressing on his lips, and the soul just going to appear before its God, he enjoined the use of the Inquisition, and expired, recommending murder and inhumanity.

"These enactments of doctors and pontiffs were supported by the canons of councils. The Council of Lyons, in 1527, commanded the suffragans to make diligent inquiry after the disseminators of heresy, and to appeal, when necessary, to the secular arm. Anno 1528, the Council of Sens enjoined on princes the extermination of heretics, in imitation of Constantine, Valentinian, and Theodosius.

"The General Council of Trent, in the same manner, patronized persecution. Ciaconia, a Dominican, preached before this assembly on the parable of the tares. The preacher, on this occasion, broached the maxim afterward adopted by Bellarmine and the Rhemish annotators. He urged 'that the adherents of heresy should be tolerated, when their extermination would be attended with danger; but when their extirpation can be effected with safety, they should be destroyed by fire, the sword, the gallows, and all other means.' All this, Ciaconia declared, the sacred synod itself had inculcated in its second session: and the Dominican's sermon and declaration were heard in the infallible assembly without objection or contradiction. The sacred synod again, in their last session, admonished 'all princes to exert their influence to prevent abettors of heresy from misinterpreting or violating the ecclesiastical decrees, and to oblige these objectors, as well as all their other subjects, to accept and to observe the synodal canons with devotion and fidelity.' This was clearly an appeal to the secular arm, for the purpose of forcing acquiescence and submission: and the natural consequence of such compulsion was persecution.

"The canon law and the Roman ritual extend the spirit of persecution even to the dead. The canon law excommunicates any, who, with his knowledge, bestows Christian burial on heretics. The Roman ritual, also, published by the command of Paul V, and in general use through the popish communion, 'refuses sepulchral honors to heretics and schismatics.' The offended, in this

case, to obtain absolution and be freed from excommunication, must, with his own hands and in a public manner, raise the interred from the hallowed sepulchre. He must, to be uncursed, unearth the mouldering remains of the corpse, and violate, by an act of horror, the sanctuary of the tomb.

"The enactments of popes and councils were sanctioned and enforced by emperors and kings. Charles V, emperor of Germany and king of Spain and the Netherlands, persecuted the friends of the Reformation through his extensive dominions. His majesty, in 1521, supported by the electors in the Diet of Worms, declared it his duty, for the glory of God, the honor of the Papacy, and the dignity of the nation, to protect the faith and extinguish heresy; and in consequence proscribed Luther, his followers, and books, and condemned all, who, in any manner, should aid or defend the Saxon reformer or read his works, to the confiscation of their property, the ban of the empire, and the penalty of high-treason."

"The emperor's edicts against the Lutherans in the Netherlands were fraught with still greater severity. Men who favored Lutheranism were to be beheaded, and women to be buried alive, or, if obstinate, to be committed to the flames. This law, however, was suspended. But inquisitorial and military executions rioted in the work of death in all its shocking forms. The duke of Alva boasted of having caused, in six weeks, the execution of eighteen thousand for the crime of Protestantism. Paolo reckons the number, who, in the Netherlands, were, in a few years, massacred on account of their religion, at fifty thousand; while Grotius raises the list of the Belgic martyrs to a hundred thousand.

Charles began the work of persecution in Spain, and with his latest breath recommended its completion to his son Philip II. The dying advice of the father was not lost on the son. He executed the infernal plan in all its barbarity, without showing a single symptom of compunction or mercy. His majesty, on his arrival in Spain, commenced the work of destruction. He kindled the fires of persecution at Valladolid and Seville, and consigned the professors of Protestantism, without discrimination or pity, to the flames. Among the victims of his fury, on this occasion, were the celebrated Pontius, Gonsalvus, Vænia, Viroësia, Cornelia, Bohorquia, Ægidio, Losado, Arellan, and Arias. Thirty-eight of the Spanish nobility were, in his presence, bound to the stake and burned. Philip was a spectator of these shocking scenes, and gratified his royal and refined taste with these spectacles of horror. The Inquisition, since his day, has, by relentless

severity, succeeded in banishing Protestantism from the peninsula of Spain and Portugal.

“Francis and Henry, the French kings, imitated the example of Charles and Philip. Francis enacted laws against the French Protestants; and ordered the judges, under severe penalties, to enforce them with rigor. These laws were renewed and new ones issued by Henry. His most Christian Majesty, in 1549, entered Paris, made a solemn procession, declared his detestation of Protestantism and attachment to Popery, avowed his resolution to banish the friends of the Reformation from his dominions and to protect Catholicism and the ecclesiastical hierarchy. He caused many Lutherans to suffer martyrdom in Paris, and lent his royal assistance in person at the execution. Henry, like Philip, had, on this occasion, an opportunity of indulging the refinement and delicacy of his taste, in viewing the expiring struggles of his heretical subjects in the pangs of dissolution.

“Instances of French persecution appeared in the massacres of Merindol, Orange, and Paris. The massacre of Merindol, planned by the king of France and the parliament of Aix, was executed by the president Oppeda. The president was commissioned to slay the population, burn the towns, and demolish the castles of the Waldenses.

“Oppeda, thirsting for blood, executed his commission with infernal barbarity. The appalling butchery has been related by the popish historians, Gaufridus, Moreri, Paolo, and Thuanus, with precision and impartiality. The president slaughtered more than three thousand Waldenses, who, from age to age, have been the object of papal enmity. Man, woman, and child fell in indiscriminate and relentless carnage. Thousands were massacred. Twenty-four towns were ruined, and the country left a deserted waste.

“The massacre was so appalling that it excited the horror even of Gaufridus, the Roman historian of these horrid transactions. The men, women, and children, in general, at the approach of the hostile army, fled to the adjoining woods and mountains. Old men and women were mixed with boys and girls. Many of the weeping mothers carried their infants in cradles or in their arms; while the woods and mountains re-echoed their groans and lamentations. These were pursued and immolated by the sword of popish persecution, which never knew pity.

“A few remained in the towns and met a similar destiny. Sixty men and thirty women surrendered in Capraria, on condition that their lives should be spared: and, notwithstanding plighted faith, they were taken to a meadow and murdered in cold blood. Five hundred women

were thrown into a barn, which was then set on fire; and when they leaped from the windows, they were received on the points of spears or halberts. The rest were consumed in the flames or suffocated with the smoke. The women were subjected to the most brutal insults. Girls were snatched from the arms of their mothers, violated, and afterward, treated with the most shocking inhumanity. Mothers saw their children murdered before their face, and were then, though fainting with grief and horror, violated by the soldiery. The champions of the faith forced the dying women, whose offspring had been sacrificed in their presence. Cruelty succeeded violation. Some were precipitated from high rocks; while others were put to the sword or dragged naked through the streets.

“The massacre was not merely the work of Oppeda and the soldiery; but approved by the French king and parliament; and afterward by the popedom, and all, in general, who were attached to Romanism. Francis and the city of Paris heard the news of the massacre with joy, and congratulated Oppeda on the victory. The parliament of Aix also, actuated, like the French monarch and nobility, with enmity against Waldensianism, approved of the carnage, and felicitated the president on the triumph.

“The rejoicing, on the occasion, was not confined to the French sovereign and people. The pope and his court exulted. The satisfaction which was felt at the extirpation of Waldensianism was, says Gaufrid, in proportion to the scandal caused by that heresy in the church, by which the historian means the popedom. The friends of the papacy, therefore, according to the same author, ‘reckoned the fire and sword well employed, which extinguished Waldensianism, and forgot nothing that could immortalize the name of Oppeda. Paul IV made the president Count Palatine and Knight of Saint John; while the partisans of Romanism styled the monster, ‘the defender of the faith, the protector of the faithful, and the hero of Christianity.’

“The massacre of Orange, in 1562, was attended with the same horrors as that of Merindol. This was perpetrated against the Protestants, as the other had been against the Waldensians. Its horrifying transactions have been related with impartiality by the popish historians Varillas, Bruys, and Thuanus. The Italian army, sent by pope Pius IV was commanded by Serbellon, and slew man, woman, and child in indiscriminate carnage. Infants, and even the sick, were assassinated in cold blood. Children were snatched from the embraces of their mothers, and killed with the blows of bludgeons.

“The work of death was carried on by various

modes of torture and brutality. Some were killed with the sword, and some were precipitated from the rock on which the city was built. Some were hanged, and others roasted over a slow fire. Many were thrown on the points of hooks and daggers. The soldiery mutilated the citizens in such a shameful manner as modesty forbids to name. Women with child were suspended on posts and gates, and their bowels let out with knives. The blood, in the meantime, flowed in torrents through the streets.

"Many of the boys were forced to become Ganymedes, and to commit the sin of Sodom. The women, old and young, were violated; the ladies of rank and accomplishments were abandoned to the will of the ruffian soldiery; and afterward exposed to the public laughter, with horns and stakes thrust into the body in such a manner as decency refuse to describe.

"The massacre of Paris, in 1572, on Bartholomew's day, equalled those of Merindol and Orange in barbarity, and excelled both in extent. The facts have been detailed with great impartiality by Bossuet, Daniel, Davila, Thuanus, and Mezeray. The queen laid this plan, which had been two years preconcerted, for the extinction of heresy. The execution was intrusted to the Duke of Guise, who was distinguished by his inhumanity and hatred of the Reformation. The duke, on the occasion, was aided by the soldiery, the populace, and the king. The military and the people attached to Romanism thirsted for the blood of the Huguenots. His most Christian majesty, Charles IX, attacked in person, his unresisting subjects with a gun, and 'shouted with all his might, KILL, KILL.' One man, if he deserve the name, boasted of having, in one night, killed a hundred and fifty, and another of having slain four hundred.

"The tocsin, at midnight, tolled the signal of destruction. The assailants spared neither old nor young, man nor woman. The carnage lasted seven days. Mezeray reckons the killed in Paris, during this time, at 5000, Bossuet at more than 6000, and Davila at 10,000, among whom were five or six hundred gentlemen. The Seine was covered with the dead which floated on its surface, and the city was one great butchery, and flowed with human blood. The court was heaped with the slain, on which the king and queen gazed, not with horror, but with delight. Her majesty unblushingly feasted her eyes on the spectacle of thousands of men, exposed naked, and lying wounded and frightful in the pale livery of death. The king went to see the body of Admiral Coligny, which was dragged by the populace through the streets; and remarked in unfeeling witticism, that the 'smell of a dead enemy was agreeable.'

"The tragedy was not confined to Paris, but extended, in general, through the French nation. Special messengers were, on the preceding day, dispatched in all directions, ordering a general massacre of the Huguenots. The carnage, in consequence, was made through nearly all the provinces, and especially in Meaux, Troyes, Orleans, Nevers, Lyons, Toulouse, Bordeaux, and Rouen. Twenty-five or thirty thousand, according to Bossuet and Mezeray, perished in different places. Davila estimates the slain at 40,000, and Sully at 70,000. Many were thrown into the rivers, which floated the corpses on the waves, carried horror and infection to all the country, which they watered with their streams.

"The reason of this waste of life was enmity to heresy or Protestantism. A few indeed suggested the pretense of a conspiracy. But this, even Bossuet grants, every person knew to be a mere pretense. The populace, tutored by the priesthood, accounted themselves, in shedding heretical blood, 'the agents of divine justice,' and engaged 'in doing God service.' The king accompanied with the queen and princes of the blood, and all the French court, went to the parliament, and acknowledged that all these sanguinary transactions were done by his authority. 'The parliament publicly eulogized the king's wisdom,' which had effected the effusion of so much heretical blood. His majesty also went to mass, and returned solemn thanks to God for the glorious victory obtained over heresy. He ordered medals to be coined to perpetuate its memory. A medal accordingly was struck for the purpose, with this inscription, PIETY EXCITED JUSTICE. Piety forsooth, propelled to murder, and the immolation of forty thousand people was an act of justice. Piety and justice, it seems, aroused to deeds of cruelty, the idea of which afterward, says Sully, caused even the inhuman perpetrator Charles, in spite of himself, to shudder.

"The carnage, sanctioned in this manner by the French king, parliament, and people, was also approved by the Pope and the Roman court. Rome 'from her hatred of heresy, received the news with unspeakable joy. The Pope went in procession to the church of Saint Louis, to render thanks to God for the happy victory.' His legate in France felicitated his most Christian majesty in the pontiff's name, 'and praised the exploit, so long meditated and so happily executed, for the good of religion.' The massacre, says Mezeray, 'was extolled before the king as the triumph of the Church.'

"Spain rejoiced also in the tragedy as the defeat of Protestantism. This nation has ever shown itself the friend of the Papacy, and the deadly enemy of the Reformation; and this spirit,

on this occasion, appeared in the joy manifested by the Spanish people for the murder of the French Huguenots.

“England, like Germany, France, Spain, and the Netherlands, was the scene of persecution and martyrdom. Philip and Mary, who exercised the royal authority in the British nation, issued a commission for ‘the burning of heretics.’ The queen, in this manifesto, ‘professed her resolution to support justice and Catholicism, and to eradicate error and heresy; and ordered her heretical subjects, therefore, to be committed before the people to the flames.’ This, her majesty alleged, would show her detestation of heterodoxy, and serve as an example to other Christians, to shun the contagion of heresy.

“Orleans acknowledges Mary’s rigor, and her execution of many on account of their Protestantism. In this, he discovers, the queen followed her own genius rather than the spirit of the Church, by which he means the Popedom. This historian, nevertheless, represents Mary as ‘worthy of eternal remembrance for her zeal.’ Such is his character of a woman who was a modern Theodora, and never obliged the world but when she died. Her death was the only favor she ever conferred on her unfortunate and persecuted subjects.

“Popish persecution raged, in this manner, from the commencement of the Reformation till its establishment. The flow of this overwhelming tide began at the accession of Constantine to the throne of the Roman empire: and, having prevailed for a long period, gradually ebbed, after the era of Protestantism. The Popedom, on this topic, was compelled, though with reluctance and inconsistency, to vary its profession and practice. A change was effected in an unchangeable communion. Some symptoms of the old disease indeed still appear. The spirit, like latent heat, is inactive rather than extinguished. But the general cry is for liberality or even latitudinarianism. The shout, even among the advocates of Romanism, is in favor of religious liberty, unfettered conscience, and universal toleration. The Inquisition of Spain and Portugal, with all its apparatus of racks, wheels, and gibbets, has lost its efficacy, and its palace at Goa is in ruins. The bright sun of India enlightens its late dungeons, which are now inhabited, not by the victim of popish persecution, but by ‘the owl, the dragon, and the wild beast of the desert.’

“This change has, in some measure been influenced by the diffusion of literature and the Reformation. The darkness of the middle ages has fled before the light of modern science: and with it, in part, has disappeared priestcraft and superstition. Philosophy has improved, and its light continues to gain on the empire of darkness.

Protestantism has circulated the Book of God, and shed its radiancy over a benighted world. The advances of literature and Revelation have been unfavorable to the reign of intolerance and the Inquisition.

“But the chief causes of this change in the papacy are the preponderance of Protestantism and the policy of Popery. The Reformation, in its liberalizing principles, is established over a great part of Christendom. Its friends have become nearly equal to its opponents in number, and far superior in intelligence and activity. Rome, therefore, though she has not expressly disavowed her former claims, has, according to her ancient policy, allowed these lofty pretensions to slumber for a time in inactivity, and yielded, though with reluctant and awkward submission, to the progress of science, the light of revelation, and the strength of Protestantism.

“A late discovery has shown the deceitfulness of all popish pretenses to liberality, both on the continent and in Ireland. Dens, a doctor of Louvain, published a system of theology in 1758, and in some of the succeeding years. This work, fraught with the most revolting principles of persecution, awards to the patrons of heresy, confiscation of goods, banishment from the country, confinement in prison, infliction of death, and deprivation of Christian burial. Falsifiers of the faith, like forgers of money and disturbers of the state, this author would, according to the sainted Thomas, consign to death as the proper and merited penalty of their offense. This, he argues from the sentence of the Jewish false prophets, and from the condemnation of Huss in the General Council of Constance.

“This production in all its horror and deformity, was dedicated to Cardinal Philippus, and recommended to Christendom by the approbation of the University of Louvain, which vouched for its ‘orthodox faith and its Christian morality.’ It was ushered into the world with the permission of superiors, and the full sanction of Episcopal authority. Its circulation on the continent was, even in the nineteenth century, impeded by no Romish reclamation, nor by the appalling terrors of the expurgatorian index. The popish clergy and people, in silent consent or avowed approbation, acknowledged, in whole and in part, its Catholicism and morality.

“The University of Louvain, on this occasion, exhibited a beautiful specimen of Jesuitism. A few years after its approbation of Dens’ Theology, Pitt, the British statesman, asked this same university, as well as those of Salamanca and Valladolid, whether persecution were a principle of Romanism. The astonished doctors, insulted at the question, and burning with ardor to obliterate

ate the foul stain, branded the insinuation with a loud and deep negation. The former, in this case, copied the example of the latter. The divines of Salamanca and Valladolid, questioned on the same subject in 1603, in reference to the war waged by the Irish against the English in the reign of queen Elizabeth, patronized the principle of persecution, which, in their answer to Pitt, they proscribed. Such, on the European continent, where the candor and consistency of the popish clergy, who, in this manner, adapted their movements, like skillful generals, to the evolutions of the enemy, and suited their tactics to the emergency of the occasion.

“This complete body of theology, unconfined to the continent, was, in a special manner, extended to Ireland. ‘The popish prelacy, in 1808, met, say Coyne and Wise, in Dublin, and unanimously agreed that this book was the best work and safest guide, in theology, for the Irish clergy. Coyne, in consequence, was ordered to publish a large edition, for circulation among the prelacy and priesthood of the kingdom.’

“The work was dedicated to Doctor Murray, titular archbishop of Dublin. The same prelate also sanctioned an additional volume, which was afterward annexed to the performance with his approbation. Murray, Doyle, Keating, and Kinsella made it the conference book for the Romish clergy of Leinster. The popish ordo or directory, for five successive years, had its questions for conference arranged as they occurred in Dens, and were, of course, to be decided by his high authority. The Romish episcopacy, in this way, made this author their standard of theology to direct the Irish prelacy and priesthood in casuistry and speculation. Dens, therefore, possesses, with them, the same authority on popish theology as Blackstone with us, on the British Constitution, or the Bible on the principles of Protestantism.

“Accompanied with such powerful recommendations, the work, as might be expected, obtained extensive circulation. The College of Maynooth, indeed, did not raise Dens to a text-book; this honor was reserved for Bailly. But this seminary received Dens as a work of reference. His theol-

ogy lay in the library, ready, at any time, for consultation. Doctor Murphy’s academy in Cork had fifty or sixty copies for the use of the seminary and the diocesan clergy. The precious production, indeed, has found its way into the hands of almost every priest in the kingdom, and forms the holy fountain from which he draws the pure waters of the sanctuary.

“The days of persecution, notwithstanding, will, in all probability, never return to dishonor Christianity and curse mankind. The Inquisition, with all its engines of torment and destruction, may rest forever in inactivity. The Inquisitor may exercise his malevolence, and vent his ferocity in long and deep execrations against the growing light of philosophy and the Reformation; but will never more regale his ears with the groans of the tortured victim, or feast his eyes in witnessing an Act of Faith. The popedom may regret its departed power. The Roman pontiff and hierarchy may indulge in dreams of future greatness, prefer vain prayers for the restoration of persecution, or, in bitter lamentation, weep over the ashes of the Inquisition. But these hopes, supplications, and tears, in all likelihood, will forever be unavailing. Rome’s spiritual artillery is, in a great measure, become useless; and the secular arm no longer, as formerly, enforces ecclesiastical denunciations, or consigns the abettors of heresy to the flames.”—*Edgar*.

What an infinite wisdom is displayed in the prediction of all these events, and that too in their chronological order! What a grandeur in conception; what sublimity of diction; what boldness of metaphor, symbol, emblem and metonymy! In view of all the great events which have passed before us, in our investigations of this Chapter, and the many coincidences between Prophecy and History, as we have shown in our lengthy quotations, we may safely say, that this is one of the most important parts of the whole Revelation; evincing more fully than any other part, the continued watchfulness of Divine Providence over the persecutions and conflicts of the *holy city*, and the two witnesses; and the victory he has given his people over the power and corruptions of the *great city*.

REVELATION.

CHAPTER. XII.

1 *A woman clothed with the sun travaileth.* 4 *The great red dragon standeth before her, ready to devour her child :* 6 *when she was delivered she fleeth into the wilderness.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being cast down into the earth, persecuteth the woman.*

1. AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars :

2. And she being with child, cried, travailing in birth, and pained to be delivered.

3. And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8. And prevailed not; neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death.

COLLATERAL SCRIPTURES.

(V. 1.) SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes: For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker *is* thy husband; the LORD of hosts *is* his name; and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. . And I will make thy windows of agates, and the gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith

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that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD; and their righteousness *is* of me, saith the LORD.—Isa. liv: 1-17.

For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly. O LORD of hosts, blessed *is* the man that trusteth in thee.—Ps. xxxiv: 11-12.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.—Mal. iv: 2.

(V. 5.) Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him. Behold, I, and the children whom the LORD hath given me, *are* for signs and for wonders in Israel, from the LORD of hosts, which dwelleth in mount Zion.—Isa. viii: 13-18.

Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.—Ps. ii: 6-12.

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Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.—Isa. vii: 10-16.

(V. 8.) Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. viii: 35-39.

(V. 9.) Now the serpent was more subtile than any beast of the field which the LORD God had made: and he said unto the woman, Yea hath God said, Ye shall not eat of every tree of the garden. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.—Gen. iii: 1-6.

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12. Therefore rejoice, *ye* heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and a half time, from the face of the serpent.

15. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.

16. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

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I speak that which I have seen with my Father; and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? *even* because ye can not hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not. Which

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of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear *them* not, because ye are not of God.—John viii: 38–47.

And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, the LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. And the angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. In that day, saith the LORD of hosts, shall ye call every man his neighbor under the vine and under the fig tree.—Zech. iii: 1–10.

(V. 10.) Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem; And hath extended mercy unto me before the king and his counselors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God *was* upon me; and I gathered together out of Israel chief men to go up with me.—Ezra. vii: 27–28.

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Behold, I have given him *for* a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation *that* thou knowest not; and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the LORD while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isa. lv: 4–9.

(V. 11.) Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength; Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts. O worship the LORD in the beauty of holiness: fear before him all the earth. Say among the heathen, *that* the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice. Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.—Psalm xvi: 7–13.

And there went great multitudes with him: and he turned and said unto them, If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, can not be my disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have *sufficient* to finish *it*? Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consult-

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eth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple. Salt *is* good; but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.—Luke. xiv: 25–35.

(V. 12.) Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the LORD hath comforted his people, and will have mercy upon his afflicted. But Zion said, The LORD hath forsaken me, and my LORD hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me. Thy children shall make haste; thy destroyers, and they that make thee waste, shall go forth of thee. Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all as with an ornament, and bind them *on thee* as a bride *doeth*.—Isa. xlix: 13–18.

(V. 14.) Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that *he is* strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.—Isa. l: 24–28.

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He giveth power to the faint; and to *them that have* no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run and not be weary, *and* they shall walk and not faint.—Isa. xl: 29–31.

(V. 15.) And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was* no judgment. And he saw that *there was* no man, and wondered that *there was* no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak. According to *their* deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.—Isa. lix: 14–21.

(V. 16.) Now in the first year of Cyrus king of Persia, (that the word of the LORD by the mouth of Jeremiah might be fulfilled,) the

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LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which *is* in Judah: Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel (he *is* the God) which *is* in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God that *is* in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised to go up to build the house of the LORD which *is* in Jerusalem. And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered. Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar the prince of Judah. And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand. All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them* of the captivity, that were brought up from Babylon unto Jerusalem.—Ezra. i: 1–11.

ANNOTATIONS.

CHAPTER XII.

[V. 1 And there appeared a great wonder in heaven; a woman clothed with the Sun, and the moon under her feet, and upon her head a crown of twelve stars]—That this woman symbolizes the Church of Christ, which is also represented by the metaphor of the holy city, in the previous chapter, is admitted by all orthodox Christian expositors. It is not to be doubted, then, that there was great cause of wonder to the whole family of God in heaven and on earth, that the holy city, the two witnesses, and the temple, should be so suddenly restored to their former state, dignity, and glory, which is here represented by the emblem of a woman arrayed in most glorious apparel. This is Zion; her light has come; the true light, which had been obscured for more than a thousand years, broke forth at the Reformation, as the sun going forth at the morning hour, after a long night of clouds and darkness. Jerusalem, then, put on her beautiful garments; unto her was given light, comfort, and glory, and the hope of the highest prosperity, dignity, and happiness. She was clothed, honored, and protected by the Sun of Righteousness; for her Lord now re-asserted his right to her, and re-assumed his power to defend her; and therefore he became her Sun and shield, and gave her grace and glory; and no good thing will he withhold from them that walk uprightly, for he will be with them always.

[And the moon under her feet]—The Jewish Church and every other organization being as inferior to her, as the moon is to the sun. And whatever light they possess, except what is reflected from her, is as useless as moonshine in daytime.

Bishop Newton understands this as applying to the Jewish economy, for it was the shadow of good things to come. "The moon is the lesser light, ruling over the night, and deriving all its illumination from the sun; in like manner, the Jewish dispensation was the bright moonlight of the world, and reflected a portion of the glorious light of the Gospel. At the rising of the sun, the night is ended, and the lunar light no longer necessary, as the sun, which is reflected from her, shines directly upon the earth, clothing it with beauty, comfort, and glory. Exactly in the same way has the whole Jewish system of types and shadows been superseded by the Gospel economy, as exemplified by the incarnation, doctrines, practice, crucifixion, burial, resurrection, ascension, and intercession of Jesus Christ." The Jewish

system was the foundation on which the Christian system was built, and sustains this necessary relation to it. But the Gospel system is the temple, complete in all its proportions, order, beauty, grandeur, and glory; reflecting the light of heaven's own pure day back upon its own foundations.

[And a crown of twelve stars upon her head]—This is a very proper emblem of the twelve Apostles, who, under God, were the builders of the Christian Church, and by whom the Gospel was first promulgated. Behold these master-builders erecting this magnificent temple! It is faultless in materials, architecture, order, proportion, capacity, beauty, and grandeur! Now, behold them carrying up the cap-stone, as borne on angel wings, to complete the glorious superstructure! It is laid to its place, and all is complete! And now, behold them as they stand, like statutes, upon the top of the holy temple, looking up to the *great* ARCHITECT, and shouting, "Grace, grace unto it!"

This temple is built upon the foundation laid in Zion. It is not built upon an apostle, or all the apostles; but upon Jesus Christ, who is the foundation of the apostles and prophets, even the chief corner-stone. He is the true foundation, forever supporting his Church by the power, doctrines, and promises of his Gospel.

O, may we all be wise betimes to enter this holy temple, and find it to be the city of everlasting refuge and salvation! And may all his builders, like the holy Apostles, be faithful over the house of God; for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, shall shine as the STARS forever and ever."

"It was from causes, seemingly fortuitous, and from a source very inconsiderable, that all the mighty effects of the Reformation flowed. Leo X, when raised to the papal throne, found the revenues of the Church exhausted by the vast projects of his two ambitious predecessors. His own temper, naturally liberal and enterprising, rendered him incapable of severe and patient economy, and his schemes for aggrandizing the family of Medicis, his love of splendor, and his munificence in rewarding men of genius, involved him daily in new expenses, in order to provide a fund for which he tried every device that the fertile invention of priests had fallen upon, to drain the credulous multitude of their wealth. Among others, he had

recourse to a sale of indulgences. The form of these indulgences was as follows :

"May our Lord Jesus Christ have mercy upon thee, and absolve thee, by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first, from all ecclesiastical censures, in whatever manner they may have been incurred ; then from all thy sins, transgressions, and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the holy See, and as far as the keys of the holy Church extends. I remit to you all punishment, which you deserve in purgatory on their account ; and I restore you to the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism ; so that when you die, the gates of punishment shall be shut, and the gates of Paradise shall be opened ; and if you shall not die at present, this grace shall remain in full force when you are at the point of death ; in the name of the Father, the Son, and the Holy Ghost."—*Mosheim's Ecclesiastical History*.

[V. 2.] Represents the woman, the Church, as being fruitful, and glorifying God in bringing forth many spiritual sons ; for "Herein is my Father glorified, that ye bear much fruit : I am the vine, and ye are the branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing : " *i. e.*, "If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love."—John xv.

[V. 3. And there appeared another wonder in heaven]—It was matter of great wonder that any thing should disturb the Church, when she was thus living to bring forth fruit unto holiness, that her end might be everlasting life. But it happens according to the words of the apostle : "They that will live godly in Christ (*and Christ in them*) shall suffer persecution." "If a man observe the precepts, and is a son of the law, and lives a holy life, then *Satan stands and accuses him*."—*Shemath Rabba*, sec. iii, fol. 131-2.

[And behold ! a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads]—This was the first seducer, accuser, persecutor, and destroyer of the true Church of Christ. This *red dragon* was the ensign of the *great city*, corporation, or government, which, we have clearly shown, is none other than the old heathen Roman imperial government ; and this we have proved to be so by a history of his character, laws, and actions ; or the expression of his sentiments, as set forth by his officers and

general councils. But I will make one more quotation, which, with what I have said, will certainly satisfy the most incredulous.

"The heathen Roman empire is called a *red dragon* ; and, accordingly, we find from the testimony of ancient writers, that the dragon standards of the Romans were painted *red*. *Pitiscus*, in his *Lexicon of Roman Antiquities*, and *Ducange* in his *Latin Glossary*, under the word *DRAGON*, have considered this subject at great length, especially the latter writer, who has made several quotations from *Claudianus*, *Sidonius*, *Prudentius*, and others, in which not only the standard, *but also the image of the dragon itself*, is stated to be of a *red or purple color*. Of what has been said above respecting the dragon, this then is the sum : A *huge fabulous beast* is shown to St. John, by which some GREAT PAGAN POWER is metaphorically represented : and the *red dragon* is selected from among the numerous imaginary animals which the fancies of mankind have created, to show this great pagan power is the *heathen Roman empire*."—*Bishop Newton*.

We have already shown, from ecclesiastical history, that under Constantine, State and Church union took place ; and the emperor and his successors were supreme in Church and State, assuming pontifical as well as regal dignity. And this state of things has been continued in the *states of the Church*, the *ancient and modern sect of the beast*, from the days of Constantine, down to the present time.

[Having seven heads]—The dragon which the prophet saw, had seven heads, and these heads have been variously interpreted by Biblical critics, to whom the reader is referred. I saw an ancient silver coin, which had been excavated from the Ruins of Pompeii, in Italy, which was coined in the reign of Fammilius, one of the seven kings of Rome, (for it is worthy of remark that the first form of the Roman government was the regal ;) on one side of this coin was the representation of a huge serpent, the Dragon, which had *seven distinct heads*. This, then, was the fabulous animal which was painted *red* upon their ensigns.

This coin bore a date which gave evidence that it had been coined 2510 years ago, which would bring us back into the days of the seven kings who first ruled Rome ; the aggregate period of their reigns equaled two hundred and forty years, from the founding of Rome by the twin brothers, Remus and Romulus.

It is stated in ancient mythology, that Minerva sprung full-grown from the head of Jupiter. And there is evidently some great mythological fact hieroglyphically represented by this seven-headed dragon.

The serpent was the emblem of wisdom ; "for

the *serpent* was more subtle than any beast of the field." So, Japeth, from which comes Jupiter, was the eldest and the wisest of his brethren; and time has proved the same to be true of his descendants. And it is worthy of remark, that Japeth had just *seven sons*, which are thus represented like Minerva, as springing from the head of Jupiter, which gives the serpent or dragon just seven heads.

[And ten horns]—Which are the emblems of honor and power, as the heads are of wisdom. It is also worthy of note, that five of Japeth's sons must have died, leaving no posterity; as there is no mention made of but two of them having sons, and they had just seven. Thus Japeth and his two sons, and their seven sons, grand sons of Japeth, made just ten horns, or emblems of honor and power, as belonging to the great Japhetic family.

Now, it was by these, and these alone, that the country of Europe was divided and peopled after their families. So that in the very earliest ages after the flood, or universal deluge, Europe was divided into *ten powers* or *kingdoms*, which divisions have been maintained, as we have already shown in notes on the eleventh chapter, in regard to the overthrow of a tenth of the city. The descendants of Japeth, then, adopted these emblems, and placed them upon their ensigns at the founding of Rome; and it was a very just emblem too; for we are told that Rome was first inhabited by people from all the surrounding Japhetic nations.

[And having seven crowns upon his head]—Crowns here are evidently used by metonymy, for kings who wear crowns. And this interpretation, and this only, makes the Revelation consistent, and its truth convincing; for as we have already shown, Rome had only seven kings, or crowned heads; and these were her first or head rulers; and there is no other kingdom or empire on earth, to which all this is applicable; and therefore this is pagan Rome.

[V. 4.] Reveals to us that the tail of this dragon insinuated itself around a third part of the stars of heaven, or ministers of the Church, and drew them to its service; and did cast them down from their high, brilliant, and heavenly positions, unto the earth, to the low, dark, and groveling service of the world, the flesh, and the devil; as their subsequent history fully proves. The number of Christians which united with this *great city*, or *red dragon power*, was not more than one-third of the ministers who claimed to belong to Christ.

It is true, beyond a doubt, that this was the number, because it is so stated by infallible inspiration. And, aside from divine testimony, it

looks reasonable that this was about the number; for a great number formed the Eastern, Byzantine, or Greek Church; and great numbers in the West, in various parts of the Roman empire, refused to unite the Gospel and Dragon system of religion, or to put heaven to open shame by uniting Christ with Belial.

It should be remembered that it is not the purpose of the Prophet to reveal events, in this Chapter, in their regular chronological order, as belonging to the seventh trumpet period; but to recapitulate great events from A. D. 1 to 2940, and place before us two great *signs*, or, as we translate them, *wonders*—*the woman clothed with the sun*, and a *great RED DRAGON*. These are designed to be the infallible *signs* by which men are to know or distinguish who compose the *holy city*, and who constitute the *great city*. The tail, symbolizes the end—the last end. So it was in the end, or last end, of the *Roman pagan government*, that all these events transpired.

Now, from the facts before us, we shall better understand the last clause of the verse: the red dragon or pagan Roman government stood ready, in the day of the incarnation of Jesus Christ, to devour or destroy him, which occurred in the days of Herod, when he issued an edict, (Matthew, chap. ii,) to destroy all the male children from two years old and under; for it will be remembered that the kingdom of Herod was a province of *imperial pagan Rome*.

[V. 5.] Reveals to us that the woman had brought forth a man child, of the blessed Virgin Mary, the Son of Man — IMMANUEL — God-Man; and he was about to rule all nations with justice, mercy, and equity; and would have continued then and become the personal potentate of universal empire, if the world had not practically said: "WE WILL NOT HAVE THIS MAN RULE OVER US." Therefore, being rejected of men, he ascended up, far above all the visible heavens, unto his Father's throne, and to the glory which he possessed before the worlds were created: where he will remain as our mediator until he returns to the executive judgment, and assumes universal empire and everlasting dominion over the world.

[V. 6.] The woman fled into the wilderness, as did Hagar, Sarah's maid-servant. She went in haste, to escape, or attempt to escape from danger or expected evil, and kept herself at a distance from the *great city*; and she took up her abode in dens and caves of the mountains—places specially prepared of God, instead of the ordinary habitations of men; and her persecutors fed her there with the bread of affliction; gave her to drink the bitter waters of sorrow, and sorely scourged her with the rod of oppression.

And this state of things was to continue a

thousand, two hundred, and three-score days—which is twelve hundred and sixty common years. The woman and the *holy city* are synonymous; and hence, we are taught that the woman was in the wilderness precisely the same length of time that the *holy city* was trodden down. The woman then fled into the wilderness this time, the first time, in A. D. 303. Here her flight commenced; and in about sixty years she was completely hidden and sheltered in the wilderness; and here she continued until the time of the Reformation, when, in 1563, the great separation between Protestants and Papists took place: then her *first sojourn* of twelve hundred and sixty years in the wilderness ended; for, from 303 to 1563, are twelve hundred and sixty years: and she began to rise out of her state of oppression and obscurity, the wilderness; which was fully effected by the year 1620.

[V. 7.] The war, mentioned in this verse as being in heaven, is to be understood as being among those who claim to be a part of the family of heaven—among Protestant Christians—all claiming to belong to the same heavenly family.

Michael represents the chief prince of God's people; the Dragon, the power of the Roman empire, or chief prince of this world. This war was both physical and spiritual between these two—it was both a war of words and a war of swords—a practical warfare, from the time of Church and State union under Constantine, up to the annunciation of the decisions of the Council of Trent. It was the war of the two principles, *right* and *wrong*. Right was maintained by Michael, and wrong by the Dragon, in his crusades and general councils.

[And their angels fought]—The ministers of Christ and the ministers of Satan often engaged in a war of words, in those days, and their holy or unholy trumpets were sounded long and loud; and well would it have been for the world, to all human appearance, if this had been the only conflict. This was but the *beginning of the end*, which was commenced in the war of the Crusades and consummated in the bloody Inquisition and massacre on St. Bartholomew's day, when tens of thousands of Protestant Christians perished! Sin, however, wounded in the conflict between Right and Wrong, writhes and dies a dreadful death, amidst her watchful friends; while Truth, though trodden down to earth so long, begins to rise again; and she shall arise triumphant over all the gates of hell, for the eternal power, wisdom, and glory of God are hers.

[V. 8.] For the gates of hell shall not prevail against the woman clothed with the sun—the bride, the Lamb's wife; for the Lord God is her

sun, to enlighten, comfort, and sustain her by his almighty arm; and a shield to defend her from all her enemies; and if they repent not, to fully avenge her; and will give her all-sufficient *grace* here, and a crown of *glory* in heaven.

Reader, art thou a child of this woman—a child of God—and are you trying to be a faithful member of the Church—an humble Christian? The time has come when no others are entitled to a place in the Church of Christ, the *holy city*; neither will there be found an acceptable place, any more, for any other in the Church on earth or in heaven.

[V. 9.] And the GREAT DRAGON, that old serpent called the devil and Satan, which deceiveth the whole world, was cast out when the red dragon was overcome and rejected, through whom Satan wrought lying wonders, to deceive all the world. The red dragon was overcome and cast out at the time of the Reformation, as a counterfeit church, as a mere corporation through which Satan carried on his work of destruction to the bodies and souls of men. These two dragons sustained the relation of cause and effect to each other; and the *red dragon* did the work, maintained the principles, and carried on the system of rebellion against the divine government, which the great dragon constantly suggested to men of corrupt minds; and in this way seducing spirits were sent forth to promulgate the doctrines of the devil, and deceive the whole world.

But at the time of the Reformation, the dragon and his system forged decretals, and his angels or ministers were all rejected and cast out as not only useless, but ruinous. The highest honor that can be awarded him, is, that his whole system has no more worth than a base, earthly, political corporation; having Satan for its author, ruinous error for its matter, and the destruction of mankind for its object; and therefore he was cast out into the earth, and his angels were cast out with him, as men would cast out salt which had lost its savor; or, as they would cast a serpent and her brood from their midst.

“A corporation which arrogates to itself so exclusively the favor of God; which regards all Protestants as pagans; which, for the crime of rejecting its claims, disfranchises them, and has shed the blood of millions,—ought at least to have some peculiar and preëminent merits of its own. It ought, in theory, to tend to good; and, after a trial of more than ten centuries, it ought to have left evidence of the reality and power of that tendency in the records of history.

“As this corporation is constantly thrusting itself on the attention of this nation as the only hope of humanity, and avows its purpose as soon as it has power, to expel and to exterminate Prot-

testantism, it will not be if we subject it to a rigid and thorough scrutiny.

"The principles of such a scrutiny are simple and obvious. We are to consider, not the pretenses of its partisans, but its internal structure, its mode of operation, its tendencies, and its results. If a company of inquisitors were to introduce into this city various instruments of torture, such as the fertile genius of the Romish corporation has so abundantly devised, and carry them to a large building recently erected, calling them, at the same time, musical instruments, it is probable that such a name would exert but little influence in satisfying the mind of the community of the benevolent nature of their designs, in erecting the building and introducing the instruments. They would consider their structure, their mode of operation, their tendencies, and natural results. They would, after considering these points, probably conclude that they were instruments of torture, and that the only music that would ever be produced by them would be that of groans and shrieks of agony.

"So it should be little to us that the Romish corporation calls itself a church, and professes to aim at promoting the glory of God and the welfare of man. In a case of so much moment, we should not be deceived by names and pretenses. We ought thoroughly to examine the structure of the system itself, notice its tendencies, and inquire what it has in fact done during its long history.

"To prevent all misunderstanding, however, it is necessary at this point to remark that we are to view the system of Romanism in reference to those things which it has in distinction from and in opposition to Protestantism, laying out of the account any doctrines that it has in common with Protestantism.

"This is but equitable; for any good which may result from such doctrines as it has in common with Protestantism, certainly ought not to be set down to its credit as Romanism; for it exists, not on account of the peculiarities of Romanism, but in spite of them.

"Thus, though Romanism avows a belief of the being of a God, and receives the Bible as his word, and has in its doctrinal system many elements of truth which may be so arranged as to meet the wants of holy minds, yet this is nothing to its credit as Romanism; for the doctrine concerning God, and the Bible, and the same elements of truth are found without that system among the Protestants, and operate there with much greater energy, and with less to counteract their power.

"Indeed, the power of Romanism to do evil is augmented by the fact that it has in it so much

truth. This truth is, if we may so say, in a state of captivity to the Romish hierarchy, and is used by them to gain their own ends. They use it to give authority to their system.

"By means of it they fit up some rooms in the great Babel in which holy men can dwell and worship God, though in captivity. Meantime the existence of such good men under the system is used to give it influence. They are as stool pigeons to draw others into the snare.

"It is a part of the policy of the system to introduce all manner of inconsistent or contradictory views for various minds. Hence, though it contains many of the fundamental doctrines of Protestantism for the pious, yet none the less does it introduce for other classes other doctrines which neutralize or contradict them. And, if the contradictions are pointed out, it covers them up by the plea of mystery.

"But, passing from what it has in common with Protestantism, let us consider what is peculiarly its own.

"Let us, then, look at the system, stripping off its sanctimonious phraseology, and testing it by an impartial consideration of its tendencies and results.

"If we examine carefully the system of Romanism, in its theory and in its practice, we shall discover a curious triple combination, composed of a religion, a trading corporation, and a government.

"The great idea of the corporation as a religious body is, that it has an absolute and exclusive authority to confer the grace of God, as displayed in the pardon of sin and the gift of eternal life. This grace it dispenses through certain agents, who alone are empowered to confer it, and whose grace alone is genuine. All other pretended grace is spurious and counterfeit.

"Again: this grace is communicated through various forms or processes, called sacraments, and through the profession of a certain creed, and through confession to one of their agents, called a priest, who has full power from God, through them, to forgive sins, and to impose penances as the condition.

"So far the system has the aspect of a religion. If, now, all this were done freely, and not as a means of obtaining money, the aspect of a trading company would not be seen. But such is not the fact.

"In all ages this system has been used as a means of accumulating immense sums of money in return for the grace of God, of which it has the entire monopoly. This grace reaches, not merely to this life, but to an indefinite period beyond this life, in which the soul is neither in heaven nor in hell, but somewhere between, in a place

of torment called purgatory. Besides the common grace of God, this corporation has laid up an inexhaustible store of the merits of all saints beyond what was needed for their own salvation; and of these merits, also, they have the entire monopoly. Thus, by masses, and the application of these merits, and by prayers for the dead, they can deliver souls from purgatory; and for a reasonable compensation they are always ready to do it. This gives them great power at sick beds, and over the wills of dying men and women, and over the purses of living relatives and friends. They have, also, various other sources of profit from the living, in the form of indulgences for sin; scapularies, as defenses against all evils; masses of every variety and for every purpose; dispensations from fasts; removals of impediments to marriage; miraculous medals; various defenses against the devil; grace through the images or relics of patron saints, especially on their annual festivals; and numerous other similar devices. It will be found that all the peculiar doctrines and practices of Popery have a wonderful adaptation to produce immense pecuniary profit. Thus, at the anniversaries of saints, all who visit their shrines are not to expect grace unless they deposit offerings. In like manner, the grace of relics is most abundant towards the most liberal contributors. One recent instance will cast light on this matter. The celebrated prelate, Arnold of Treves, and his priests, are said to have received one hundred thousand dollars in six months from offerings made in order to obtain a portion of the grace stored up in the holy coat. Eighty thousand medals of the Virgin, full of the same grace, were also sold, and also ribbons, bits of cloth, cotton, and silk which had touched the holy coat, and thus derived a portion of its salutary power. All the old rags in the neighborhood of Treves were thus sold for their weight in gold. The total value of this particular adventure is estimated at three hundred thousand dollars.

"It is to be understood that the Romish corporation has the monopoly of this department of gracious influence also, and that no bones, hair, skulls, chairs, coats, ribbons, medals, cloth, cotton, and silk are genuine except those which come from their manufactory. I have mentioned other important departments of traffic equally profitable, or even more so.

"Here, then, opens upon us the view of an immense commerce carried on for ages, the statistics of which have never yet been reported. But it is well known that at the time of the Reformation, this corporation and their agents had gained possession of half, and sometimes of three quarters, of the property of the various states of

Europe. Nor is there any question that, if the details were known, it would be found that the commerce of Tyre, of Carthage, of Venice, of the Hanse Towns, of the East India Company, and of all other trading companies whatever, has been quite thrown into the shade by the traffic of this great corporation. Hence in prophecy its downfall is represented under the symbol of the ruin of an immense commercial city.

"Viewing this corporation as a government, the aspect of things is no less impressive. The head of the corporation is both a spiritual and a temporal ruler. He claims to be monarch of all monarchs. His senate of cardinals and electors are princes. His bishops also are lords each in his diocese, but are still his vassals, bound to him by a feudal oath. To him also are bound the rulers of the Jesuits and of the various orders of monks and nuns, who are an all-pervading soldiery, sworn to do his will. To the bishops also are subjected the secular priests, and to them are subjected the people. Thus the whole system is one compact and an all-pervading government, the rule of which is absolute obedience to the central power and its agents in regular subordination. It is an immense army under military discipline.

"Let us now study the operation of this corporation on the mind. And, first of all, it is evident that in religious matters it puts itself in God's place. God could, no doubt, if he pleased, reveal himself and impart grace to individuals out of this corporation; but he will not. He has determined not to act except through this visible corporation. No one can have any thing to do with him but through them. All the world outside of them is empty of divine grace. There is no sunshine there. All is dark as hell; all is under the despotism of the devil. God comes to man only as he has stored up in them his grace. Of that grace they have inexhaustible quantities. They, and they only, are the great head-quarters of supply.

"Again: as they are infallible, and as God has subjected all men to them and put all grace into their hands, all men are bound to be their subjects and also their customers. To believe any others, or obey any others, or buy the grace of God of any others, is treason.

"Again: as they are infallible, so they aim, as far as possible, to be omniscient and omnipresent. This they effect by their agents who hear confessions. To them every act, motive, feeling, thought, and plan must be disclosed, or no pardon of sins can be obtained; for they can not judge of sins unless they know all the circumstances of alleviation or aggravation.

"Again: not only are the corporation to be regarded as infallible, but also their agents to

whom confession is made are to be treated as infallible; for, practically, the people are not allowed to know what the corporation or God teaches or demands by private judgment, but solely through the priests. It comes to this, then, in practice, that to each one his or her priest is as God, and hears confessions and absolves as God; and so their councils and doctors teach. Each priest, then, is virtually an extension of the great divine, infallible, central corporation. Thus the great central corporation branches out into agencies and sub-agencies all over the world, through which it teaches, governs, and trades.

"It thus comes to pass, that though theoretically the priest is not infallible, but only the great corporation, so that they are not responsible for his statements, yet in practice it is the priest who alone knows what the Church, who is infallible and as God, teaches, and he therefore is practically infallible and as God; and it is practical heresy or treason, as a general fact, not so to regard him.

"We now come to a grand peculiarity of the system, upon which its working power entirely depends. To the masses it materializes and perverts all ideas of heaven and hell; it gives false and fanatical conceptions of God as regarding this corporation more than real and genuine holiness; it fills the mind with superstitious fears, and then concentrates all these forces, from the first dawn of reason to break down all energy or courage to think or to reason from the Bible or from any other source against their authority or decisions. Even to doubt is heresy; it is infidelity. It thus aims by the whole power of education thoroughly to cut the sinews of reason and of reasoning, and to establish a habit of blind and implicit belief. In this they have most incredible success.

"Few have ever adequately considered the wide range of this operation. We know God as he is by love. Every one that loveth is born of God and knoweth God. The elements of heaven are found in the perfection of love and of communion with God.

"But the miseries of hell are but the opposite of the joys of heaven; they are the full development of malignant passions and a sense of the just displeasure of God. There is no need of literal penal fires; nor does the Bible teach their existence.

"But the moment that God is conceived of as the partial God of a corporation, for the most part grossly immoral, and holy men out of that church are consigned to literal fire, no true ideas of God, heaven, or hell remain. He is conceived of as an infinite, almighty, malignant demon. Malignity and revenge are sanctified as zeal for him.

Arbitrary and fanatical terrors are multiplied. They penetrate the youthful mind and freeze it with horror at the thought of doubting the word of a corporation outside of which he has consigned all to perdition. From the effects of such training few ever recover.

"Such is the corporation and such its mode of operation.

"Let us next consider its tendencies and effects.

"As Protestants, we are of course regarded as heretics.

"Let us, then, first consider its aspects towards us.

First, then, it tends to make heresy the greatest of all crimes, and especially the heresy of doubting or denying the divine authority and the infallibility of the corporation.

"The reason of this is plain. In the belief of this divine authority and infallibility lies the whole working power of the system in all its aspects—religious, pecuniary, and political. It is the essential, all-pervading element of its vitality. Therefore it is only the natural instinct of self-defense to consider the act of calling in question its divine authority or infallibility the greatest of crimes. To believe and act against its authority, its decisions, and its will, is the great, the only, unpardonable sin. It is called HERESY in the phraseology of theologians. Its real and more intelligible name is, or ought to be, TREASON; for this is what they mean by it. It is resistance to their authority, their power, their will, their law. Even if you are not actually promulgating error, yet, if you claim the right to judge of them or of their decisions by the Bible or by reason, you are guilty of the very essence of treason. It was for this, and this alone, that they burned John Huss.

"Again: on their premises, the destruction of heretics is the natural and consistent development of the system. For those who are not infallible to destroy dissentients is illogical and inconsistent. But if such a corporation is a true and genuine theocracy, and knows it, and is infallible in all its decisions,—if they are, in fact, God upon earth,—then they regard themselves as standing on genuine Old Testament ground, and, in slaughtering heretics, as simply imitating Elijah in his slaughter of the priests of Baal, or Joshua in his slaughter of the idolatrous Canaanites at the command of God.

"So, indeed, those who have been brought up thoroughly to believe the system have always looked at the matter. Believing this corporation to be a true theocracy, involving all the interests of God and of man on earth, rebellion against it, and efforts to destroy its authority, they have regarded as the greatest of crimes. Hence we can understand why, though the Spaniards pity other

criminals when executed, they exult and manifest peculiar joy at the burning of heretics; which is well known to be the fact. Hence, also, the religious services on the occasion of the massacre of St. Bartholomew were no more than the logical results of the system.

"Beyond all doubt this is the only real logical, consistent Roman Catholic view. On no other grounds can the deeds of that system be defended; and there is now, as we have seen, a general tendency to take this ground and avow its consequences, and to declare that as soon as they gain the power they shall carry out these principles again.

"On this ground Mr. Brownson denies that the Romish church ever has persecuted: she has but exercised just authority in punishing those who are guilty of treason.

"But again: it follows that if in fact this corporation has no basis in the Bible, nor in history, but is founded on imposture and forgery, it of course must create in the managers of the corporation a peculiar and an intense hatred of the Bible and of history. Viewed either as a religion, a trading corporation, or a government, it would exert immense power to avert the disclosures of God's word and of the great volume of history. How much more when the interests of three such systems combined in one are in peril!

"It is natural that the inhabitants of an immense palace should regard with horror and indignation all efforts to cast fire into it and consume it. Yet the Bible and history are merely the fire of God. Let them be fully developed, and this whole fabric is consumed. Of course, the most intense energies of this whole mighty Corporation will be put forth to avert these results.

"The doctrine of pious frauds, at its first development, was feeble and its aspect plausible; but out of it grew the whole Papal system. And now, at last, all kinds of fraud, pious and impious, are needed in its defense, and must be, and will be, employed with the most intense energy. We need not wonder that the system sanctions them. It could not exist a day without them.

"Once more: this system is, of necessity, one immense conspiracy, designed to destroy the very roots of all intellectual, civil, and religious liberty. This is essential in order to sustain it. This is involved in the decision of the Church, "that he who only doubts concerning the faith is to be reputed an infidel." This maxim, applied from the first development of the intellectual powers of a child, and by every process of parental, priestly, and ecclesiastical influence, and by every terror that superstition can summon up, paralyzes and cripples the minds of thoroughly-educated Romanists to an extent of which it is hard to conceive.

This principle pervades the system with intense power, and especially all Romish educational processes. A habit of free and independent thought is fatal to their Church. Hence, the hatred of the ecclesiastics of Rome against our system of free schools, our histories, and our Bibles. If she would maintain herself she must have a system of education entirely under her control, so that she may still, as heretofore, cripple and paralyze the mind from its first to its last educational processes. This is what she means to have.

"How can a community thus educated be free? Can any outward forms of government give freedom to a nation the minds of whose children are thus paralyzed and crippled from the dawn of life? This effect of Romanism was seen and lamented in France at the time of the last revolution. One of her leading statesmen declared that she could not follow the example of America in sustaining popular institutions, and assigned the influence of papal education as the reason.

"On this ground Pierce Connelly, once a Romish priest, eloquently says, in his letter to Lord Shrewsbury assigning his reasons for abjuring allegiance to the see of Rome,—

"It is not civil liberty that is the first want of the continent of Europe or of the Spanish republics of America. The want is, the education necessary for men to be free, the perception of what is liberty; the want is, EMANCIPATION FROM A PSEUDO-DIVINE JURISDICTION UPON EARTH. This is the want that makes the darkness of their future, as of their present and their past. Rome weighs upon her victims like an eternal nightmare. Who was more impatient of the oppression than Venice? But was her proudest patrician ever free? Nay, is Prussia, reduced to a semi-papal province by *concordat*,—is Prussia, or any great kingdom of the continent, free?"

"Once more: the immense extortions of the system, as well as its system of holidays, absorbing in idleness a large portion of the time of the laboring classes, have tended in all ages, and still tend, to impoverish the nations over which it holds sway. It is notorious that kings and people in the most Catholic ages have groaned most bitterly by reason of its various extortions, and have been by them at last aroused to resistance. Such feelings, indeed, in part, caused the Reformation. Hence, the miserable condition of Italy, and especially of the population of the papal States.

"In our own country, one of the priests has bitterly cursed savings banks. The reason is plain. The Church prefers to extort the savings of the poor laborers of this country for her own purposes, rather than to have them deposited for their earners in savings banks. So, also, she is

determined to own all their church property. Moreover, because the system is hostile to all kinds of mental liberty, it is of necessity hostile to all inventive power, and to all free development of the laws of nature and of society, and to all social progress. This is self-evident; for all truth belongs to one great system; and true freedom to investigate one part leads to true freedom to investigate another. The only safe course is to arrest the process, as when the Inquisition compelled Galileo to recant the true theory of the motion of the earth.

“Under such influences true social progress is impossible. There will be no development of thrift, industry, energy, enterprise, invention, even as we see to be the case in all parts of Roman Catholic Ireland.

“The historian Macaulay is disposed, even to an excess, to give all the credit that he can to Rome before the Reformation. His judgment, therefore, is the more impartial as to what she is now. Speaking of the time since the Reformation, he says:

“To stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned, by skill and industry, into gardens, and can boast of a long list of heroes and statesmen, philosophers, and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes, in Germany, from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert; while the whole

continent round them is in a ferment with Protestant activity and enterprise.”

[V. 10.] Is the voice of exultation heard from those humble, faithful, joyful friends of Christ, of whom it may be said, “Of such are the kingdom of heaven,” who exulted at the Reformation in the triumph of truth over error; of right over wrong, and of the Saviour over Satan: Saying, now is come salvation—deliverance from the temporal and spiritual evils imposed by Rome the great city, and now, through the teaching of the pure Gospel, is offered the true means of salvation from sin here, and deliverance hereafter from all the consequences of sin. And strength, temporal and spiritual, are accessible; for men are now directed to look at once to God from whom all our help cometh; and not to the saints or priests; and depend with all confidence that the grace of God in Christ alone, is all-sufficient without priestly or saintly intercession; and through life, and even in the dark valley of the shadow of death, according to our day, so shall our strength be; for Christ is our strength and righteousness forever.

And the kingdom of our God, is now again set up and established; and through the Gospel, which contains the laws of the heavenly kingdom, is now opened up a new and living way, by which every soul of man may come to God by Jesus Christ, the great High Priest, without any other intercessors. And this kingdom has come not merely in word and outward ordinances, but it has come in power, and much assurance in the Holy Ghost; for it is the power of God, and the power of his Christ, unto salvation to every one that believeth, the Jew first, and also to the Greek. The reason, and only reason, why we enjoy all this more than in former days, is, because the accuser of our brethren is cast down, which accused them before our God day and night. This Rome did by her clergy, general councils, and the Inquisition; and hereby the red dragon—Rome, evinced that she was actuated by the old dragon, who employed the red dragon as the agent through whom to accomplish all his ruinous purposes.

A brief quotation from the Jewish Rabbins will show what estimate was placed upon Satan by them of the olden time, as well as by the inspired writers of the Bible.

“Every day, except the day of expiation, *Satan* is the *accuser of men*.”—*Vayikra Rabba*.

“The devil *stands always as an accuser* before the kingdom of Israel.”—*Yalcut Chadash*.

“The holy blessed God said to the *seventy princes of the word*, have ye seen him, *who always accuses my children?*”—*Sohar Levit*.

By their fruits or works ye shall know them;

therefore, judging the great city, the Roman corporation by this rule, it was the medium through which the great dragon carried on his work of destruction, for a thousand two hundred and three score days, while the woman was in the wilderness the first time. (V. 6.)

But at the Reformation the two witnesses were raised from their death of silence, and bore testimony against the corruptions in practice, errors in doctrine, and unrighteousness in the government of the great city; and the woman came forth from the wilderness, saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

[V. 11.]—The woman, clothed with the sun, overcame the great dragon by the blood of the Lamb, the blood of the New Testament, which was shed for the redemption of the world. Blood is used metaphorically for life and power, for it was through the Gospel, the word of God, which is also called life and spirit; for it is God's appointed means of spiritual life and power; and by this weapon of heavenly warfare, wielded by the Holy Spirit, the woman conquered; and the seed of the woman, the Word of God, bruised the serpent's head. And the word of their testimony, which the *two witnesses* gave against the great dragon, the red dragon, the Roman Corporation, caused him to be cast out into the earth as a thing only fit to be trodden under foot; and these faithful witnesses for the truth, endangered their lives everywhere in bearing their testimony; and they loved not their life at the day of death, as they did Christ: nay, verily, they counted not their lives worth any thing to them, if by a sacrifice of them, they might win the world to Christ.

[V. 12. Therefore rejoice ye heavens]—Ye abodes of the blessed rejoice! ye morning stars sing for joy, and shout aloud all ye sons of God, the praises of the Most High! and ye that are made to sit and dwell together in heavenly places in Christ Jesus, rejoice, and again rejoice; for the Captain of our salvation hath triumphed gloriously over the great red dragon, and his rider! This was the rejoicing of the woman when she came out of the wilderness; but her time of triumph was brief; she soon goes into the wilderness the second time, to continue as long as at the first period. Here the twelfth chapter should end with this hymn of rejoicing.

[Wo to the inhabitants of the earth and sea]—By the inhabitants of the earth and sea, we understand the members of State and Church union governments are represented; and by the *wo to them*, we learn the *dreadful calamity* which came upon the whole commonwealth, or upon

the whole corporation, over which Rome had control, directly after the Reformation: therefore it is said, the devil is come down unto you having great wrath, because he knoweth he hath but a short time to inflict his calamities upon the woman; and the devil used his utmost power by the Great Red Dragon immediately after the Council of Trent, to destroy the last vestige of the Holy City, the True Church, and especially in the great massacre of 1572.

[V. 13.]—And the Red Dragon, when he saw that he was cast unto the earth; where he was only considered an earthly, sensual, and devilish corporation; first suggested and composed by the Great Dragon, that old serpent that deceived Eve, and but for Christ, utterly ruined our race, persecuted the woman, which brought forth the man-child, Jesus Christ, who was to rule all nations by his law and Gospel, and finally to break in pieces, as a potter's vessel, whatever opposed the progress of his kingdom.

We submit a few facts, to give the reader a somewhat satisfactory idea of the manner in which the Great Dragon, through the Red Dragon, persecuted the woman, or Protestant Christians, not only indeed as on St. Bartholomew's day, but also by *word* in his lying and slanderous statements against Protestant Christians.

"The unity and antiquity of Romanism, have, by its partisans, been often contrasted with the diversity and novelty of Protestantism. These topics supply the votary of papal superstition with fond occasions of exultation, triumph, and bravado. Romanism, according to its friends, is unchangeable as truth, and old as Christianity. Protestantism, according to its enemies, is fluctuating as falsehood, and modern as the Reformation. The Bishop of Meaux has detailed the pretended "Variations of Protestantism," and collected with invidious industry, all its real or imaginary alterations. The religion of the Reformation, in the statements of this author, is characterized by mutability. Protestantism, in his account, separated, in its infancy, into jarring systems, and appeared in the nations of its nativity, in many diversified forms. But this discordancy, it will be found, is the offspring of misrepresentation. The Reformers, in their doctrinal sentiments, exhibited a wonderful agreement. Their unanimity, indeed, was amazing; and showed that these distinguished theologians, renouncing the vain commandments of men, and the muddy streams of tradition, had all imbibed the same spirit, and drunk from the same fountain.

"The doctrinal unity of the Reformed appears from their Confessions of Faith. These were published at the commencement of the Reforma-

tion; and all, in different phraseology, contain, in the main, the same truths. Twelve of these public expositions of belief were issued in the several European nations. These were the Augsburg, Tetrapolitan, Polish, Saxon, Bohemian, Wittenberg, Palatine, Helvetian, French, Dutch, English, and Scottish confessions. All these are printed, in Latin, in Chouet's Collection; and have been abridged and criticised by Sleidan, Seckendorf, Brandt, Bossuet, Maimbourg, Moreri, and Du Pin, according to their diversified prepossessions and designs.

The Augsburg and Augustan Confession is the production of Melancthon, and was reviewed and approved by Luther. The Elector of Saxony, attended by a few of the German Princes, presented it in 1530 to the emperor of Germany at the Diet of Augsburg. This confessional manifesto, which was read in the Augustan Congress, received its name from the place of its presentation; and became the standard of Lutheranism, through Germany, Denmark, Sweden, and Norway. The work has been criticised with the pen of prejudice by Maimbourg, and abridged with impartiality by Seckendorf, Sleidan, Paolo, Moreri, and Du Pin.

"The Tetrapolitan, like the Augustan Confession, was, in 1530, presented to his Imperial Majesty at the Diet of Augsburg, by a deputation from Strasbourg, Constance, Memmingen, and Lindau. The ambassadors on this occasion, represented these four cities, and from this circumstance, this public document took its appellation. This compendium was compiled by Bucer and Capito, and approved by the Senate of Strasbourg. The compilation has been epitomised, with his usual fairness, by Du Pin, from whom it extorted a flattering eulogy. This writing, says the Sorbonnist, is composed with much subtlety and address. Every article is supported by scriptural authority, and expressed in a manner calculated to impose on the reader.

"The Bohemian, the Saxon, the Wittenberg, the Polish, and the Palatine, soon followed by the Augustan Confession. The Bohemian or Waldensian Formulary was compiled from older records, and presented, in 1535, to the Emperor Ferdinand, by the nobility of Bohemia. The Saxon, in 1551, was issued in the Synod of Wittenberg, approved by the Protestant clergy of Saxony, Misnia, Pomerania, sanctioned by the Princes of Brandenburg and Mansfelt, and presented, the same year, to the Council of Trent. The Wittenberg, composed by Brent, was published in 1552. The Polish was formed in the General Synod of Sendomir, in 1570, and recognized through Poland, Lithuania, and Samogitia. Frederic III, the Elector Palatine, in 1576, issued a Formulary,

in which he conveyed an exposition of his own faith.

"The Helvetian Confession was issued in 1536, at Basil, in a convention of the Reformed ministry and magistracy of Switzerland, and received, with common consent, through the Cantons of the nation. This form of belief was afterwards signed by a second assembly, held the same year in the same city. This, enlarged and improved, was again published in 1566, and extorted an unwilling eulogy from the Bishop of Meaux. The Swiss Confession, according to this author, exceeds all other compendiums of the same kind which he had seen in plainness and precision. The theologians of Basil, therefore, on this memorable occasion, not only promulgated their creed, but, wonderful to tell, made even Bossuet once at least in his life tell the truth.

"The confessions of France, Holland, England, and Scotland soon followed that of Switzerland. The French Formulary was drawn up in a national synod at Paris in 1559. Beza, in 1561, presented it to Charles IX, in the colloquy of Poissy. This public document was confirmed in the national council of Rochelle, and signed by the Queen of Navarre, by her son, Henry IV, by Condé, Nassau, Coligny, and the synod, and recognized by the Reformed of the French nation. Chouet has given it in Latin, and Lavel in French. The Dutch or Belgic, written in French in 1561, and in Dutch and Latin in 1581, was confirmed in a national synod in 1579. The English was edited in the synod of London in 1562, and printed by the authority of the queen in 1571. This form of belief, published for the purpose of removing dissension and promoting harmony, was approved by the dignified and inferior clergy, and subscribed by her majesty Queen Elizabeth. That formula is faithfully abridged by Du Pin. Several confessions appeared in Scotland in different times. Knox in 1560, composed one, which was ratified by parliament. This, however, and others, was only provisional and temporary, and sunk into neglect on the appearance of the Formulary compiled at Westminster, which, in 1647, was approved by the General Assembly, and in 1649, and 1690, were ratified by the Scotch parliament at Edinburgh, and afterward avowed by the people.

"The approbation of each confession was not limited to the nation, for which, in a particular manner, it was intended. The Reformed of the several European kingdoms, evinced their mutual concord and communion, by a reciprocal subscription to these forms of faith. The Saxon creed was approved by the Reformed of Strasbourg and Poland; and the Bohemian or Waldensian by Luther, Melancthon, Bucer; by the

academy of Wittenberg, by the Lutherans and Zuinglians, and indeed by all the friends of Protestantism. The Polish was recommended by the Waldensians and Lutherans. The Dutch was subscribed by the French national Synod of Figeac; and the French by the Reformed of the Netherlands. The Swiss, united to each other in mind and communion, declared themselves undivided from the Reformed of other nations of Christendom; and their confession was signed by the Protestants of Germany, Hungary, Poland, France, Belgium, England, and Scotland.

"These confessional systems comprised all the topics of theology. Faith and morality were discussed with precision and perspicuity. God, the Trinity, predestination, creation, providence, sin, duty, redemption, regeneration, justification, adoption, sanctification, baptism, communion, death, resurrection, and immortality; all these subjects and many others were comprehended in these publications. The truth and duty of religion were, in these concise expositions, explained in a clear and satisfactory manner.

"These doctrinal compilations represented the theology of a vast population. Protestantism pervaded Norway, Sweden, Denmark, Prussia, Poland, Germany, Transylvania, Hungary, Switzerland, France, Holland, England, Ireland, and Scotland; and visited the continents of Africa, Asia, and America. The extensive territory, in this manner, from the Atlantic to the Euxine, and from the Icy Ocean to the Mediterranean Sea, witnessed the light of the Reformation, which, propagated at succeeding times by missionary zeal, reached the African and Asian Continents, and crossing the interposing ocean, illuminated the transatlantic shores in a world unknown to the ancients.

"The harmony of these declarations of belief is truly surprising, and constitutes an extraordinary event in the history of man. The annals of religion and philosophy supply no other example of such agreement. The several nations, let it be recollected, acted, on these occasions, in an independent manner, without concert or collusion. The one had no power or authority to control the other. The clergy and laity, besides, were numerous, and scattered over a wide territory. The transaction, in its whole progress, manifested the finger of Heaven, and the overruling providence of God. The Reformed, indeed, had the one common standard of Revelation. Directed by this criterion, the early patrons of Protestantism formed their faith, which, except on one point, to evidence human weakness, exhibited a perfect unanimity. The Zuinglian and Lutheran confessions, says Paolo, differed in reality, only in the sacrament. All these com-

prehensive abridgments showed, in varied diction, an astonishing unity, in the main, on all doctrinal questions, though they might differ on discipline and ceremony.

"The absurdity of consubstantiation, indeed, for some time, deformed Lutheranism. This opinion, the Saxon Reformer, during his whole life, retained with obstinacy. His pertinacity on this subject kindled the sacramentarian controversy, which awakened a series of noisy, useless disputations. These discussions afforded Bossuet a subject of empty triumph. Had it not been for this topic, on which he has rung every possible change, and which constitutes the staple commodity of his "Variations," the good bishop would often have been at a woeful loss.

"Luther's hostility to Zuinglianism, however, has been often much overrated. This appears from the conference between the Lutherans and Zuinglians at Marburg, in 1529. Luther appeared, on this occasion, accompanied by Melancthon, Jonas, Osiander, Brent, and Agricola; and Zuinglius by Bucer, Ecolampadius, and Hædio. Many other persons of merit and erudition attended. The Lutherans and Zuinglians both agreed in the belief of a real presence in the sacrament; but differed whether this presence was corporeal or spiritual. Mutual good-will and friendly feeling, however, prevailed, especially on the part of the Zuinglians. This is admitted by Maimbourg, Du Pin, Paolo, and Luther. The Zuinglians, according to Maimbourg, Du Pin, Sleidan, and Seckendorf, begged, with the most earnest entreaty, that a schism should not be continued on account of one question. The Zuinglians, according to Luther, were mild and conciliating even beyond expectation. An accommodation, said the Reformer, is not hopeless; and though a fraternal and formal union is not effected, there exists a peaceful and amiable concord. All agreed to exercise Christian charity, till God should supply additional light on the subject of disputation and direct to the means of establishing unanimity. The Conference, besides, were unanimous on all other points of divinity. All, say Du Pin and Paolo, were agreed on all topics but the communion. A confession was issued on the subjects of the Trinity, the incarnation, faith, baptism, justification, sanctification, tradition, original sin, vicarious righteousness, good works, the civil magistracy, and future judgment, and subscribed with the utmost harmony by Luther, Zuinglius, and the other theologians.

"The Zuinglian communion never accounted the Lutheran peculiarity a sufficient reason for schism or disaffection. This they professed on many occasions. The French Reformed, in the national Synod of Charenton, acknowledged, in

express terms, the purity of the Lutheran faith and worship. This assembly, in 1631, declared, says Aymon, the Lutheran communion sound in the fundamentals of religion, and free from superstition and idolatry. A meeting of the two denominations in 1661, at Cassel, professed their reciprocal esteem; and, though a formal union was not constituted, expressed their mutual willingness for co-operation and cordiality. The Lutherans and Calvinists of Hungary, Transylvania, and Poland, in 1570, in the Synod of Sendomir, acknowledged the orthodoxy of each other's faith, and formed a treaty of friendship and unity.

"The mutual friendship entertained by the Reformed of Germany, France, and Switzerland, terminated among those of Hungary, Transylvania, and Poland, in a formal ecclesiastical union. This was gloriously effected at Sendomir in 1570. A synod of Hungarian, Transylvanian, and Polish Calvinists and Lutherans met at that city, acknowledged the conformity of their mutual faith to truth and Revelation, formed themselves into one body, and resolved on reciprocal co-operation against the partisans of Romanism and sectarianism. Agreed in doctrine, the synod, in the genuine spirit of religious liberty, left each Church to the enjoyment of its own discipline and forms. This noble and happy compact was confirmed in the Synod of Posen, held in the same year; and in those of Cracow, Petrocow, and Breslaw, in 1573, 1578, and 1583. Two branches of the Reformed, who had differed in one non-essential, concurred, in this manner, to form one ecclesiastical communion, and to bury in eternal oblivion all the conflicting elements of faction and animosity.

"The formal junction, which bigotry had prevented, was, in 1817, effected through Prussia and Germany. The Calvinists modified the severity of predestination, and the Lutherans renounced the absurdity of consubstantiation; and both denominations, after a candid explanation, could see no remaining ground of schism. The two, in consequence, united into one body, Lutheranism and Calvinism, through the Prussian and German dominions, were amalgamated, and both distinctions resolved into one. The two have formed one ecclesiastical community, and are called Evangelical Christians. The king of Prussia, on the occasion, showed great activity in promoting the compilation of a Liturgy, calculated to gratify the community and afford universal satisfaction. The professors of Lutheranism and Calvinism, in this manner, harmonized, and one burst of benevolence and liberality extinguished the disaffection of three hundred years.

"The Bishop of Meaux has taken occasion from these mutations to triumph over Protestantism. But he ought to have known the changes

of Romanism on this topic, and have feared to provoke retaliation. The friends of Popery have entertained diversified opinions on transubstantiation, which they have not accounted as essential in their system. A few instances of these fluctuations may be adduced. Gregory, Pius, Du Pin, and the Sorbonne, rejected, or were willing to modify, their darling doctrine of transubstantiation.

"Gregory VII, presiding in 1078 with all his infallibility, in a Roman Synod of one hundred and fifty bishops, prescribed a form of belief on this question, which rejected, or, at least, did not mention the corporal presence. He allowed Berengarius to profess, that the bread of the altar after consecration was the true body, and the wine, the true blood of our Lord. Transubstantiation and the corporal presence are here excluded. Any Protestant would sign the declaration. The Zuinglians, at the conference of Marburg, admitted the presence of the true body and blood of Jesus in the sacrament, and their reception by those who approach the communion. The same is taught in the Reformed Confessions of Switzerland, France, Strasbourg, Holland, and England. Those of Switzerland and France call the sacramental bread and wine his body and blood, which feed and strengthen the communicant. Those of Strasbourg, Holland, and England, represent the consecrated elements as his true body and blood, which are present in the institution and become our nourishment. The doctrinal exposition of Pope Gregory and the Roman council would have satisfied any of the Reformed denominations. All these admitted all that was enjoined by the Holy, Roman, Apostolic Synod, headed by his infallibility. Mabillon acknowledges the Berengarian creed's ambiguity and insufficiency. The contemporary patrons of the corporal presence held the same opinion as Mabillon, and insisted on the substitution of an equivocal and explicit confession, and the insertion of the epithet 'substantial.' This accordingly was effected next year. A new creed was issued, acknowledging a substantial change in the sacramental elements after consecration.

"Pius IV followed the footsteps of Gregory. This pontiff in 1560, in the reign of Queen Elizabeth, offered to confirm the English Book of Common Prayer, containing the Thirty-nine Articles and the Litany, if the British Sovereign would acknowledge the pontifical supremacy, and the British nation join the Romish communion. The English Articles reject transubstantiation. The religion of England under Elizabeth, Mageoghegan would insinuate, though without reason, was composed of Lutheranism and Calvinism; but certainly contained nothing of transubstantiation. Pius wrote a letter to the Queen, which,

in the most friendly style, professed an anxiety for her eternal welfare, and the establishment of her royal dignity. This epistle, with the overtures for union, was transmitted to Parpalio the Pope's nuncio. Martinengo was commissioned by his holiness the same year, to negotiate a similar treaty. But the terms were refused by the queen and the nation. Martinengo was not even allowed to land in Britain, but was stopped in the Netherlands.

"Du Pin and the Sorbonne copied the example of Gregory and Pius, and proposed at least to modify the doctrine of transubstantiation. Wake in London, and Du Pin in Paris, commenced an epistolary correspondence, on the subject of a union between the English and the French church. The French doctor proposed to the English bishop to omit the word transubstantiation, and profess a real change of bread and wine into the Lord's body and blood. This modification, which would satisfy many Protestants, was a new modeling of the Trentine council's definition. The proposal was conveyed in Du Pin's *Commonitorium*. The plan, however, was not merely the act of Du Pin. The conditions of coalition were read, and, after due consideration, approved by the Sorbonnian faculty, so celebrated for its erudition, wisdom, and Catholicism. These Roman hierarchs and a French university were willing, on certain terms, to compromise or modify transubstantiation; and the patrons of Popery, in consequence, need not exult or wonder, if Lutherans, Zuinglians, and Calvinists evinced a disposition to unite, while their opinions on consubstantiation disagreed, and much less, when their minds, after long consideration, came to correspond.

"The unity of the Reformed, it may be observed, was restricted to faith and morality. Considerable diversity existed in discipline and ceremonies. But these, all admit, are unessential, and in many instances unimportant. Discipline, it is confessed, differs among the Romish as well as among the Reformed. The Disciplinary Canons of Trent were rejected in France and in part of Ireland; while they are admitted even in Spain only so far as consistent with regal authority. Almost every celebrated schoolman in the Romish Communion became the founder of a particular denomination, distinguished by a peculiarity of regulation and government. The Augustinians, Franciscans, Dominicans, Jansenists, Jesuits, Benedictines, were all characterized by different rites, discipline, and ceremonies.

"Sectarianism, indeed, has prevailed since the rise of Protestantism. Many denominations appeared after the Reformation. Arianism, Swedenborgianism, Flagellism, Southcottianism, and other errors have erected their portentous and

fantastic heads. The clamor of Arianism, the nonsense of Swedenborgianism, and the ravings of Southcottianism, have blended in mingled discord and in full cry.

"But all these or similar kinds of schism and heresy appeared, in all their enormity, many ages before the Reformation. Division arose in the Church from its origin, in the days of apostolic truth and purity. Irenæus, who flourished in the second century, attacked the errors of his day, and his work on this subject fills a full volume in folio. These errors, in the days of Epiphanius, in the fourth century, had increased to eighty, and in the time of Philaster, to an hundred and fifty. Their number continued to augment with the progress of time; and their systems equaled those of the moderns in extravagance. Schism and heresy prevailed to a more alarming extent before than since the establishment of Protestantism in its present form. Later are but a revival of former errors and delusions, which flourished at a distant period, and, preserved from oblivion by the historian, swell the folios of ecclesiastical antiquity.

"These illusions, however, the Reformers never countenanced, but, on the contrary, opposed. Luther and Calvin withstood the many deviations from truth and propriety which appeared in their day, and which since that period have, in various forms, infested Christendom. The Saxon reformer exerted all his authority against the error and fury of Anabaptism in Germany; and was imitated in his opposition to turbulence by the Swiss, French, English, and Scottish Reformers, Zuinglius, Calvin, Cranmer, and Knox.

"The Romish priesthood and people, on the contrary, have, in every age, fostered fanaticism and absurdity. Every foolery of sectarianism, which, though unconnected with Protestantism, arose since the Reformation, and disgraced religion, has nestled in the bosom of Popery, and been cherished by its priesthood and people. Arianism, an affiliated branch of Socinianism, claims the honor of antiquity, and was patronized by Liberins, and by the councils of Sirmium, Selucia, and Ariminum. The extravagance of Montanism, as Tertullian relates, was patronized by the contemporary Pope and rivaled the fanaticism of Swedenborgianism. The pontiff, says Godeau, gave Montanus letters of peace, which showed that he had been admitted to his communion. His holiness, says Rhenan, *Montanized*. Victor, says Bruys, approved the prophesying of Montanus, Priscilla, and Maximilla. The mania of Joanna Southcott in modern times is eclipsed by the dreams of Beata, Clara, and Nativity.

"Beata of Cuenza in Spain was born in the end of the eighteenth century in poverty and obscur-

ity. But she aspired, notwithstanding, to the character and celebrity of a Roman saint: and for effecting her purpose, she invented a most extraordinary fiction, which, she said, was revealed to her by the Son of God. Her body, she declared, as was indicated to her by special revelation, was transubstantiated into the substance of our Lord's body. Beata's blasphemy created no less discussion in Spain than Joanna's in England. The Spanish priests and monks divided on the absurdity. Some maintained its possibility, and some its impossibility: and the one party wondered at the other's unbelief. A few, indeed, it appears, were the accomplices of her imposture. But many were the dupes of their own credulity. Beata's visionary votaries, believing her flesh and blood transformed into the substance of the Messiah, proceeded, in their folly and impiety, to adore the impostor. Her sacerdotal and lay partisans conducted her in procession, and with lighted tapers, to the churches and through the streets; while these shameful exhibitions were accompanied with prostration and burning of incense before the new-made goddess, as before the consecrated host. The woman, indeed, was as good a divinity as sacramental pastry. Beata's claim, in all its ridiculous inconsistency, was as rational in itself, and supported by as strong evidence as the tale of transubstantiation. The clergy and laity of Spain, basking in the sunshine of infallibility and illuminated with all its dazzling splendor, were no less liable to deception than a few fanatics in England, guided by their own unlettered and infatuated minds.

"Clara at Madrid, less assuming than Beata, aspired only to the name and distinction of a prophetess; and her claims, like those of many other impostors, soon obtained general credit. Her sanctity and her miracles became the general topics of conversation. Pretending to a paralytic affection, and unable to leave her bed, the prophetess was visited by the most distinguished citizens of the Spanish capital, who accounted themselves honored in being admitted into her presence. The sick implored her mediation with God, for the cure of their disorders; and grave and learned judges supplicated light to direct them in their legal decisions, from the holy prophetess. Clara uttered her responses in the true Delphic style, like a priestess of Apollo, placed on the tripod and under the afflatus of the god, or like a seer, who beheld futurity through the visions of inspiration. She was destined, she announced, by a special call of the Spirit, to become a capuchin nun; but wanted the health and strength necessary for living in a cloistered community. His infallibility, Pope Pius VII, in a special brief,

permitted her to make her profession before Don Athanasius, Archbishop of Toledo. The vicar-general of God granted the holy prophetic nun a dispensation from a cloistered life and a sequestered community. Miss Clara, in this manner, was acknowledged by the head of the Romish Church, while Miss Southcott was disowned by every Protestant community. An altar, by the permission of his infallibility, was erected opposite her bed. Mass was often said in her bedroom, and the sacrament left in her chamber as in a sacred repository. Clara communicated every day, and pretended to her followers that she took no food but the consecrated bread. This delusion lasted for several years. But the Inquisition, at last, on the strength of some information, interfered in 1802, in its usual rude manner, and spoiled the play. The punishments, however, contrary to custom, were mild. This was, perhaps, the only act of justice which the holy office ever attempted, and the only good of which its agents were ever guilty.

"The revelations of sister Nativity, with all their ridiculous folly, have been recommended in glowing and unqualified language by Rayment, Hodson, Bruning, and Milner. This prophetess, if she had little brains, had, it seems, clear eyes and good ears. She saw, on one occasion, in the hands of the officiating priest, at the consecration of the wafer, a little child, living and clothed with light. The child, eager to be received, or in other words, eaten, spoke with an infantile voice and desired to be swallowed. She had the pleasure of seeing, at another time, an infant in the host, with extended arms and bleeding at every limb. All nature, on the day of the procession, she perceived sensible of a present deity and manifesting joy. The flowers, on that auspicious day, blew with brighter beauty, and the anthems of angels mixed with the hosannas of men. The very dust, becoming animated, danced in the sepulcher of the saint with exultation, and in the cemetery of the sinner shuddered with terror.

"The French prophetess also amused her leisure hours, in the nunnery, with the agreeable exercise of self-flagellation. The use of the disciplining whip, unknown, say Du Pin and Boileau, to all antiquity, began in the end of the eleventh century. The novelty was eagerly embraced by a community which boasts of its unchangeability. The inhuman absurdity has been advocated by Baronius, Spondanus, Pullus, Gerson, and the Roman Breviary. Baronius, the great champion of Romanism, followed by Spondanus, calls flagellation 'a laudable usage.' This satisfaction, Cardinal Pullus admits, is rough, but, in proportion to its severity, is, he has discovered, 'the more acceptable to God.' Gerson in the

Council of Constance, in 1417, though he condemned the absurdity in its grosser forms, recommended the custom, when under the control of a superior, and executed by another with moderation, and without ostentation or effusion of blood. Self-flagellation, indeed, is sanctioned by the popish Church. The Roman Breviary, published by the authority of Pius, Clement, and Urban, has recommended the absurdity by its approbation. This publication details and eulogizes the flagellations practiced by the Roman saints. These encomiums on the disciplinarian whip are read on the festivals of these canonized flagellators. The work containing these commendations is authorized by three pontiffs, and received with the utmost unanimity by the whole communion. The usage, therefore, in all its ridiculousness, possesses the sanction of infallibility.

“This improved species of penance was adopted by the friendly monks of the age of the Crusades, who, with a lusty arm, belabored the luckless backs of the penitential criminals, men and women, even of the highest rank in society. The nobility, gentry, and peasantry, the emperor, the king, the lord, the lady, the servant, and the soldier, as well as the cardinal, the metropolitan, the bishop, the priest, the monk, and the nun, all joined in the painful and disgusting extravagance. Cardinal Damian, in 1056, brought it into fashion, and Dominic, Pardolf, Anthelm, Maria, Margaret, Hedwig, Hildegard, and Cecald, who have all, men and women, been canonized, followed Damian’s example, and lacerated their backs for the good of their souls.

“The Roman Breviary, already mentioned, edited by three Popes, commends many of its saints for their happy and frequent application of the whip to their naked backs. Self-flagellation, according to pontifical authority, became, in their hands, the sanctified means of superior holiness. This roll contains the celebrated names of Xavier, Canutus, Francisca, Regulatus, Bernard, Franciscus, Teresia, and Bertrand. Xavier, the Indian apostle, wielded against his own flesh, ‘an iron whip, which, at every blow, was followed with copious streams of blood.’ Canutus, the Danish sovereign, ‘chastised his body with hair-cloth, and flagellation.’ Francisca copied the holy pattern. Her saintship ‘took continual pains to reduce her body to submission by frequent self-flagellation.’ Regulatus, by the skillful application of the sanguinary lash, ‘subjected the flesh to the spirit.’ Bernardin, Franciscus, and Bertrand, following the useful example, operated with a thong on the back for the good of the soul. Teresia merits particular and honorable mention, for applying, with laudable attention, these Christian means of holy torment. ‘She often applied

the bloody lash.’ This, however, did not satisfy her saintship. She also, in addition, ‘rolled herself in thorns;’ and by this means, says the Breviary, the Holy Nun, blasphemous to tell, ‘was accustomed to converse with God.’ Her carcass, however, it seems, enjoys, since her death, the benefit of these macerations; and, ‘circumfused in a fragrant fluid, remains, till the present day, the undecayed object of worship. The Church, that retains such senseless and ridiculous absurdity, in a publication, reviewed by Pius, Clement, and Urban, may cease to reproach Protestantism with the acts of a few mistaken fanatics or moon-struck maniacs, who, whatever name they may assume, are disowned by every Reformed denomination in Christendom.

“Dominic, Hedwig, and Margaret, merit particular attention in the annals of flagellation. Dominic of the iron cuirass seems to have been the great patron and example of this discipline. He showed himself no mercy, and whipped, on one occasion, till his face, livid and gory, could not be recognized. This scourging was accompanied with psalm-singing. The music of the voice and the cracking of the whip mingled, during the operation, in delightful variety.

“Dominic, in the use of the whip, had the honor of making several improvements, which, in magnitude and utility, may be reckoned with those of Copernicus, Flamsteed, Newton, and La Place. He taught flagellators to lash with both hands, and, consequently, to do double execution. The skillful operator, by this means, could, in a given time, peel twice as much superabundant skin from his back, and discharge twice as much useless blood from his veins. He obliged the world also with the invention of knotted scourges. This discovery also facilitated the flaying of the shoulders, and enabled a skillful hand to mangle the flesh in fine style for the good of the soul.

“Hedwig, and Margaret, though of the softer sex, rivaled Dominic in this noble art. Hedwig was Duchess of Silesia and Great Poland. She often walked during the frost and cold, till she might be traced by the blood dropping from her feet on the snow. She wore next her skin, a hair-cloth that mangled her flesh, which she would not allow to be washed. Her women had, by force, to remove the clotted blood, which flowed from the torn veins. The duchess adopted or invented an effectual, but rather rough means of sanctification. She purified her soul by the tears which she shed, and her body by the blows which she inflicted with a knotted lash.

“Margaret, daughter to the King of Hungary, wore a haircloth and an iron girdle. She underwent not only the usual number of stripes, but made the nuns inflict on her an extraordinary

quantity, which caused such an effusion of blood from her flesh as horror-struck the weeping executioners. Her devotion still augmenting during the holy week, she lacerated her whole body with the blows of a whip.

“Edmond, Matthew, and Bernardin, used their disciplinarian thongs on particular occasions. Edmond, who is a saint, and was Archbishop of Canterbury, was solicited to unchastity by a Parisian lady. The saint directed the lady to his study, and whether from a taste for natural beauty, or more probably to facilitate his intended flagellation, proceeded, without ceremony, to undress his enamored dulcinea, to which, being unacquainted with his design, the unsuspecting fair submitted, with great Christian resignation. He then began to ply her naked body with a whip. The operation, though it did not, in all probability, excite very pleasurable sensations, tended, it appears, to allay her passion.

“Friar Matthew’s adventure had a similar beginning and end. A noble nymph, young, fair, and fascinating, disrobed her lovely person for the purpose, probably, of unveiling her native charms; and in this captivating dress, or rather undress, paid a nocturnal visit to her swain after he was in bed. But this adonis was insensible and unkind. A lash of Spanish cords, administered, front and rear, to her naked beauty, vindicated the friar’s purity, and expelled from his apartment ‘the love-sick shepherdess.’

“Bernardin was tempted in the same way, and preserved by the same means. A citizen of Sienna invited him to her house; and, as soon as he entered, shut the door. She then, in unequivocal language, declared the object of her invitation. Bernardin, says the story, according to divine suggestion, desired the woman to undress. Flagellators, indeed, on those occasions, generally chose to exhibit in the costume of Adam and Eve, and, by this means, contrived to add indecency to folly. The lady, accordingly, on the intimation of his will, and misunderstanding his design, immediately complied. But she was soon disagreeably undeceived. Contrary to her expectations, and probably to her desire, he began to apply his whip, which he used with great freedom, till she was tired of his company and civility.

“This flagellation was not peculiar to men and women. Satan, it seems, enjoyed his own share of the amusement. This, on one occasion, says Tisen, and after him Boileau, was bestowed on his infernal majesty by St. Juliana. Her sister nuns, on this emergency, heard a dreadful noise in Juliana’s apartment. This, on examination, was found to proceed from her conflict with Beëlzebub. Her saintship engaged his devilship in a

pitched battle in her own chamber. But Satan, for once, was overmatched and foiled. The saintess seized the demon in her hands, and threshed him with all her might. Juliana then threw Belial on the earth, trampled him with her feet, and lacerated him with sarcasm. Satan, if the account may be credited, has sometimes taken the liberty of whipping saints. Coleta, for instance, was, according to the Roman Breviary, often complimented in this way. Her saintship frequently felt the effects of the infernal lash. But Juliana, for once, repaid Satan with interest, for all his former impoliteness and incivility. The sainted heroine, it appears, fought with her tongue, as well as with her fists and feet. This weapon she had at command, and she embraced the opportunity of treating the devil to a few specimens of her eloquence.

“Dunstan, the English saint, showed still greater severity than Juliana. The devil, at one time, assumed the form of a bear, and attacked the saint. Satan, in commencing hostilities, gaped and showed his teeth; but, it appears, could not bite. He contrived, however, to seize Dunstan’s pastoral staff in his paws, and attempted to drag this ensign of office to himself. But this, Dunstan was not disposed tamely to resign. He chose rather to retain the weapon, and to use it as an instrument of war against his diabolical assailant. He accordingly applied it to Belial’s back with such dexterity and effect, that the enemy was soon put to flight. The conqueror, also, like a skilful general, resolving to secure the victory, pursued the routed adversary, and threshed with might and main. This saint, in this manner, continued his military operations, till he broke the cudgel in three pieces on the vanquished devil.

“Dunstan, on another occasion, discovered, saint as he was, still less mercy. Satan, or some other devil, had the assurance to put his head through the window of Dunstan’s cell, for the purpose of tempting the saint. But the demon’s intrusion cost him his nose, which, it seems, was of an enormous length. His saintship heated a pair of pinchers in the fire, and actuated with holy rage, seized Beëlzebub’s nose in the red-hot forceps. The saint then pulled in, and Belial, if it were he, pulled out, till the nose gave way: and Satan, who, during the comfortable operation, yelled like a fury and alarmed the whole neighborhood, escaped with the loss of his olfactory organ. The Devil, though the prominence of his face had formerly been nearly as large as if he had been at Sterne’s promontory of noses, has been distinguished ever since by the flatness of his nasal emunctories. This story is gravely told by Osbern, Ranulph, and other popish historians.

“Middleton, during his visit to Rome, witnessed a procession in which the wretched votaries of superstition marched with whips in their hands, and lashed their naked backs till blood streamed from the wounds. A similar exhibition is presented at the annual return of the Lent season. Men of all conditions assembled at a certain place, where whips, ready for the work, are given to the operators. The lights are extinguished. An alarm bell announces the moment for commencement. The victims of superstition and priestcraft then ply the thong, and flay their unfortunate shoulders. Nothing is heard during the tragedy but the groans of the self-tormentors, mingled with the cracking of whips and the clanking of chains, forming, if not a very harmonious, at least a very striking and noisy concert. The comfortable operation producing, of course, an agreeable excoriation, continues nearly an hour, accompanied with the vocal and instrumental symphony of groans, whips, and chains.

“These flagellating exhibitions were, perhaps, surpassed by the convulsionarian scenes displayed in Paris about the year 1759. These frightful displays of fanaticism and inhumanity have been recorded by Baron Grimm with the greatest exactness, from reports taken on the spot by Condamine and Castel. These shocking and degrading transactions, countenanced by several of the Roman clergy, were continued for upwards of twenty years in the capital of his most Christian Majesty. The convulsionaries were popish fanatics, who pretended to extraordinary visitations of the Spirit. During these visitations, the enthusiasts of this school fell into convulsions, or, at their own request, suffered crucifixion or some other punishment.

“Rachel and Felicité, two pupils of the sisterhood, were actresses in the tragedy. These two maniacs suffered crucifixion, for the purpose, they said, of exhibiting a lively image of the Saviour’s passion. Each was nailed to a wooden cross, through the hands and feet, and remained in this situation for more than three hours. During this time, the sisters slumbered in a beatific ecstasy, uttered abundance of infantile nonsense, and addressed the spectators in lisping accents and all the silly babyism of the nursery. The nails at length were drawn; and the sisters, after their wounds were washed and bandaged, sat down to a repast in the apartment, and pretended that the operation was attended with no pain, but with transporting pleasure. They both, indeed, had wonderful self-command, suppressed all audible indications of torment by groans or murmurs. Visible marks, however, betrayed their inward misery. Their agony, especially at the drawing of the nails, appeared by various contortions,

writhings, and other unequivocal tokens of internal distress.

“A second exhibition consisted in the crucifixion of Fanny and Mary. Condamine, who was a spectator on the occasion, took his description from life. Fanny suffered with the greatest heroism. She remained three hours nailed to the cross, and was shifted, during this period, into a great variety of postures. But Mary wanted faith or fortitude. She shuddered at the fastening of the nails, and, in less than an hour, shouted for relief. She was, accordingly, taken from the cross and carried out of the chamber in a state of insensibility.

“This tragedy was succeeded by a comedy. Sister Frances announced that God had commanded her on that day to burn the gown off her back, for the spiritual edification of herself and the spectators. Fire, accordingly, was, after a great deal of grimacing, set to her skirts. But her saintship, instead of experiencing consolation and delight, screamed with terror and yelled like a fury.”—*Edgar’s Variations of Popery*.

(V. 14.) Reveals a new era in the history of the woman. Here the seventh trumpet period begins to end in 1620, and is completed by 1680. But as the prophet is revealing great events, including periods of great length, minor periods are not mentioned. To the woman were given two wings of a great eagle. The two wings metaphorically represent the means of power and motion by which the woman could escape over sea and land from apprehended danger; and these were given to her that she might fly into the wilderness, which had been hid for ages, behind the veil of western waters, and had been brought to view by the providence of God, just at the dawn of the Reformation; and had not only been providentially discovered just at this juncture, but it had been equally as carefully kept for an asylum for the woman, so that she might become the first settler of it, and own it as *her place by pre-emption*.

“During this (seventh trumpet) period, the face of the *Christian world* was changed. The thick darkness, which had overspread it, had begun to be dispelled by the revival of literature and philosophy; but at the glorious era of the *Reformation* the light of moral and religious truth shone forth with renewed splendor, and produced the most important results to the religious, literary, and political interests of mankind. Christianity, however, was not extensively *propagated* during this period, among distant nations. The attention of the European world was too much absorbed in the disputes which were carried on between the Reformists and Papists, to embark in so god-like an enterprise.

“Still the Protestant *princes* did something in this work. It is certain that in 1556, fourteen missionaries were sent from Geneva to convert the Americans, although it was not known by whom this design was promoted, or with what success it was attended. The English also sent colonies into the northern parts of America, by which the Christian faith was gradually promulgated among the aborigines.

“Much more, however, was attempted by the *Papists*, though it is thought, from very corrupt motives. The progress of the Reformation in Europe, *cutting off* the hope of the papists, they turned their attention to the unenlightened nations. In the execution of this design, the celebrated society of the *Jesuits* was established.

“Large numbers of this society, under the sole direction of the Pope, were employed in the conversion of the African, American, and Indian heathen. Francis Xavier was the most eminent among this order of men, and executed his mission to the Indies with singular zeal and success.”—*Blair's Outlines of Chronology*.

Here, in her new wilderness home, the woman finds herself secure from her foes, and *she is nourished* with the bread of heaven and the waters of life, and her children with the sincere milk of Gospel truth; and they grow thereby to the perfect stature of men in Christ. But after all, she is in the *wilderness*; for the whole land, in a strict moral sense, is uncultivated, disorderly, unfenced, and overgrown with thorns, briars, and thistles; and is nigh unto cursing!

And this state of things is to continue for a time, times, and half a time, which period is equal to three times and a half time, or seven half times. Each half time is equal to 180 years. Then $180 \times 7 = 1260$ years. This period dates at the time of the woman's flight, on account of persecution, and first permanent settlement in this new world, the woman's wilderness, which occurred in the year 1620 to 1680. Therefore, the woman has to live here in a wilderness state 1260 years from the time the pilgrims landed at Plymouth Rock, which will carry us on down to A. D. 2880 to 2940. In this period the woman will come out of the wilderness the second and last time; and in this period, as I shall yet show, Daniel's 2300 days end, and is the same period in which the sanctuary is to be cleansed. So, the cleansing of the sanctuary and the woman's second sojourn in the wilderness, end at the same time. This signifies the cleansing of the sanctuary from all errors in doctrine; from all idols and filthiness in practice, and from all unrighteousness in government. These events will both occur in the same year, from 2880 to 2940.

We have already seen the events which befell

the woman during her first sojourn in the wilderness of Europe. But now we bid farewell to the old wilderness, and follow the woman to America, and we shall see what befalls her foes, as well as what she does in her new wilderness home, where she is to dwell; for *it is her place*, and will be forever, for she is the Bride of the Prince of Peace, whose kingdom is an everlasting kingdom, and of whose dominion there shall be no end.

[V. 15.] We have already shown that the serpent represented the government of Rome—pagan at first; but since the days of ecclesiastical and political union, it represents both; and this serpent cast out waters, which metaphorically represent people. The first Christians which fled to the new world on account of religious persecutions were about one thousand, Huguenots from France, who settled at St. Augustine in Florida, in 1563. The old Serpent, however, sent out a fleet of Spaniards in a few years, and exterminated them, not as robbers, pirates, or murderers, but as *heretics*; which meant then, among Roman Catholics, what it does now, *one who claims the right of conscience, to read, believe, and obey the holy Scriptures as he understands them*; instead of submitting implicitly to the dictates of the Romish clergy.—(See *Hist. United States*.)

The first event, however, that disturbs the woman after her permanent settlement in her wilderness home, was the French and Indian wars, instigated by the old Serpent. These were but the beginning of her conflicts; for “the Serpent cast out of his mouth waters, as a flood after the woman, that he might cause her to be carried away by the flood;” signifying that rulers or governments instigated by Satan, should *issue orders that armies should be poured out as a flood after the woman*, not to protect and assist her in the wilderness, but to cause her to give up her trust in God, or they would utterly destroy her, as a desolating flood drowns and carries away all before it.

And this was more especially true, during the seven years' war in this country, known as the Revolutionary War, from 1776 to 1783. This was the most distressing conflict recorded in modern warfare; for it was both a foreign and civil war of the most annoying character. But, by the providence of God, the woman maintained her wilderness home, for her infant children, and gained the victory over her enemies, after she had bravely fought seven times seven, bloody battles, on sea and land.—(See *Hist. Revolutionary War*.)

[V. 16. And the earth helped the woman]—And the *earth* opened her mouth and swallowed up the flood which the Dragon cast out of his mouth; signifying that the *political government* in the wilderness, which is symbolized by the

earth, (because all political governments are of the earth, earthy,) would help the woman to conquer her enemies; that God would, in the defense of his righteous counsels, cause the sword to devour much flesh; that an opposing power would destroy the armies of the Dragon, which he had poured out like an overwhelming flood into the land of the woman. How true. Thousands on thousands of the *woman's enemies perished* by hardships, diseases, and bloody wars, and thus the earth—the grave—opened her mouth and swallowed up the flood; and they are left to sleep in their graves, all unheeded and unheeding the vast changes in human affairs; the downfall of dynasties, the subversion of kingdoms, and the revolution of empires!

And thus ended, in 1783, the woman's first great conflict in the new wilderness, in her mighty contest for Truth, Right, and Liberty. And here ended the period of twelve hundred and sixty years in which St. John's seven-headed and ten-horned beast existed; which is only another name for the great Red Dragon. This period dates back to A. D. 523, and ends in 1783; which is the great period, in the history of the world, in which priestly and political oppression were unmitigated, and had often been exercised with the greatest cruelty over the subjects of Church and State. But at the end of this period, by the providence of God, this corrupt, cruel, and unjust state of things was overthrown; and the Trinity, Truth, Right, Liberty, the Ancient of Days, again assume and establish dominion over mankind: for this conflict between Right and Wrong was not a war of conquest, but one of principles; and yet, not a war of words, but of swords.

Political and priestly oppression had bound the whole world, up to this date, as with a massive iron chain; which, it was believed, the strength of ages could not break. But the giant Liberty, the offspring of the woman clothed with the sun, had dwelt in the wilderness until his strength had been renewed as the eagle's. Then rising, like Samson, in the greatness of his strength, he broke this chain as a thing of naught, and took it to bind kings as captives to his conquering chariot.

[V. 17. And the dragon was wroth with the

woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ]—This signifies that the same power, the Red Dragon, which had persecuted and afflicted the woman in the wilderness, over whom she had gained so signal a victory, was greatly enraged against her; and that he sent his armies into the country of the woman to make war with the remnant of her children, which were left after the previous war; which implies that this second war was soon after the first, even while the *remnant* were living who had been in the first war, or war of the Revolution.

And it would seem, from the words of the Prophet, that the secret cause of this second war against the woman and the remnant of her children, was on account of their rejection of all authority but that of God; and that they would owe allegiance to none other; and that no law would be obeyed by them which was not in accordance with the great *constitutional law*, the *Old and New Testaments*—the *inspired law and testimony*.

Here, as in the former war, the Dragon was conquered, after nine times seven battles by sea and land, on the continent of America, and after twice seven battles in the country of Europe; and his political and ecclesiastical power are effectually broken in this new wilderness—and, from the indications of prophecy, we clearly infer that he will never return again to wage war with the woman, or the remnant of her children. Here, in 1812 to 1830, ended Daniel's twelve hundred and ninety days; and now, at this time, we are drawing nigh to the period where ends the third woe—for the power of oppression will soon be gone, and the abomination which maketh desolate shall be taken away forever. This is the period in which the daily sacrifice, political power, was taken away, and the extreme hatred of monarchy was subdued, which had determined to conquer or desolate this country. The Papal Corporation was the only power in America or Europe that offers a daily sacrifice; and, therefore, this is the power represented in the descriptive language of the Prophet.



REVELATION.

CHAPTER XIII.

1 *A beast riseth out of the sea with seven heads, and ten horns, to whom the dragon giveth his power.* 11 *Another beast cometh up out of the earth: 14 causeth an image of the former beast to be made, 15 and that men worship it, 16 and receive his mark.*

1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

11. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth

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(V. 1-5.) In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of a man, and a mouth speaking great things.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake, I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the

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night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, *are* four kings, *which* shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails of brass; *which* devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that *were* in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the

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end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.—Dan. vii: 1–27.

(V. 6.) Now when these things were thus ordained, the priests went always in the first tabernacle, accomplishing the service of God. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which *stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed on *them* until the time of reformation. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop,

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and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in sight of men.

14. And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six.

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and sprinkled both the book and all the people, Saying, This *is* the blood of the testament which God hath enjoined unto you. Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the

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sacrifice of himself. And it is appointed unto men once to die, but after this the judgment; So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. ix: 6–28.

But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to the innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth, only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain. Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God *is* a consuming fire.—Heb. xii: 22–29.

(V. 7.) And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their *speeches* hard which ungodly sinners have spoken against him. These are murmurs, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying

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in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.—Jude: 14–23.

And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me: and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee; And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptations, he departed from him for a season. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of *all*.—Luke. iv: 1–15.

(V. 8.) And at that time shall Michael stand up, the great prince which standeth for thy children of the people; and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every

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one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.—Dan. xii: 1–3.

(V. 10.) Wo to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled, *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.—Isa. xxxiii: 1.

Thou shalt arise, *and* have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory. When the LORD shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created, shall praise the LORD. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; To hear the groaning of the prisoners, to loose those that are appointed to death; To declare the name of the LORD in Zion, and his praise in Jerusalem; When the people are gathered together, and the kingdoms, to serve the LORD.—Psalm cii: 13–22.

But flesh with the life thereof, *which* is the blood thereof, shall ye not eat. And surely your blood of your lives, will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful and multiply, bring forth abundantly in the earth, and multiply therein.—Gen. ix: 4–7.

For God *is* not unrighteous, to forget your work and labor of love, which we have showed towards his name, in that ye have ministered to the saints, and do minister. And we desire

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that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he sware by himself.—Heb. vi: 10–13.

(V. 13.) Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; Behold, *he is* in the secret chambers; believe *it* not.—Matt. xxiv: 23–26.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, That ye be not soon shaken in mind, or troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth, *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; *Even him*, whose coming is after the working of Satan, with all power and signs and lying wonders, And with all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always to God for you, brethren beloved of the

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Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; Whereunto he called you by our gospel, to the obtaining of the glory of the Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or by our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, Comfort your hearts, and establish you in every good word and work.—2 Thess. ii: 1–17.

(V. 15.) Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath; That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; Whither the forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of Melchisedec.—Heb. vi: 14–20.

O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night? Why shouldest thou be as a man astonished, as a mighty man *that* can not save? yet thou, O LORD, *art* in the midst of us, and we are called by thy name; leave us not. Thus saith the LORD unto his people, Thus have they loved to wander, they have not refrained their feet; therefore the LORD doth not accept them: he will now remember their iniquity, and visit their sins. Then said the LORD unto me, Pray not for this people for *their* good. When they fast, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence. Then said I, Ah, LORD

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God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the LORD said unto me, The prophets prophecy lies in his name; I sent them not, neither have I commanded them, neither spake unto them: they prophecy unto you a false vision and divination, and a thing of naught, and the deceit of their heart. Therefore thus saith the LORD concerning the prophets that prophecy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; by sword and famine shall those prophets be consumed.—Jer. xiv: 8-15.

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. Who shall not fear thee,

O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.—Rev. xv: 1-4.

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach. In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel. And it shall come to pass, *that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:* When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defense. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.—Isa. iv: 1-6.

ANNOTATIONS.

CHAPTER XIII.

[V. 1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy.]—In the twelfth chapter the prophet saw two *notable signs or miraculous wonders*, the *woman* clothed with the Sun, the armor of light, righteousness and beauty: and the *Great Red Dragon*, a corrupt, cruel, and unjust political power; the former representing the true Church; the latter, her arch enemy.

With this chapter, however, the scene changes, and we have the more political phase of the character of the woman's great enemy, represented under the metaphor of a monstrous *wild beast*, as the original signifies; one whose nature has not been tamed, cultivated, or regenerated.

St. John was standing upon the sand of the sea, when the vision was changed from the *woman* and *red dragon*, to that of the *wild beast*. This beast is designed to represent the same government which was symbolized by the Red Dragon, in a different aspect, so as to make the *prophecy doubly instructive*; which we have already shown is customary with the divinely-inspired prophets.

Christianity arose, was promulgated and established by its Divine Author, and his apostolic successors, in the days of the *Red Dragon*, as we have already shown. The Red Dragon or *Pagan Roman Government* was *Daniel's seven-headed and ten-horned beast*; and this great beast began to exist 737 years before the advent of Jesus Christ, and was to continue in power for three and one-half times, which we have shown to be 1260 years, the age of the beast; and therefore he must have existed to A. D. 523; and this is positively the period of time that Daniel's beast did exist; for in the days of Justinian the whole system of Pagan Roman Government was remodeled in his Code, and in the Pandects and Institutes which were first promulgated, A. D. 520 to 523, as will be seen below.

"Among the patrons and encouragers of literature, during the sixth century, must be enumerated the Emperor Justinian, to whom several literary performances have been ascribed. At a very early period of his reign, this monarch projected a reformation of the Roman jurisprudence; and in conjunction with nine others of the most celebrated professors of the civil law, the learned Tribonian at the head, at length accomplished this arduous, but necessary task, which Justinian

had prescribed. The new CODE was perfected in fourteen months, and honored by the name and sign-manual of the emperor. A more arduous operation still remained; it was to extract the spirit of jurisprudence from the decisions and conjectures, the questions and disputes, of the Roman civilians. Seventeen lawyers, with Tribonian at their head, composed from these materials, the *Pandects*, which were accomplished in three years. To these were added, by the command of the emperor, and the diligence of the imperial delegates, the *Institutes*, which were divided into an elementary treatise comprised in four books; and like the Code and Pandects, to which they were designed as an introduction, are also honored with the name of Justinian.

"The Code made its appearance A. D. 528, and the Institutes A. D. 533, a month before the publication of the Pandects, which had, however, been previously compiled. In the year 534, the emperor published a more accurate edition of the Code, which he enriched with several of his own laws, and some decisions in the most intricate and difficult points of jurisprudence; and gave to this performance the title of *Novels*. In a rescript of Justinian, dated A. D. 541, no mention is made of the *consuls*; and from this period, the custom of counting years from the *Consulates*, which prevailed from the time of the Roman republic, entirely ceased; and the year of the reigning emperor was introduced and continued to be used, though some years previous to this, (previous to A. D. 541,) Dionysius Exiguus, in his *Cyclus Paschalis*, had introduced the mode of computation now generally used in the Christian world, of computing time from the birth of our Lord Jesus Christ."—*Rutter's Gregory*, Cent. VI, p. 138.

Here we have proof positive, that Daniel's fourth beast, the old Roman government, became extinct, and that St. John's seven-headed and ten-horned beast began to exist, as the duplicate and successor of the seven-headed and ten-horned beast of the prophet Daniel. And it was truly, "*out of the sea*," which we have shown, is used metaphorically for Church and State union government, that St John's beast arose; and the times, character, actions, and events, all concur to prove that our interpretations in regard to this monstrous beast are correct.

Now if we measure back 1260 years from A. D. 523, we shall come up to the founding of

Rome, 737 years B. C. Historians, however, do not give this as the date of founding Rome, but place it about fifteen years earlier. But then they are not agreed as to the precise epoch, and, from the difficulties which surround the subject, how can it be decided? Let us hear what they say.

"It is not to be concealed, however, that there are circumstances which throw a degree of suspicion on this portion of the Roman history. It is to be noted that but *seven kings* reigned during the period of two hundred and forty-four years, and that some of them died violent deaths. Moreover, it is allowed that there were no historians for the first *five* centuries after the building of Rome. And Livy testifies that almost all the ancient records were destroyed when the Gauls took the city, 385 years B. C."—*Blair's Outlines of Chronology*.

Now we propose to settle this difficulty by this Revelation, Divine history, which had been hid for ages, in the holy archives of Heaven. Daniel, in his prophetic visions, saw four beasts come up out of the sea, which are interpreted to be *four kingdoms* or *empires*. The Babylonian, the Medo-Persian, the Grecian and the Roman empire, which was "the fourth beast."—Daniel vii.

Now this fourth beast began to exist at the founding of Rome, and continued to live in the same manner for three and a half times, or 1260 years, which period brings us from the founding of the government, to its final overthrow in about A. D. 523. Now, St. John's beast is but a duplicate and successor of Daniel's fourth beast, and begins to exist where Daniel's fourth beast ceases to exist. Power was given to St. John's beast to continue forty-two months, which we have shown is also equal to 1260 years. Now, if to A. D. 523 we add 1260, it will bring us down to A. D. 1783, when the political and ecclesiastical power of Popery, or the *Papal Corporation* was broken in the country or wilderness of the woman; and it is worthy of remark, that this country, except along at the sea coast, at this period was almost literally an uncultivated wilderness, from the Atlantic to the Pacific Ocean.

Here, then, we have ascertained the epoch at which Daniel's beast begins to live, and the time when he expires; and then when St. John's beast arose out of the sea, which symbolizes a power arising out of a State and Church union government. And it will be seen by the following brief quotation, that Justinian was among the first to arrogate the claim of universal bishop, which happened about the time of remodeling the Roman laws, and the promulgation of the Justinian Code. This was the first time the world ever saw a bishop vested with the prerogatives

of a prince, and ranked among the sovereigns of the earth. His holiness added a temporal to a spiritual kingdom; the crown to the mitre; and the scepter to the keys.

"The claims to Supremacy, which had for preceding centuries been asserted by the bishops of Rome, were at first faintly urged, and promoted by artful and almost imperceptible means. They now, however, insisted upon superiority, as a Divine right attached to their See, which had been founded by St. Peter; and this doctrine, which had appeared to influence the conduct of some of the Romish bishops of the preceding century, was no longer concealed, or cautiously promulgated, by those who possessed the See during the present period. But however extensive their authority, the bishops of the ancient capital still remained, both in political and ecclesiastical affairs, subject to the jurisdiction of the Gothic kings, and, upon the retaking of Rome, to the Greek emperors; who, in imitation of their barbarian predecessors, claimed additional rights. Such, however, was the extensive influence of the papal intrigues, that there were few among the potentates of the Western Empire, who were not, before the close of the succeeding century, subjected to the authority of the bishops of Rome.

"A station so elevated, which lay open to the ambition of such numbers, who, lacking the advantages of birth, fortune, and even talents, could never have obtained any of the honorable offices of civil life, was eagerly contested for, and frequently obtained, by fraud, chicanery, and the practice of whatever was the most opposite to the conduct of a genuine believer of the Gospel of Jesus Christ.

"During the progress of the sixth century the peace of the Romish Church was thrice invaded by the contests of rival pontiffs. Symmachus, a deacon of Rome, and Laurentius, who, upon the death of the bishop, Anastasius, had, by different parties, been elevated to the Roman See, continued for several years to assert their discordant pretensions. After repeated struggles, and the claim of prior right, the party of Symmachus at length prevailed. They were materially assisted by the pen and abilities of Ennodius, bishop of Pavia, who descended to employ the most abject flattery in behalf of Symmachus, whom he addressed, not with the common adulatory terms appropriated to royalty, but in those which approached to divinity—asserted that he was *judge, in the place of God, and vicegerent of the Most High*.

"The Church was again divided by the reciprocal claims of Boniface and Dioscorus; the premature death of the latter, however, terminated this clerical war. But the century did not close

without another similar disturbance in this unhappy Church. The intrigues of Vigilius procured a secret order from the Empress Theodora to Belisarius, who was then at Rome, for the deposition of the reigning bishop, Silverus, and the investiture of Vigilius in all the rights of the deposed prelate. The unhappy Silverus was, in consequence of this command, deprived of his dignities and banished; but, upon the interference of Justinian, he returned to Italy with the delusive expectation of regaining his rights.

"The good fortune, however, or the superior artifices of Vigilius once more prevailed; his antagonist was resigned to his power, and was confined by him in the islands of Pontus and Pandataria, where, in penury and affliction he terminated his wretched existence. Whether the testimonials which were produced to clear Pelagius, the successor of Vigilius, from the crime of having been accessory to the death of this insolent, versatile, and ambitious prelate, were sufficient to prove his innocence to mankind, can not now be easily ascertained. His judges, however, were satisfied; and posterity will, perhaps, not disapprove the appearance of that retributive justice which seemed to have punished Vigilius by the operation of the very same passions which produced the misery and death of his predecessor.

"The advantages attendant upon the acquisition of such enormous power were annoyed by jealousies and apprehensions. The bishops of the Byzantine See, scarcely less arrogant and ambitious than their brethren of Rome, refused to acknowledge their pre-eminence, and laid claim to similar authority. The arrogant pretensions of these rival sees involved them in continual dissensions; which were prolonged and prodigiously increased by the conduct of John the Faster, a prelate distinguished for his austerity, who, in a council held at Constantinople, A. D. 588, assumed the title of *Ecumenical* or *Universal Bishop* (it was precisely twelve hundred and sixty years from this date that Pius IX, his successor, was compelled to flee from Rome for safety and protection); which title had also been conferred by Leo and Justinian upon the patriarch of Constantinople, though unaccompanied by any accessions of power. This appellation, which implied a pre-eminence difficult to be endured, was opposed by Pelagius II, who was then bishop of Rome; and earnestly contested by his successor, Gregory the Great, who asserted in lofty terms the rights of the Romish See to an entire supremacy over the whole Christian world.

"The barbarian conquerors of the western parts of the empire had, as was before remarked, in general, adopted the opinions of Arius; and they

continued, with few exceptions, to be, for some time, hostile to the Catholic faith. Trasimund, king of the Vandals, more accomplished, but less tolerant than many of his cotemporary monarchs, offered the most liberal incentives to apostasy, and deprived the African Catholics of their churches, which he commanded to be shut up, and two hundred and twenty bishops to be banished to Sardinia, where they languished in exile fifteen years. Their restoration to peace and freedom, and the resumption of their pristine rights under Hideric, proved only a prelude to that state of authority and consequence which was not accompanied with the mild virtues of the primitive Christians. Still smarting from the severities they had recently experienced, they resolved to inflict equal punishments upon their persecutors."—*Ruinart*, pp. 570–571.

This beast of St. John has the same number of heads and crowns, as the Red Dragon described in the previous chapter, and is the same beast, with this addition, that *upon his heads* he has the *name of blasphemy*. By this we understand that the heads or chief rulers of the *great city*, corporation or government, assumed a name of blasphemy, or blasphemous title, and therefore blasphemous prerogatives. This is the only new feature added to this monstrous beast, which in every other respect has been already described in our account of the great Red Dragon.

Blasphemy is contemptuous treatment of God, and his Word, and his people; all of which this beast has been guilty, as we have fully established. But blasphemy is the assumption of titles, prerogatives, and power which belong only to God. The facts to prove that this beast is pre-eminently obnoxious to this last charge, we now proceed to place before the reader.

"The Supremacy is, by the patrons of Romanism, uniformly ascribed to the Pope. This title the partisans of popery use to represent the Roman hierarch's superiority in the Church. But the authority attached to this dignity, remains, to the present day, undecided. Opinions on this topic have floated at freedom, unfixed by any acknowledged standard, and unconcontrolled by any recognized decision. The Romish doctors, in consequence, have, on the pontifical Supremacy, roved at random through all the gradations and forms of diversified and conflicting systems.

"These systems are many, and, as might be expected, are distinguished, in many instances, by trifling and evanescent shades of discrimination. A full enumeration would be endless, and, at the same time, is useless. The chief variations on this topic may be reduced to four. One confers a mere presidency; and the second, an unlimited sovereignty on the Roman pontiff. The third

makes the Pope equal—and the fourth, superior to God.

“One variety restricts the Roman pontiff to a mere presidency, similar to the moderators in the Scottish assembly, or the prolocutor’s in the English convocation. The first among his equals, he is not the Church’s master, but its minister. Such are the statements of Du Pin, Rigaltius, Filaster, Gibert, and Paolo. ‘The Pontiff,’ says Du Pin, ‘like Peter, among the apostles, obtains the first place. The Pontiff has no power over the Church, but the Church, on the contrary, over the Pontiff.’ ‘The Roman hierarch,’ says Rigaltius, quoted by Du Pin, ‘possesses not jurisdiction, dominion, or sovereignty, but the first place.’ Cardinal Filaster, in the Council of Constance, and without any opposition, reckoned ‘the Pope only the first among the priests.’ ‘The Pope,’ says Gibert, ‘is only the first of the bishops.’ ‘The Roman hierarch,’ according to Paolo, ‘is chief, not in authority, but in order, as president of an assembly.’ This presidency, therefore, Du Pin observes, is a primacy of order and unity; which, indeed, is necessary for the efficiency and co-operation of every society.

“This primacy authorizes a general superintendence, allows the possessor to watch over the faith and morality of the whole community, and to enforce the observance of the ecclesiastical canons. The power, however, is executive, not legislative; and extends, not to the enactment, but merely to the enforcement of laws. The Pontiff’s doctrinal definitions and moral instructions, are, on account of his dignity, entitled to attention, but depend on their general reception for their validity. The pontifical primacy, or as some say, monarchy, is, according to this system, limited by prelatical aristocracy. The episcopacy, in other words, restricts the popedom. The Roman Pontiff is inferior to a general council, by which he may, for heresy or immorality, be tried and deposed, and which does not necessarily require his summons, presidency, or confirmation; though these may, on some occasions, be a matter of convenience. The patrons of this system deprecate the papal claims to infallibility; and view with detestation, all the Roman hierarch’s pretensions to the deposition of kings, the transferring of kingdoms, and the absolution of subjects from the oath of fidelity.

“The French have patronized this system on the subject of the papal primacy. The Gallican church maintains this plan of moderation and freedom, and disclaims the ultraism and servility of the Italian school. The same views have been entertained by the university of Paris, followed by those of Angiers, Orleans, Bononia, Louvain, Herford, Cracow, and Colonia. The Sorbonne,

in several instances, pronounced the contrary opinion a heresy. The same scheme has been supported by many distinguished theologians, such as Gerson, Cusan, Tostatus, Aliaco, Vittoria, Richerius, Soto, Dionysius, Launoy, Driedo, Plnen, Filaster, Vigorious, Marca, and Du Pin; and these, again, have been followed by the Roman pontiffs, Pius, Julius, Siricius, Zozimus, Celestine, Sixtus, Gregory, Eugenius, Innocent, and Adrian.

“A similar subordination of the papal power was patronized by the Councils of Pisa, Constance, and Basil. The Pisans declared the superiority of the general council over the Roman pontiff; degraded Benedict and Gregory, and elected Alexander. The Constantians, treading in the footsteps of the Pisans, defined, in the fourth session, the subjection of a Pope to a council, and denounced condign punishment on all persons, of every state and dignity, even the papal, who should disobey the synodal enactments. The Basilians, in their second session, renewed the decision of Constance with its penalty against all transgressors. The Council of Basil, besides, in its thirty-third session, declared the superiority of a general council to a Roman hierarch, and its incapability of being dissolved, prorogued, or transferred against its consent, to be truths of the Catholic faith. Pertinacity in the denial of these truths, the holy, unerring Fathers pronounced a heresy. The inferiority of a Pope to an universal synod, and his incompetency to order its dissolution, adjournment, or translation are, according to an infallible council, doctrines of Catholicism, and respect not discipline, but the faith.

“A second variety allows the Pope an unlimited sovereignty. The abettors of this system, overstepping the bounds of moderation, would exalt the primacy into a despotism. The popedom, according to these speculators, is a monarchy, unlimited by democracy or aristocracy, by the laity or the clergy. The Roman Pontiff’s power is civil as well as ecclesiastical, extending both to the Church and the State; and the legislative as well as executive, comprehending in its measureless range both the making and enforcing laws. He is clothed with uncontrolled authority over the Church, the clergy, councils, and kings. He has a right, both in a legislative and executive capacity, to govern the universal Church, and to ordain, judge, suspend, and depose bishops, metropolitans, and patriarchs through Christendom. These receive their authority from the Pope, as he receives his from God. He possesses a superiority over general councils, which, for legitimation and validity, require pontifical convocation, presidency, and ratification. He is the supreme judge of controversy, and, in this capa-

city, receives appeals from the whole church. He is vested with temporal as well as spiritual authority; and may depose sovereigns, transfer kingdoms, and absolve subjects from the oath of fealty. His chief prerogative is infallibility. The Roman Pontiff, unlike other frail mortals, is, at least in his official sentences which he pronounces from the chair, exempted from all possibility of error or mistake.

“Such is the monstrous system of the Italian school on the papal supremacy. The Transalpine faction, who are dependent and servile minions of the Roman court, clothe the Pontiff with all this superhuman power and authority. This party has been supported in these views by Jesuits, canonists, theologians, popes and councils. The votaries of Jesuitism, dispersed through the world, have advocated the unlimited authority of the popedom, with their accustomed erudition and sophistry. The canonists, such as Gratian and Pithou, have, in general, been friends to the plentitude of pontifical jurisdiction and despotism. These have been supported by an host of theologians and schoolmen, such as Baronius, Bellarmine, Binius, Turrecrema, Sanderus, Perron, Pighius, Carranza, Fabulotius, Lainez, Jacobatius, Arsdekin, Antonius, Canus, Cajetan, Aquinas, Turrianno, Lupus, Campeggio, and Bonaventura.

“The Roman hierarchs, as might be expected, have, in general, maintained the papal power. Celestine, Gelacius, Leo, Nicholas, Gregory, Urban, Pascal, Boniface, Clement, and Paul supported their overgrown tyranny with peculiar resolution and energy. Gregory VII subjected, not only the Church but the State, and monopolized both civil and ecclesiastical power. Boniface VIII taught the necessity of submission to the Pontiff for the attainment of salvation. Paul IV seems to have been a model of pontifical ambition, arrogance, haughtiness, and tyranny. His infallibility contemned the authority of councils and kings. The papal power he maintained, was unbounded and above all synods; and this, he called an article of faith; and the contrary, he denominated a heresy. His holiness declared himself the successor of one who had deposed emperors and kings, and superior to princes, whom he would not acknowledge as his companions, but use as his footstool. This vain glory, these empty boasts, his infallibility enforced with the stamp of his foot and the thunder of his apostolic voice.

“The Italian system, on the Supremacy, was patronized also by the Councils of Florence, Lateran, and Trent. Eugenius, in the Florentine Convention and with its approbation, declared, in the thirteenth session, the superiority of the

Pope to a council, whose enactments he was authorized by his apostolic prerogative to change or repeal. The pontifical dissolution or translation of a council, he declared, is no heresy, notwithstanding the contrary sentence of the Basilian assembly, whose acts, he affirmed, were unjust and foolish, and contrary to the laws of God and man. The Florentines vested his infallibility with the vicegerency of God, and authority to teach all Christians, and the Supremacy over the whole world.

“The Fifth Council of the Lateran clothed Leo with equal power. This convention decreed the superiority of the Roman Pontiff over all councils, and his full power and right of synodal convocation, translation, and dissolution. This assembly also renewed the bull of Boniface, which declared the subjection of all Christians to the Roman Pontiff necessary for salvation.

“The Council of Trent, on this subject, was not so explicit as those of Florence and the Lateran. The French and Spanish, in this synod, withstood the Italians, and prevented the free expression of ultramontane servility. The council, however, in its fourteenth session, ascribed to the Pope ‘the supreme power in the universal Church.’ The Pontiff, said Cardillus to the Trentine fathers, without any disclaimer, ‘holds, as a mortal God, the place of Christ on earth, and can not be judged by a general council.’ This avowal is inconsistent with Cisalpine liberality and independence.

“The French, therefore, in this manner, oppose the Italians on the topic of papal Supremacy. These two schools are, on this question, at open war. Theologian withstands theologian. Gerson, Alliaco, Richerius, Launoy, Almain, Paolo, Marca, Du Pin, Carron, and Walsh, encounter Baronius, Bellarmine, Binius, Carranza, Turiano, Turrecrema, Arsdekin, Cajetan, Aquinas, and Bonaventura. The universities of Paris, Angiers, Orleans, Toulouse, Bononia, Louvain, Cracow, Cologne, and Herford may be pitted against the schoolmen, the Jesuits, and the Roman court. Pope charges Pope, in dreadful affray. Damasus, Felix, Siricius, Celestine, and Pius lead their phalanx against the squadrons of Leo, Gregory, Urban, Nicholas, Pascal, Paul, and Sixtus. General councils stand in array against general councils. The Pisans, Constantians, and Basilians wage war against the Florentines, Laterans, and Trentines; and hurl mutual anathemas from their spiritual artillery.

“A third variety would raise the Pope to an equality with God. The Italian school, one would expect, confers a power on the Roman hierarch calculated to satisfy the highest ambition. But the Transalpine system does not terminate the progression. A third description of flatterers

have proceeded to greater extravagancy, and vested his holiness with ampler prerogatives. These, in the exorbitance of papal adulation, have insulted reason, outraged common sense, and ascended, in their impious progress, through all the gradations of blasphemy. Pretended Christians have ascribed that Divinity to the Roman Pontiff, which the Pagans attributed to the Roman emperors. Domitian, addressing his subjects, in his proclamation, signed himself their 'Lord God.' Caligula arrogated the name of the 'Greatest and Best God;' while Sapor, the Persian monarch, affected, with more modesty, to be only 'the Brother of the Sun and Moon.' This blasphemy has been imitated by the minions of his Roman infallibility. The Pope, says the gloss of the canon law, 'is not a man.' This awkward compliment is intended to place his holiness above humanity. According to Turrecrema and Barclay, 'some DOCTORINGS wish, in their adulation, to equal the Pontiff to God.' These, says Gerson, quoted by Carron and Giannone, 'esteem the Pope a God, who has all power in heaven and earth.' The sainted Bernard affirms that, 'none, except God, is like the Pope, either in heaven or on earth.'

"The name and the works of God have been appropriated to the Pope, by theologians, canonists, popes, and councils. Gratian, Pithou, Durand, Jacobatius, Musso, Gibert, Gregory, Nicholas, Innocent, the canon law, and the Lateran Council have complimented his holiness with the name of Deity, or bestowed on him the vicegerency of heaven. Pithou, Gibert, Durand, Jacobatius, Musso, and Gratian, on the authority of the canon law, style the Pontiff the Almighty's vicegerent, 'who occupies the place, not of a mere man, but of the true God.' According to Gregory II, 'The whole Western Nations reckoned Peter a terrestrial God,' and the Roman Pontiff, of course, succeeds to the title and the estate. This blasphemy Gratian copied into the canon law. 'The emperor Constantine, says Nicholas I, 'conferred the appellation of God on the Pope, who, therefore, being God, can not be judged by man.' According to Innocent III, 'the Pope holds the place of the true God.' The canon law, in the gloss, denominates the Roman hierarch, 'our Lord God.' The canonists, in general, reckon the Pope the one God, who hath all power, human and divine, in heaven and in earth. Marcellus, in the Lateran Council, and with its full approbation, called Julius, 'God on earth.' This was the act of a General Council, and, therefore, in the popish account, is the decision of infallibility.

"The works as well as the name of God have been ascribed to the Pope, by Innocent, Jacoba-

tius, Durand, Decius, Lainez, the canon law, and the Lateran Council. 'The Pope and the Lord,' in the statement of Innocent, Jacobatius, and Decius, 'form the same tribunal, so that, sin excepted, the Pope can do nearly all that God can do.' Jacobatius, in his modesty, uses the qualifying expression *nearl*, which Decius, with more effrontery, rejects as unnecessary. The Pontiff, say Jacobatius and Durand, 'possesses a plenitude of power, and none dare say to him, any more than to God, Lord, what dost thou? He can change the nature of things, and make nothing out of somethnig and something out of nothing.' These are not the mere imaginations of Jacobatius, Durand, and Decius; but are found, in all their absurdity, in the canon law, which attributes to the Pope the irresponsibility of the Creator, the divine power of performing the works of God, and making something out of nothing. The Pope, according to Lainez at the Council of Trent, 'has the power of dispensing with all laws, and the same authority as the Lord.' This, exclaimed Hugo, 'is a scandal and impiety which equals a mortal to the immortal, and a man to God.' An archbishop, in the last Lateran synod, called Julius 'prince of the world;' and another orator styled Leo 'the possessor of all power in heaven and in earth, who presided over all the kingdoms of the globe.' This blasphemy, the holy, unerring, Roman council heard without any disapprobation, and the Pontiff with unmingled complacency. The Man of Sin then 'sat in the temple of God, and showed himself that he was God.' 'Some Popes,' says Coquille, 'have allowed themselves to be called omnipotent.'

"A fourth variety, on this subject, makes the Pope superior to God. Equality with the Almighty, it might have been expected, would have satiated the ambition of the Pontiff, and satiated the sycophancy of his minions. But this was not the giddiest step in the scale of blasphemy. The superiority of the Pope over the Creator has been boldly and unblushingly maintained by Pontiffs, theologians, canonists, and councils.

"According to Cardinal Zabarella, 'the Pontiffs, in their arrogance, assumed the accomplishment of all they pleased, even unlawful things, and thus raised their power above the law of God.' The canon law declares that, 'the Pope, in the plenitude of his power, is above right, can change the substantial nature of things, and transform unlawful into lawful.' Bellarmine's statement is of a similar kind. The cardinal affirms that, 'the Pope can transubstantiate sin into duty, and duty into sin.' 'He can,' says the canon law, 'dispense with right.' Stephen, Archbishop of Petraca, in his senseless parasitism and blasphemy, declared, in the council of the Lateran,

that Leo possessed 'power above all powers, both in heaven and in earth.' The son of perdition, then, 'exalted himself above all that is called God.' This brazen blasphemy passed in a general council, and is, therefore, in all its revolting absurdity stamped with the seal of Roman infallibility.

"But the chief prerogative of the Roman hierarchy, seems to be his power of creating the Creator. Pascal and Urban plumed themselves on this attribute, which, according to their own account, raised them above all subjection to earthly sovereigns. This, however, is a communicable perfection, and, in consequence, is become common to all the sacerdotal confraternity. His holiness keeps a transfer office at the Vatican, in which he can make over this prerogative to all his deputies through Christendom. These, in consequence, can make and eat, create and swallow, whole thousands of pastry-gods every day. But these deities, in the opinion of their makers, are, perhaps, not new gods, but merely new editions of the old one.

"Those who would restrict his infallibility to a presidency, and those who would exalt his dignity to a sovereignty, contending with one another, have also to contend with such as maintain his equality or superiority to God. The two latter descriptions, indeed, seem to be divided by a thin partition. Having elevated a sinful mortal to an equality with Jehovah, the remaining task of conferring a superiority was easy. But both vary from the French and Italian schools, as well as from reason and common sense.

"Such are a few of the opinions which speculators have entertained of the Pope's jurisdiction and authority. These opinions have not been confined to empty speculation; but have, as far as possible, been realized in action on the wide theater of Christendom, and before the public gaze of an astonished world. The Roman hierarchy has, in reality, passed through all the gradations of humility, pride, power, despotism, and blasphemy."

[V. 2. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority]—This beast is possessed of the characteristics and features of Daniel's fourth beast; and has the *activity* of Daniel's *third* beast the LEOPARD, in promoting its own interests; and the cruelty of Daniel's *second* beast, the BEAR, in tearing to pieces, and devouring all who did oppose or refuse to submit to it; and the pompous, bold, and thundering character of the LION, claiming *supremacy* over all other *beasts* or *governments*, and trying to frighten all other beasts by his lion-like, roaring bulls, which he has thundered

against them from his lair, the Roman Vatican, as we shall see from the following quotation:

"The friends of Romanism differ as much, in the *proof* of supremacy, as in its extent and signification. The pontiffs and their minions, about the beginning of the ninth century, fabricated an extraordinary story about Pope Peter's Roman episcopacy and ecclesiastical supremacy, and the transmission of all his honor and jurisdiction to his pontifical successors. The tale, if arranged with judgment and written with elegance, would make an entertaining religious novel; but as destitute of evidence as Roderic Random, Tristram Shandy, or the Seven Champions of Christendom. The fiction, too, has been composed by bungling and tasteless authors. The plot is far inferior to that of Don Quixote or Tom Jones. The characters, emblazoned with ridiculous and legendary miracles, the offspring of credulity and tradition, bear no resemblance to probability; whilst the language, in which it has been uniformly couched, is unpolished and repulsive.

"The machinery is such as might be expected in a romance of the dark ages. Simon, a magician, is introduced, accompanied with Helen, a goddess, who had been taken from the Tyrian brothels, and who had been transformed from a courtesan into a divinity. This man had, by the arts of necromancy, obtained an infamous notoriety: and the apostle, it would appear, was conducted to Rome for the purpose of withstanding the enchanter. The new Pope was opposed to the old conjurer. Simon, before the emperor Nero and the whole city, flew into the air. But Peter, kneeling, invoked Jesus; and the devil, in consequence, who had aided the magician's flight, struck with terror at the sacred name, let his emissary fall and break his leg. One stone, in the Roman capital, retains, to the present day, the print of Peter's knee where he prayed, and another, the blood of Simon where he fell!

"The hero of this theological romance is the alleged Pope Peter. His supremacy is the basis of the whole superstructure. This ecclesiastical sovereign is the main-spring which puts into motion the entire machinery; and the busy actors in the scene, accordingly, have endeavored, as well as they can, to support the illusion with some kind of evidence. The proof, such as it is, these doctors extort from the phraseology of the Messiah, transmitted by the sacred historian Matthew.

"Our Lord, say these theologians, built, according to the statement of Matthew, his Church on Peter, whom, by this charter, he constituted his plenipotentiary on earth. His authority devolves in succession on all the Roman Pontiffs, and, of course, on Liberius, Zosimus, Honorius, Vigil-

ius, John, Boniface, and Alexander, who have been immortalized by heresy or villainy.

“Matthew’s relation is conveyed in metaphorical language, and has given rise to a variety of interpretations. Different expositors, even among Romish critics, explain the Rock, mentioned by the inspired historian, in various senses. The diversity of these opinions is freely admitted by Launoy, Du Pin, Calmet, and Maldonat. All these confess the variety of opinions on this passage of Revelation. Launoy, followed by Du Pin, Calmet, and Maimbourg, distinguish the interpretations on this part of sacred writ into four classes, according as they make the foundation to be Peter; the Apostles; Peter’s confession; or Jesus himself. Each class boasts the authority of popes, saints, and other commentators.

“One class refers the rock or foundation, mentioned by the inspired historian, to Peter.” These support their opinion by seventeen Fathers or theologians who entertained this interpretation; among whom were Origen, Tertullian, Cyprian, Hilary, Ambrosius, Jerome, Augustine, Cyril, Basil, Epiphanius, Gregory, and Theophylact. These, in modern times, were followed by Baronius, Calmet, Binius, Maldonat, and Alexander. Pope Leo I patronized the same opinion. Fontidinius and Cardillus, in the Council of Trent, advocated this explanation, without any contradiction; and, therefore, it appears, expressed the mind of that assembly.

“A second class interpret the rock or foundation to signify the APOSTLES. This exposition has been embraced by theologians, saints, and councils. It was adopted by Origen, Theodoret, Tarasius, Etherius, Theophylact, and Pascasius. The same was admitted by Du Pin, Calmet, Alexander, Cusan, Launoy, and Maldonat, as well as by the saints, Cyprian, Jerome, Hilary, Cyril, Ambrosius, Chrysostom, and Augustine.

“This signification of the word was also sanctioned by the General Councils of Constance and Basil. Gerson delivered a statement to this purpose in the General Council of Constance, in a speech made by its authority, and published by its command. The same was taught in the General Council of Basil, by its president Julian, in his celebrated speech delivered before the unerring assembly in the name of the Catholic Church, for the purpose of proselyting the Bohemians. Panormitan, in this synod, followed Julian in the same strain, stating that ‘Jesus gave no greater power to Peter, than to the other apostles.’ Neither Pope nor council, on any of these occasions, remonstrated or showed any opposition. The infallible Fathers acquiesced in silent consent, and, in this way, according to Launoy, Dens, and other popish doctors, conveyed their approbation.

“A third class interpret the rock or foundation to signify Peter’s faith or confession. This signification, according to Launoy, Du Pin, Bellarmine, Maimbourg, Calmet, and Maldonat, has been maintained by theologians, saints, popes, and councils. Launoy and Du Pin reckon forty-four fathers and popish authors who held this opinion: and the roll might be enlarged to any extent. Amongst these were Eusebius, Beda, Theodoret, Damascen, Theophylact, Odo, Ragusa, Alphonsus, Pole, Jonas, Eckius, and Erasmus. A long train of saints might be added, such as Hilary, Ambrosius, Gregory, Chrysostom, Cyril, Augustine, and Aquinas. The popes are Leo, Felix, Hormisdas; Gregory, Nicholas, John, Stephen, Innocent, Urban, Alexander, and the two Hadrians. These facts have been admitted even by Bellarmine and Maimbourg, as well as by Calmet and Maldonat. Anno 825, Jonas, bishop of Orleans, ascribed this explanation to nearly all ecclesiastical writers: and none, said the celebrated Eckius so late as 1525, deny this interpretation. Erasmus not only accounted Peter’s faith or profession the foundation, ‘but wondered that any person would wrest the passage to signify the Roman Pontiff.’

“Peter’s faith or confession is the foundation, also, according to the General Councils of Nicea, Constantinople, Constance, Basil, and the Lateran. Pope Hadrian, in a letter to the empress Irene, read and received with acclamation in the second General Councils of Nicea, gave this interpretation. The same pontiff’s letter to Tarasius, containing a similar statement, was read in this synod, and admitted with equal approbation. A similar reception attended the letters of Germanus, concurring with Hadrian, in this unerring assembly. All the bishops approved. The eighth General Council of Constantinople accepted Pope Nicholas’ Epistle to Photius, which avowed the same opinion. The Constantian theologians, in their censure of Wickliffism, read and sanctioned in the Council of Constance, likewise explained the expression to denote ‘the rock of faith.’ The Council of Basil, through Julian and Ragusa, its advocates against the Bohemian heresy, was equally express in maintaining this exposition, which had been avowed at Nicea, Constantinople, and Constance. The foundation or rock, in these famed orations, ‘is faith, on which the Creator built the Church, and which sustains the superstructure.’ The Council of the Lateran concurred with that of Basil. Peter, said Archbishop Stephanus, addressing Pope Leo in the tenth session of the fifth General Council of the Lateran, ‘confessed the Catholic Apostolic faith, ordained by the eternal Father and the eternal Son for the foundation of the Church.’ The holy Pontiff and

the holy fathers, in silent approbation, admitted the unquestioned truth, which, sanctioned by the five General Councils of the Nicea, Constantinople, Constance, Basil, and the Lateran, was, therefore, on five several occasions, emblazoned with the insignia of infallibility.

“A fourth class make Christ himself the rock or foundation. This explanation has also been patronized by theologians, saints, popes, and councils. Launoy enumerates sixteen fathers or popish doctors of this description; and the list might be vastly increased. Among the fathers and doctors are Origen, Eusebius, Theodoret, Beda, Paulinus, ^fDungal, Etherius, Raban, Tarasius, Anselm, Theophylact, Lombard, Ragusa, Lyra, Pole, and Vatablus. The saints are Cyprian, Cyril, Jerome, Augustine, and Aquinas, as well as many more that might be mentioned. The Popes are Celestine, Innocent, Pius, Alexander, Hadrian, Nicholas, and Leo: and to these might be added many other Roman pontiffs.

“The Rock or foundation, say also the General Councils of Nicea, Constantinople, Basil and Trent, was the Lord. This was expressed in Pope Hadrian’s letter to Tarasius, which was read and received in the second Nicean council: and in the speech of Epiphanius to the same assembly. The same was declared in a letter of Pope Nicholas to Michael, which was read without any declamation in the eighth general council that met at Constantinople. The Basilian council concurred with those of Nicea and Constantinople. This assembly, through Julian and Ragusa, its advocates for Catholicism against the Bohemian heresy, also sanctioned this interpretation. The General Council of Trent followed in the same path. Tragus in this synod, declared without any declamation, that ‘the Church was builded on the living stone, the firm and divine Rock.’ This interpretation, therefore, giving the honor to the Messiah, was, in four general councils, marked with the seal of synodal infallibility.

“Augustine’s language on this question is, in several places, very strong and emphatical. He makes a distinction between the word, which, in the English version, is translated Peter, and that which is rendered Rock. The two terms, indeed, both in the original and in the vulgate, in the Greek and in the Latin, are different in form and signification. Augustine, accordingly, as Erasmus has remarked, applies the word rock, not to Peter, but to Christ. Jesus, observes the saint, ‘said not, thou art the rock, but thou art Peter. The rock was Christ, whom Peter confessed.’ Maldonat characterizes this distinction by the epithet, silly and ridiculous. But the distinction, whether silly or solid, is the work, not of a Protestant commentator, but of a Roman saint.

“The interpretation of the third class was adopted by Luther. The Saxon Reformer, therefore, notwithstanding his heresy, was supported in his opinion by saints, popes, and general councils. Calvin embraced the interpretation of the fourth class. His opinion, therefore, like Luther’s, was patronized by the highest authority in the Romish communion. Luther and Calvin therefore, if they were mistaken, erred, even in popish estimation, in good company; and their explanations flow in the same channel with the stream of antiquity.

“These four expositions, seemingly at variance, may all, say Launoy and Du Pin, be shown to agree. The two former are the same in sense, and so are the two latter. The meaning of both the foregoing, signifying the apostles, is in no respect inconsistent with the acceptation of both the ensuing, when assumed to denote the Lord. Account the apostles the subordinate, and the Lord the supreme foundation, and the whole train of doctors, saints, pontiffs, and councils, however they may appear to differ, will, in reality, immediately be reconciled.

“The first and second interpretations, say Launoy and Du Pin, are the same in sense. The two, differing in appearance rather than in reality, may easily be reconciled. The commentators, who represent Simon as the foundation, do not exclude his apostolic companions. None of the ancients characterized Peter as the only foundation. Those who ascribe to him this honor, never in a single instance, attribute it exclusively to him alone, but refer it, in common, to the whole apostolic college. Both explanations, accordingly, were patronized by Origen, Cyprian, Jerome, and Augustine. Cyprian, at an early period declared that ‘our Lord conferred equal power on all the apostles, who, in this respect, were certainly the same as Peter;’ and the saint has been followed in more modern times by Panormitan, Alexander, Launoy, Du Pin, Maldonat, Cusan, and Calmet. The cardinals, also, who convoked the Council of Pisa, and a long train of other popish doctors, have taken the same view of the subject.

“This seems to be the Scriptural statement. The Church, says Paul, is ‘built on the foundation of the apostles and the prophets.’ The twelve foundations of the New Jerusalem, accordingly had, says John, ‘the names of the twelve apostles.’ This, in the metaphorical and prophetic language of Revelation, is an emblem of the extraordinary commission which these missionaries executed as the primary heralds of the Gospel. All the sacred college, therefore, are represented as the foundation of the New Jerusalem, which, in their Master’s name, and as his spiritual king-

dom, was, by their united exertions, to be reared. The apostles, says Du Pin, was called the foundation, on account of their promulgation of the Gospel and their government of the Church.

"The third and fourth interpretations, as well as the first and second, are the same in sense. The two, though they differ in expression, agree, like the other two, in signification. The Lord and Peter's faith or confession are identical: for the object of Peter's faith was the Lord, whom the apostle confessed. Such is the deduction of reason, and such the conclusion of candid professors of popery, of Lannay, Du Pin, and many others of the same description. Many saints, popes, and councils, as the preceding statements show, acknowledged both foundations, plainly manifesting their conviction of their identity.

"These observations, in clear terms, show the identity of the two former, as well as of the two latter interpretations. But the identical meaning of both the preceding, signify the apostles, and of both the following, denoting the Lord, are in no respect inconsistent or contradictory. The one is ministerial and subordinate, and the other sovereign and supreme. This is a distinction, not merely of Protestant origin, but warranted by popish authority. Dens, the treasury of Romanism, the darling of the popish prelacy in Ireland, adopts, on this question, a similar distinction. The celebrated Gerson, in a speech delivered in the Council of Constance, and armed with all its unerring authority, discriminated, on this topic, in the same manner. Many doctors, saints, popes, and councils, as appears from the preceding statements, have admitted both foundations, but certainly, in accordance with the foregoing discrimination, in a different sense, accounting the one subordinate, and the other supreme. Pope Leo IX represents the Church as built on the rock, which is Emmanuel, as well as on Peter or Cephas. Fossus, Archbishop of Reginum, in the Council of Trent, and countenanced with at least its tacit consent, referred the rock or foundation to Christ, to faith, and to Peter. The Pontiff and the prelate, on this occasion, may have intended to distinguish between the apostolic and mediatorial foundations. All these authors, therefore, as Launoy remarks, may, in this manner, be reconciled with themselves, as well as with reason and Revelation.

"The donation of the KEYS, mentioned by Matthew, and adduced in proof of the Supremacy by Baronius, Bellarmine, Binius, and their party, affords another topic of diversified opinion among the friends of Romanism. This argument, if it deserve the name, forms one of the most pitiful sophisms that ever disgraced the pages of controversy. The keys, conveying the power of

binding and loosing, of remitting and retaining sin, were, according to the ancients and many moderns, given to all the apostles, and to all Christians who belong to the ecclesiastical community. This has been shown, beyond all question, by the warmest friends of the Papacy, such as Du Pin, Calmet, Maldonat, and Alexander. The proof of the donation of the keys to the whole apostolic college and to the whole Christian commonwealth, has been collected by Du Pin and Maldonat. The Sorbonist and the Jesuit declare the unanimity of the ancients on this opinion. Du Pin, for the exposition, instances the saints, Cyprian, Jerome, Ambrosius, Augustine, Leo, Fulgentius, and the fathers Tertullian, Optatus, Gaudentius, Theophylact, Eucharis, Beda, Raban, Hincmar, and Odo. Maldonat specifies, for the same interpretation, the names of Chrysostom, Ambrosius, Origen, and Theophylact. Calmet, for this opinion, enumerates Cyprian, Augustine, Origen, and Theophylact; while Alexander mentions Origen, Hilary, Ambrosius, and Augustine. The system, therefore, which is now deprecated by the Italian school of Romanism, was patronized by the whole sainthood, from Cyprian to Fulgentius and Chrysostom.

"The ancients, indeed, with the utmost harmony and without one murmur of dissent, ascribe the reception of the keys to the universal Church. A single sentence to the contrary could not be extorted from all the ponderous volumes and all the diversified monuments of Christian antiquity. Many learned moderns in the Romish communion have entertained the same sentiments, such as Lyra, Du Pin, Calmet, Maldonat, Pithou, Alexander, Moreri, Faber, Pole, and even the Rhemists. The same opinion has been advocated by Gerson, Cusan, and Launoy. The gift of the keys, therefore, being common, could confer on an individual no peculiar jurisdiction or authority.

"Bellarmine and his numerous partisans have endeavored to torture a third argument from the admonition, "Feed my sheep." This, say these theologians, is an evidence of Simon's universal pastorship. But this reason, if possible, surpasses the former, in superlative silliness and impertinence. Similar admonitions, in the book of inspiration, are addressed to all the pastors, ordinary and extraordinary, of the Christian commonwealth. Jesus, Paul, and Peter concur in enjoining this duty. Simon indeed was a distinguished herald of the Gospel; and successful, to an extraordinary extent, in proclaiming salvation to the Jews. Paul, however, was inferior to none in the evangelical transcendancy of exertion and success. This statement is corroborated by the authority of Ambrosius, Chrysostom, Augustine, and Basil, who are quoted for this purpose by Du Pin.

"The evangelists, therefore, make no mention of the Supremacy, and the other sacred penmen are guilty of the same omission. Nothing of the kind is to be found in the works of Luke, Paul, James, Peter, Jude or John. Luke mentions the election of Matthias and the deacons, the mission to Samaria, and the Council of Jerusalem. Pope Peter, however, in none of these, claimed or exercised any superiority. The apostolic Pontiff, on no occasion, issued a single bull or launched a solitary anathema.

"Paul, in his fourteen epistolary productions, supplies no proof of the Supremacy; but the contrary. He declares, in unqualified language, his own equality, and disclaims the imputation of inferiority. He reproved Cephas in strong terms, for temporizing dissimulation in his treatment of the Christian converts from Judaism and Gentilism. He addressed a long letter to the Roman Christians. He transmitted salutations from many inferior names, but neglected the Roman Pontiff who reigned in the Roman capitol. The Christian missionary, with all his crudition, seems not to have known his holiness, who, it would appear, had no name in the apostolic vocabulary. He mentions the civil governor; but neglects the sacerdotal viceroy. He is mindful of the emperor; but unmindful of the Pope. This was very uncourteous. The pupil of Gamaliel might have imbibed some Rabbinical learning, and the citizen of Tarsus might have acquired some Grecian literature. But he must have been woefully defective in politeness. Paul, however, did not, after all, speak evil of this dignity. His apostleship only forgot to say any thing of his spiritual majesty who wielded through Christendom, all the viceroyalty of ecclesiastical omnipotence.

"Pope Peter has obliged the world with two ecclesiastical publications. The sovereign Pontiff, in these official annunciations, might have been expected to mention his vice-regal authority, if it were only for the purpose of enforcing his commands. But the viceroy of heaven preserves, on this topic, a vexatious and provoking silence. He discovers not one solitary or cheering hint of any such dignity. The Galilean fishermen exercises no prerogative of the modern Papacy in commanding the Apostles. Issuing bulls, enacting laws, judging controversy, deciding appeals, summoning councils, transferring kingdoms, wielding the civil and spiritual swords, and dissolving the oath of fealty to princes.

"James, Jude, and John say nothing that can be pressed into the service of the pontifical Supremacy. The silence of these, as well as the other inspired penmen, on an event, which, if true, is of the last importance, must seal its condemnation. The Papacy, if a divine institution,

would, from its magnitude, be written with sunbeams in Divine Revelation. This, if any thing, required perspicuity and detail. But an insinuation of the kind is not to be found in the whole volume of inspiration. The Pope and the Popedom, both in name and reality, in sign and signification, in expression and implication, are utterly excluded from all the Book of God, all the pandects of Divine legislation, and all the monuments of ecclesiastical antiquity. The Deity in His word utterly neglects the promulgation of the papal polity. The heavenly Majesty, reversing the example of earthly kings, who notify their viceroys by special commissions, deigns not, in his Gospel, to mention his vicar-general. The inspired penmen detail the propagation and settlement of the ecclesiastical kingdom, the qualifications and missions of its governors, and the prevention and remedy of error and schism. But the ecclesiastical sovereign is consigned to silence and oblivion. The vast, misshapen, unwielded, overgrown, menacing mass of superstition and despotism is passed, without mention, in the scriptural Records, except in the tremendous denunciations of scriptural prophecy foretelling the future rise and final destruction of 'the man of sin, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.'

"Innocent III indeed discovered the Popedom in the Book of Genesis. According to his infallibility, the firmament mentioned by the Jewish legislator signifies the Church. The greater light, according to the same unerring commentator, denotes the pontifical authority; and the less, represents the royal power. The prince therefore derives and exercises this jurisdiction from the Pontiff, as the moon borrows and reflects the light of the sun. This, no doubt, was very sensible in his infallibility, and makes the thing very clear. The Roman hierarchy indeed may be as plainly found in Genesis as in any other book of the Bible. The same kind of exposition would enable an ingenious mind to find any thing in any book. The Popedom, by the same kind of alchymy, might be found in Ovid, or a system of divinity in Homer or Virgil. But the system which requires the extorted evidence obtained by straining, wresting, torturing, and mangling scriptural language carries in itself its own condemnation.

"Tradition, on Pope Peter's supremacy, is as silent as Scripture. The ancients, on this subject, vary from the modern friends of Romanism. Du Pin, Bellarmine, and Alexander, among many others, have, with extensive erudition and research, investigated this controversy; and the Sorbonist, the Jesuit, and the Dominican, notwithstanding all their learning and labor, have failed

in attempting to find the Supremacy of his apostolic holiness in the monuments of traditional antiquity. Du Pin, with his usual candor, admits the silence of the most ancient fathers, such as Justin, Irenæus, and Clemens of Alexandria. These, in no instance, condescend to mention the pontifical dignity of the sacerdotal viceroy, who, with spiritual sovereignty, first governed Christendom. The Sobornist begins his quotations in proof of Peter's prerogative with Origen, who flourished about the middle of the third century. But the Greek original, he grants, is lost, and the Latin translation of Rufinus abounds with interpolations. He mentions Cyprian and Eusebius, whose testimony he rejects for interpolation or inadequacy. His first authority, on which he rests any dependence, is Optatus, who wrote about the year 370. Bellarmine's first authority, if Origen, Cyprian, and Eusebius, whom Du Pin rejects, be omitted, is Basil the cotemporary of Optatus. Alexander begins with Cyril, who was later than Optatus or Basil. A period of 370 years had run its ample round, and its annals, scrutinized by three learned doctors, could not supply a single document, witnessing the vicegerency of his apostolic holiness. This, to every unprejudiced mind, must be a clear evidence of its non-existence. No person, free from prepossession, can believe that an ecclesiastical monarchy existed so many years in Christendom, and, at the same time, remained unnoticed by so many ecclesiastical authors, and, in consequence unnoticed to posterity by any hint or declaration."

Could any set of similitudes more fitly represent THE PAPAL CORPORATION from the epoch that he claimed universal dominion, which was about A. D. 523 to 1783. During this whole period, he evinced the activity, vigilance, and rapacity of the *leopard*; the destructive cruelty of which the *bear* is the emblem, in his Crusades, Holy Wars, and bloody inquisitions, and the boldness, roaring, and menacing attitude of the *Lion*, which claims supremacy among beasts.

[And the dragon gave him his power and his seat, and great authority]—As if the above similitudes were not sufficient for one to distinguish who is meant by the beast, which St. John saw rise out of the sea, this was added, to make that which was certain, doubly evident, so that men might not misunderstand or misinterpret the prophecy.

The great red dragon, Pagan Rome, gave his power, his name, crown and scepter, to this beast; and the Dragon gave him his seat; and the Dragon gave him also his great authority, his claim to universal dominion; for the Roman empire was often called all the world: (see Luke, i;) for a decree had gone out from Augustus

Cæsar, *that all the world should be taxed*, meaning all the Roman empire.

Who has united the Roman crown with the mitre? Who has joined the scepter of Cæsar with the keys of Peter? Who occupies the ancient *seat*, or chair of Cæsar, and calls it the seat or chair of St. Peter? And who has assumed the name, and authority, and dominion of the Pagan Roman government? Answer: *The Roman popes or pontiffs, in their Corporation*, have done, or claimed, or received all that is alleged of St. John's *Beast*. Therefore, the conclusion is irresistible, that *the Roman Catholic Corporation is the BEAST*. *This is all applicable to the Papal Corporation*, and can not be applicable to any other corporation or government, ecclesiastical or political, which has ever existed on earth. Therefore, in view of the *complete and perfect identity* of the *persons and actions*, and the *time when the persons existed*, and the *place where the actions were performed*, and the number and character of the witnesses, Prophecy and History, by whom we prove these facts; the coincidence forces the conclusion upon the mind, with *all the power of demonstration*, that *the BEAST is the ROMAN CATHOLIC CHURCH*. And a rejection of this conclusion implies a rejection of all prophecy, and a repudiation of all the history which has been kept in their own pontifical archives, and the common-sense tradition of mankind.

[V. 3. And I saw one of his heads, as it were, wounded to death]—We have already shown who the seven heads of the beast were, the seven primordial ancestors of the Japhetic family, who were represented in the founding of Rome, and the establishment of the Roman empire, both pagan and papal. And this head was the Gomerian, German, or Anglo-Saxon; and this wound was received in the dreadful and valiant battle for truth at the Reformation in Germany and England. But this deadly wound was healed, and the High Church of England and the old Lutheran Church, have become about as formal, and possesses about as little vital or spiritual religion as the Roman Catholic Church; Puseyism is healing the wound, so that they are acting as if they believed that he was a true Jew, who is one outwardly, and disregarding, and even deriding heartfelt religion. And all the world wondered after this beast, on account of its formality in religion; the world wonders how people can go through such a routine of ceremonies, attend mass and pray to the Virgin MARY, *saints* and *angels*, and not be true Christians; but these do err, not knowing the holy Scriptures, which forbid all this as that abominable thing which God hates; and they have never experienced the power of God in their own conversion, and, there-

fore, they wonder at all this show and boast of religion.

[V. 4. And they worshiped the dragon]—The Pagan political power was highly respected for his urbanity in uniting with the Beast that arose out of the Sea, and resolving all their power, ecclesiastical and political, into one corporation, as is the case with the High Church of England, the old Lutheran, and the Roman Catholic Church. [And they worshiped the Beast.] And the Romanists paid both civil and ecclesiastical honors to those who from time to time have been component parts of this *Beast*, both while they were living and after they were dead, by canonizing them as saints, and offering solemn prayers to them, which should only be offered to God.

[And who is able to make war with him?—For he claims *all power*, both civil and ecclesiastical; both in time and eternity; therefore, if his claims be true, his menacing is to be feared: for what advantage in gaining a temporal victory over such an enemy; when thereby one incurs the eternal loss of his soul?

[V. 5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months]—For an explanation of this verse see the notes and quotations on the first verse of this chapter. But that the reader may have before him a few more specimens of Popish arrogance, and menace, and blasphemy against each other as well as against heretics, we submit the following:

“The pontifical succession is attended with more difficulty than the quadrature of the circle or the longitude at sea. The one presents greater perplexity to the annalist and the divine, than the others to the geometrician and the navigator. The quadrature and the longitude, in the advanced state of mathematics, admit an approximation. But the papal succession mocks investigation, eludes research, and bids proud defiance to all inquiry.

“The difficulty on this topic arises from the variations of the historians and electors, and from the faith and morality of the Roman Pontiffs. Historians, for a century, differed in their records of the Papacy; and the electors, in thirty instances, disagreed in their choice of an ecclesiastical sovereign. Many of the Popes embraced heresy and perpetrated immorality; and these considerations render the problem of their legitimate succession an historical and moral impossibility.

“History has preserved a profound silence on the subject of the first Roman bishop. This honor, indeed, if such it be, has by Roman partisans been conferred on the apostle Peter. But the patrons of this opinion can not, from any good

authority, show that the apostle was ever in the Roman capital, and still less that he was ever a Roman hierarch. The evidence of his visit to that city is not historical but traditional. History, for a century after the alleged event, presents on this topic an universal blank, which is supplied from the very suspicious testimony of tradition.

“A single hint on this subject is not afforded by Peter himself, nor by his inspired companions, Luke, James, Jude, Paul, and John. Pope Peter, in his epistolary productions, mentions nothing of his Roman residency, episcopacy, or supremacy. Paul wrote a letter to the Romans; and, from the Roman city addressed the Galatians, Ephesians, Philippians, Colossians, Timothy, and Philemon. He sends salutations to various Roman friends, such as Priscilla, Aquila, Epenetus, Mary, Andronicus, Julia, and Amplias: but forgets Simon, the supposed Roman hierarch. Writing from Rome to the Colossians, he mentions Tychicus, Onesimus, Aristarchus, Marcus, Justus, Epaphras, Luke, and Demas, who had afforded him consolation; but, strange to tell, neglects the sovereign Pontiff. Addressing Timothy from the Roman city, Paul of Tarsus remembers Eubulus, Pudens, Linus, and Claudia; but overlooks the Roman bishop. No man, except Luke, stood with Paul, at his first answer, or at the nearer approach of dissolution. His apostolic holiness could not then have been in his own diocese, and should have been prosecuted for non-residence. His infallibility, perhaps, like some of his successors, had made an excursion, for amusement, to Avignon. Luke also is silent on this theme. John, who published his Gospel after the other Evangelists, and his Revelation at the close of the first century, maintains, on this agitated subject, a profound and provoking silence.

“The omission is continued by the Apostolic men, Clemens, Barnabas, Hermas, Ignatius, and Polycarp. Not one of all these deigns to mention a matter of such stupendous importance to Christendom. Clemens, in particular, might have been expected to record such an event. He was a Roman bishop, and interested in a peculiar manner, in the dignity of the Roman See. An apostolic predecessor, besides, would have reflected honor on his successor in the hierarchy. He mentions his pretended predecessor indeed; but omits any allusion to his journey to Rome, or his occupation of the pontifical throne.

“The fiction of Peter’s visit to the metropolis of the world began to obtain credit about the end of the second century. Irenæus, trusting to the prattlement of Papias, or to common report, recorded the tradition; and was afterwards followed by Tertullian, Hippolytus, Origen, Cyprian, Epi-

phanus, Athanasius, Ephraim, Lactantius, Jerome, Chrysostom, Arnobius, Prudentius, Theodoret, Orosius, Prosper, Cyril, Eusebius, Optatus, Sozomen, and Augustine. The tradition, however, seemed doubtful to Eusebius. He introduces it as something reported, but not certain. The relation, to the father of ecclesiastical history, was a mere hearsay. Bede, on this subject, uses a similar expression, which corroborates this interpretation of the Greek historian. Peter, according to the British annalist, having founded the Roman Church, is said to have consecrated his successor.

“The evidence of the tale may be reduced to small compass. Irenæus is the first author of any credibility who mentions the report. The Apostle, according to Baronius, Binius, and Labbé, came to Rome in the reign of Claudius, in the year 45; and Irenæus, at the close of the second century, relates the supposed transaction. A hundred and fifty years, therefore, elapsed, from the occurrence of the alleged event till the time of its record. The cotemporary and succeeding authors, for a century and a half, such as Luke, Paul, John, Clemens, Barnabas, Hermas, Ignatius, and Polycarp, who detail Peter’s biography, and who were interested in the supposed fact, say nothing of the tradition. The intervening historians, between Peter and Irenæus, are, on this topic, silent as the grave. The belief of such a story requires popish prejudice and infatuation.

“Simon, however, even if he were at the Roman city, could not have been the Roman bishop. The Episcopacy, in its proper sense, is, as Chrysostom, Giannon, and Du Pin have observed, incompatible with the Apostleship. A bishop’s authority, say Chrysostom and Giannon, ‘is limited to a city or nation; but an apostle’s commission extends to the whole world.’ The Apostles, says the Parisian Sorbonnist, ‘perambulated the principal parts of the earth, and were confined to no place or city. This constituted one distinction between the Apostolic and Episcopal functions. The Apostles founded and organized Churches, and then consigned their superintendency to fixed and ordinary pastors. The one formed an army of conquest for the formation of ecclesiastical kingdoms, and the other an army of possession for the purpose of occupation and government.

“This statement corresponds with the details of Irenæus, Ruffinus, Eusebius, and the author of the Apostolic Constitutions, who lived near the scene of action and the fountain of tradition. These represent Linus as the first Roman bishop, who, succeeded by Anacletus and Clemens, exercised the Roman prelacy; while Peter and Paul executed the Christian apostleship. Peter and Paul, says Irenæus, having founded the Roman

Church, committed its episcopacy to Linus, who was succeeded by Anacletus and Clemens. Linus, Cletus, and Clemens, says Ruffinus, in the Clementin Recognitions edited by Cotelierius, ‘were Roman bishops during Peter’s life, that he might fulfill his apostolic commission.’ According to Eusebius, ‘Linus was the first Roman bishop, who was followed in succession by Anacletus and Clemens.’ The Apostolic Constitutions refer ‘the ordination of Linus, the first Roman bishop, to Paul, and the ordination of Clemens, the second in succession after the death of Linus, to Peter.’ Linus, therefore, to the exclusion of Peter, was the first Roman bishop; and Clemens, Cletus, or Anacletus succeeded during the apostolic age as the ordinary overseers of the Church; while Paul and Peter accomplished their extraordinary mission.

“The episcopacy of Linus, Anacletus, and Clemens was incompatible with that of Simon in the same city. Had he been bishop, the consecration of another during his life would have been a violation of the ecclesiastical canons of antiquity. The ancients, to a man, deprecated the idea of two prelatie superintendents in one city. Gibert has collected seven canons of this kind, issued by Clemens, Hilary, and Pascal, and by the Councils of Nicea, Chalons, and the Lateran. The Lateran Fathers, in their fourth canon, compared a city with two bishops to a monster with two heads. The Nicene and Lateran synods were general, and therefore, according to both the Italian and French schools, were vested with infallibility. No instance indeed can, in all antiquity, be produced, of two bishops ruling in conjunction in the same city.

“The reasoning of the Romish advocates on this question is remarkable only for its silliness. Bellarmine’s arguments on this topic are like to those of a person, who, in the manner of Swift, wished, in solemn irony, to ridicule the whole story. He is so weak, one can hardly think him serious. A supposition which, if true, should be supported by evidence the most indisputable, is as destitute of historical testimony as the visions of fancy, the tales of romance, or the fictions of fairy-land.

“A specimen of Bellarmine’s reasoning may amuse the reader. Babylon, from which Peter wrote, was, Bellarmine as well as Maimbourg gravely affirms, the Roman capital: and in support of his opinion he cites Jerome and Bede, who seem, on this subject, to have possessed about as much sense as Bellarmine. Paul found Christians at Rome on his arrival at that city; and the learned Jesuit could not, for his life, discover how this could have been the case had Peter not been at the capital of the world. Peter’s victory at Rome over

Simon the magician, the Cardinal alleges, proves his point; and indeed the Apostle's conflict with the magician, and his Roman episcopacy, are attended with equal probability. Both rest on the same authority of tradition. But the ridiculousness of the magician's exploits, who rose in the air by the power of sorcery, and fell by the prayer of Peter, and broke his leg, overthrows its probability. The airy and ridiculous fabrication of the necromancer's achievements falls, like their fabled author, and buries in its ruins, the silly fiction of the Apostle's Roman episcopacy.

"But the whole accounts of this event are as discordant as they are silly. The partisans of this opinion differ in the time of the Apostolic Pontiff's arrival and stay in the Roman capital, Jerome, Eusebius, Binius, Orosius, Labbeus, Spondanus, Onuphrius, Naclerus, Petacius, Bede, Bruys, Baronius, and Valesius send Peter to Rome in the reign of Claudius. These, however, disagree in the year; the second, third, fourth, thirteenth, and fourteenth years of the emperor's reign being assigned by different authors for the era of this important event. Simon, says Jerome, having preached to the Jews of Pontus, Galatia, Cappadocia, Asia, and Bithynia, proceeded to Rome in the second year of Claudius, and held the sacerdotal chair twenty-five years. Lactantius, Origen, Balusius, and Pagius fix his arrival at the Roman metropolis to the reign of Nero. But these too differ as to the year. The length of Peter's episcopacy is also disputed. Twenty-three, twenty-five, twenty-seven, and twenty-nine years have been reckoned by various chronologers for its duration. This discordance of opinion is the natural consequence of deficiency of evidence. Contemporary historians, indeed, say no more of the Apostle Peter's journey to Rome than of Baron Munchausen's excursion to the moon.

"Many fictions of the same kind have been imposed on men, and obtained a temporary belief. Geoffrey of Monmouth's story of the Trojan Brutus is well known. The English Arthur, and the French Roland were accounted real heroes, and presented a popular theme for the poet, the novelist, and the historian. The whole story of the Apostle's Roman episcopacy seems to have originated with the garrulous Papius, and to have been founded on equal authority with these legends. The Popedoms of Peter and Joan display wonderful similarity, Joan's accession remained unmentioned for two hundred years after her death, when the fiction, says Florimond, was attested by Mariana. The reign of the Popess was afterwards related by thirty Romish authors, and circulated through all Christendom without contradiction, for five hundred years, till the era

of the Reformation. The Popedoms of Peter and Joan, in the view of every unprejudiced mind, possess equal credibility.

"The earliest ecclesiastical historians, differing, in this manner, on the subject of the first Pope, show the utmost discordance on the topic of his successors. Irenæus, Eusebius, Epiphanius, Jerome, Theodoret, Optatus, Augustine, and the Apostolic Constitutions place Linus immediately after Peter. Tertullian, Jerome, and the Latins, in general, place Clemens immediately after the apostle. Jerome, however, in sheer inconsistency, gives this honor, in his catalogue of ecclesiastical authors, to Linus. Cossart could not determine whether Linus, Clemens or some other was the second Roman Pontiff. He also admits the uncertainty of the pontifical succession. Clemens, according to Tertullian, was ordained by Peter. Linus, according to the Apostolic Constitutions was ordained by Paul. Linus, however, at the present day, is, by Greeks and Latins, accounted the second Roman Pontiff.

"The succession of the Roman hierarchs, exclusive of Peter, in the first century, according to Augustine, Optatus, Damasus, and the Apostolic Constitutions, was Linus, Clemens, and Anaclethus; but, according to Irenæus, Eusebius, Jerome, and Alexander, was Linus, Anaclethus, and Clemens. The arrangement of Epiphanius, Nicephorus, Ruffinus, and Prosper, is, Linus, Cletus, and Clemens: whilst that of Anatasius, Platina, More, Binius, Crabbe, Labbé and Cossart, is Linus, Cletus, Clemens, and Anaclethus. Cletus, who is inserted by others, is omitted by Augustine, Optatus, Damasus and the Apostolic Constitutions. Baronius, Bellarmine, Pagius, Godeau, and Petavius reckon Cletus and Anaclethus two different Pontiffs. Cotelierius, Fleury, Baillet, and Alexander account these two names for the same person. Bruys and Cossart confess, that whether Cletus and Anaclethus were identical or distinct, is doubtful or unknown.

"The variations of historians in this manner, have introduced confusion into the annals of the Roman Pontiffs. Petavius confesses their doubtfulness till the time of Victor, and Bruys, the impossibility of discovering the fact. The most eagle-eyed writers, says Cossart, can not, amid the darkness of these ages, elicit a shadow of truth or certainty in the Papal successions. This diversity appears, indeed, in the history of the Popedom, during the early, the middle, and the modern ages. The partizans of Romanism boast of an uninterrupted and unbroken succession in the sovereign Pontiffs and in the Holy See. But this is all empty bravado. The fond conceit shuns the light; and vanishes, on examination, like the dream of the morning. Each historian, ancient

and modern, has his own catalogue of Popes, and scarcely two agree. The rolls of the Pontiffs supplied by the annalists of the Papacy, are more numerous than all the denominations which have affected the appellation of Protestantism. Such are a few of the historical variations on this topic, and the consequent disorder and uncertainty.

“Electoral variations have produced similar difficulties. The electors, differing in their objects as the historians in their details, have caused many schisms in the Papacy. These, Baronius reckons at twenty-six. Onuphrius mentions thirty, which is the common estimation. A detailed account of all these would be tedious. Some are more and some less important, and, therefore, in proportion to their moment, claim a mere allusion or a circumstantial history. The following observations will refer to the second, seventh, thirteenth, nineteenth, twenty-ninth, and thirtieth schism.

“The second schism in the Papacy began in the ecclesiastical reigns of Liberius and Felix, and lasted about three years. Liberius, who was lawful bishop, and who, for a time, opposed Arianism, was banished in 355 to Berea, by the Emperor Constantius. Felix, in the meantime, was, by the Arian factions, elected in the room of Liberius, and ordained by Epictetus, Basil and Acasius. Liberius, afterwards, weary of exile, signed the Arian creed, and was recalled from banishment, and restored to the Popedom. His return was followed by sanguinary battles between the two contending factions. The clergy were murdered in the very churches. Felix, however, with his party, was at length overthrown, and forced to yield. He retired to his estate on the road to Ponto, where, at the end of seven years, he died.

“The several claims of these two Arians to the Papacy have caused great diversity of opinion between the ancients and the moderns. Liberius, though guilty of Arianism, was supported by legitimacy of election and ordination. Felix, on the contrary, was obtruded in an irregular manner by the Arian party. Godeau represents his ordination as surpassing all belief, and compares the ceremony on the occasion to ‘the abomination of Antichrist.’ Felix had sworn to resist the intrusion of another bishop during the life of Liberius. His holiness, therefore, in accepting the Popedom, was guilty of perjury. His Infallibility, according to Socrates and Jerome, was an Arian; and, according to Theodoret, Rufinus, Baronius, Spondanus, Godeau, Alexander, and Moreri, communicated with the Arians, and condemned Athanasius. All the ancients, among whom are Jerome, Optatus, Augustine, Athanasius, and Prosper, followed, in modern days, by

Panvinus, Bona, Moreri, Lupus, and Fleury, reject his claim to the Papacy. Athanasius calls his holiness ‘a monster raised to the Roman hierarchy, by the malice of Antichrist.’

“These two Arians, nevertheless, are, at the present day, Roman saints. Their names are on the roll of canonization; and the legality and validity of their Popedom are maintained by the papal community. The Arian Liberius is the object of Roman worship. The devout papist, according to the Roman missal and breviary, on this saint’s festival, addresses his Arian Infallibility as ‘the light of the holy Church, and the lover of the Divine law, whom God loved and clothed with the robe of glory,’ while supplication is made for ‘pardon of all sin, through his merits and intercession.’ Similar blasphemy and idolatry are addressed to Felix, who, in the days of antiquity, was accounted an Arian, a perjurer, an antichristian monster and abomination, shunned by all the Roman people like contagion; but who is now reckoned a saint and a martyr.

“His saintship, however, had nearly lost his seat in heaven in 1582, when the keys for the purpose of reforming the Roman Calendar were transferred from Peter to Baronius. Doubts were entertained of the perjured Arian’s title to heaven. Gregory XIII, however, judging it uncourteous to uncanonize his holiness, and turn him out of heaven without a fair trial, appointed Baronius as counsel for the prosecution, and Santorio for the defense. Santorio, unable to answer the arguments of Baronius, prayed to his client, the departed Pontiff for assistance. The timely interposition of a miracle, accordingly, came to the aid of his feeble advocacy. Felix was just going to descend, like a falling star, from heaven, when a marble coffin was discovered in the Basilic of Cosmas and Damian, with this inscription: ‘The body of Saint Felix, who condemned Constantius.’ This phenomenon, which Moreri calls a fable, and Bruys a cheat, silenced, as might be expected, all opposition. *TE DEUM* was sung for the triumph of truth; and the perjured Arian Vicar-General of God, was declared worthy the honors of martyrdom,—canonization, and worship.

“The seventh schism distinguished the spiritual reigns of Silverius and Vigilius. Silverius, in 536, was elected by simony. He bribed Theodatus, who, says Anastasius, threatened to put all who should oppose him to the sword. His election, Godeau admits, was owing to the power of the Gothic king, rather than to the authority of the Roman clergy. His ordination, in consequence, was the effect of fear and violence.

The election and ordination of Silverius, therefore, according to a bull of Julius and a canon of

the Lateran Council, was illegal and invalid. Julius II pronounced the nullity of an election effected by simony, and declared the candidate an apostate, a thief, a robber, a heresiarch, a magician, a pagan, and a publican. The elected, in this case, might be prosecuted for heresy, and deposed by the secular arm; while the electors were to be deprived of their possessions and dignity. The Lateran Council, in which Nicholas II presided, decreed the invalidity of an election obtained by simony, the favor of the powerful, or the cabals of the people or soldiery. Possession of the Papacy, procured in this way, exposed the intruder, as a felon, to deposition by the clergy and laity. These regulations abrogated the claims of Silverius to the Pontifical throne.

“Silverius, who obtained the Popedom by simony, was, in a short time, supplanted by Vigilius, who also gained the same dignity by similar means. His stratagems were aided by the machinations of Theodora and Belisarius. Theodora the empress was friendly to Monophysitism, and hostile to the Council of Chalcedon. Her aim was the degradation of Mennas, the Byzantine Patriarch, who adhered to the Chalcedonian faith; and the restoration of Athimus, Theodosius, and Severus, who had been deposed for their attachment to the Monophysite heresy. Theodora applied to Silverius for the execution of her design, and was refused. She then turned her attention to Vigilius, and offered him seven hundred pieces of gold and the Papacy, to effect her intention. The offer was accepted. The Empress then suborned Belisarius, at Rome, to expel the refractory Silverius, and raise the complying Vigilius to the Papal chair. The General, influenced by the Empress and aided by his wife Antonia, obeyed. He scrupled, indeed, at first; but on reflection, like a prudent casuist, complied. Two hundred pieces of gold, which he received from Vigilius, had, in all probability, a happy effect in reconciling his conscience, such as it was, to his work. False witnesses were suborned against Silverius. These accused the Pontiff of a design to betray the city to the Goths. He was banished, in consequence, to Palmaria, where, according to Liberatus, he died of hunger, but according to Procopius, by assassination. The degradation of Silverius was followed by the promotion of Vigilius, who assumed the Pontifical authority. The enactments of Julius and the Lateran Council condemn Vigilius as well as Silverius.

“The election and ordination of Vigilius were invalid, prior to the death of Silverius. Two Pontiffs, according to the canons, could not, at the same time, occupy the Papal chair. Ordination into a full See, besides, was condemned by the Nicean Council. Baronius, Binius, and Maim-

bourg, indeed, pretend that Vigilius, on the dissolution of his competitor, resigned, and was again elected. Nothing of the kind, however, is mentioned by any contemporary historian. No monument of his abdication, says Alexander, is extant. The annalist and the collector of councils, therefore, must have got the news by inspiration. Procopius, on the contrary, dates the election of Vigilius immediately after the banishment of Silverius and Liberatus, on the next day. Du Pin and Pagius, accordingly, with their usual candor, reject the tale of re-election, and found the title of Vigilius on his general reception in Christendom.

“The simony of the two rivals betrays the canonical illegitimacy of their election. The occupation of the Episcopal chair by his predecessor, besides, destroyed the title of Vigilius. His moral character, also, if villany could effect his claims, placed another obstacle in his way. His history forms an uninterrupted tissue of enormity and abomination. He was guilty of murder, covetousness, perfidy, prostitution of religion for selfish ends, and mockery of both God and man. He killed his secretary with the blow of a club. He whipped his nephew to death, and was accessory to the assassination of Silverius. His conduct with Theodora, Belisarius, Justinian, and the fifth general council, showed him to be a miser and a traitor, regardless of religion and honor, of God and man.

“The thirteenth schism disgraced the Papacy of Formosus and Sergius. Formosus, in 893, gained the Pontifical throne by bribery. His Infallibility, therefore, by the bulls of Nicholas and Julius, forfeited all claim to the ecclesiastical Supremacy. He was bishop of Porto, and therefore incapacitated, according to the canons, to become bishop of Rome. He had sworn to John VIII, by whom he had been excommunicated and banished, never to revisit the Roman metropolis. His holiness, therefore, was guilty of perjury. The hierarch, contrary to another canon, had recourse, in his extremity, when the Sergian party opposed his election, to the aid of Arnolf, the Gothic king. His majesty's authority, however, though uncanonical, was successful. Sergius, his rival, whose claims were supported by a Roman faction, was expelled by royal power; and Formosus retained possession of the Papal sovereignty till the day of his death.

“But an extraordinary scene was exhibited by his successor. Stephen, who succeeded in 896, raged with unexampled fury against the memory and remains of Formosus. Solon, a heathen legislator, enacted a law to forbid the Athenians to speak evil of the dead. But the vicar-general of God outraged, in this respect, the laws of earth

and heaven. Stephen unearthed the mouldering body of Formosus, which, robed in pontifical ornaments, he placed before a Roman council that he had assembled. He then asked the lifeless Pontiff, why, being bishop of Porto, he had, contrary to the canons, usurped the Roman See. The body probably made no unnecessary reply. The Pontiff then stripped the bloated corpse, and amputated its head and fingers. The disinterred and mutilated carcass, despoiled of its dress and mangled in a shocking manner, he threw without any funeral honors or solemnity into the Tiber. He rescinded his acts, and declared his ordinations irregular and invalid. Such was the atrocity perpetrated by the viceroy of heaven, and approved and sanctioned by a holy Roman council.

“Stephen’s sentence, however, was afterward repealed by his successor. John X, on his accession, assembled a synod of seventy-four bishops at Ravenna, condemned the acts of Stephen, and re-established the ordinations of Formosus. But John’s decisions again were destined to proclaim the variations of Popery, and display the mutability of earthly things. Sergius III, on his promotion to the Roman Hierarchy, called a council, rescinded the acts of John, and once more annulled the ordinations of Formosus.

“Vengeance soon overtook Stephen, the violator of the sepulchre and the dead. His miscreancy met with condign punishment. The Romans, unable to bear his ruffianism, expelled his holiness from the hierarchy. He was then immured in a dungeon, loaded with chains, and finally strangled. He entered, says Baronius, like a thief, and died as he deserved by the rope. ‘This father and teacher of all Christians,’ was, says Bruys, ignorant as he was wicked. The head of the Church and vicar-general of God was unacquainted with the elements of learning.

“Omitting the intermediate distractions in the Papacy, the nineteenth schism deformed the ecclesiastical reigns of Benedict, Silvester, and John. Benedict was son to Alberic, count of Tuscany; and, in 1033, was raised to the Pontifical throne in the tenth, or some say, in the twelfth year of his age. His promotion was the effect of simony, and his life was a scene of pollution. His days were spent in debauchery. He dealt, says Benno, in sorcery, and sacrificed to demons.

“Such was the miscreant, who, for ten years, was, according to the popish system, the head of the Church, the judge of controversy, and in deciding on questions of faith, the organ of inspiration. A Roman faction, however, in 1044, headed by the Consul Ptolemy, expelled Benedict and substituted Silvester. But Silvester’s reign lasted only a short time. The Tuscan faction, in

three months, expelled Silvester and restored Benedict. Benedict again soon resigned in favor of John. He was induced to retire, to avoid the public odium caused by his miscreancy, and to enjoy a freer indulgence in licentiousness and sensuality. Led by this view, the vicar-general of God sold the Papacy for 1500 pounds to John. Benedict then departed with the price of the Papal chair, to private life, to continue his debauchery. Silvester, in the mean time, resolved to re-assert his right to the Pontifical throne, and took possession of the Vatican. Benedict, weary of privacy, renewed his claim, and seized, by dint of arms, on the Lateran. These three ruffians, therefore, Silvester, John, and Benedict, on this unexampled occasion, occupied St. Mary’s, the Vatican, and the Lateran; and fixed their headquarters in the principal Basilics of the Roman capital. ‘A three-headed BEAST,’ says Binius and Labbé, ‘rising from the gates of hell, infested in a woeful manner the holy chair.’ A three-headed monster therefore, emerging from the portals of the infernal pit, constituted a link in the sacred unbroken chain of the Pontifical succession.

“The conduct of Benedict, Silvester, and John exhibited, on the occasion, an extraordinary spectacle. Their mutual agreement and concessions were not the least striking traits in the picture. These wretches resolved not to interrupt their pleasures by unnecessary contention. No attempt was made at reciprocal expulsion. These earthly gods forbore to waste the precious hours of sensuality in vain jangling, and in the utmost harmony divided the ecclesiastical revenues, which they spent in revelry and intoxication.

“Gratian, in the mean time, a man of rank and authority, added another feature to the ridiculousness of the spectacle. His design was to deliver the Church from this three-headed monster. The end might be praiseworthy; but the means was something like that attempted by Simon the magician. The argument which he used on the occasion was in the form of money. He purchased the Papacy, with all the appurtenances thereunto belonging, be the same more or less, from the proprietors, Benedict, Silvester, and John. Benedict, probably on account of his greater interest in the property, received the greatest compensation. He stipulated for the ecclesiastical revenues of England, to expend in every enormity. Gratian’s money, which according to Platina, was in these times a ready passport to the Papacy, delivered the Holy See from the usurpers. Gratian himself succeeded, under the appellation of Gregory VI. The patrons of Romanism may determine which of those three ruffians, Benedict, Silvester, or John, pre-

served the Pontifical succession, and was on earth the viceroy of heaven.

"The great western schism, which constituted the twenty-ninth division in the Popedom, troubled the ecclesiastical reigns of Urban, Boniface, Innocent, Gregory, Clement, and Benedict. This contest began in 1378, and distracted Christendom for half a century with atrocity and revolution. The Papal court having continued at Avignon for seventy years, was restored to Rome by Gregory XI. The conclave proceeding at his death, in 1378, to a new election, a mob of thirty thousand, fearing, should a Frenchman be chosen, that he would remove to Avignon, threatened the cardinals with death, if they did not select an Italian. The sixteen electors, twelve French, and four Italian, intimidated by such a formidable sedition, returned Urban VI, a Neapolitan, or some say, a Pisan. But retiring to Fondi as a place of safety, the sacred college appointed Clement VII to the Popedom. Clement, at Avignon, was succeeded by Benedict; and Urban, at Rome, by Boniface, Innocent and Gregory.

"Urban and Clement divided Christendom. The Church could not determine which of the two was its head, the vicar-general of God, and the plenipotentiary of heaven. The rival Pontiffs therefore received, in nearly equal proportions, the obedience of the European kingdoms. Scotland, France, Spain, Arragon, Castile, Lorraine, Naples, Navarre, Sicily, Cyprus, and Savoy acknowledged Clement; while Urban was recognized by Italy, Portugal, Germany, England, Belgium, Hungary, Bohemia, Poland, Russia, Denmark, Sweden, and Norway. A few states remained neutral; and some, for a time, obeyed his Roman holiness, and afterwards, according to the dictation of policy, conscience, whim, or passion, shifted to his French Infallibility. Hainault asserted its neutrality. Arragon at first hesitated, but soon recognized Urban; and afterwards, when the Pontiff disputed the sovereign's pretensions to Sicily, affected neutrality, and finally declared without any ceremony in favor of Clement. Spain and Naples, at the commencement of the schism, supported the Italian hierarchy; but afterward, in the fluctuation of caprice or folly, veered round to the French Pontiff. Joanna, the Neapolitan queen, received Clement with particular honors. His holiness, on the occasion, had his sacred foot well kissed. The queen began the AUGUST CEREMONY; and her majesty's holy example was followed with great elegance and edification by the Neapolitan barons, knights, ladies, and gentlemen, such as Margaret, Agnes, Otho, Robertus, and Durazzo. Urban, in return, as a token of his Pontifical friendship, deposed Joanna from her royalty, despoiled her of her kingdom, and recom-

mended her soul to the devil. Two powerful and contending factions, in this manner, divided the Papacy, and distracted the Latin communion.

"The schism spread dissension, animosity, demoralization, and war through the European nations; and especially through Italy, France, Spain, and Germany. Kings and clergy formed ecclesiastical factions, according to the dictates of faith or fancy. The Pontiffs pursued their several interests, often without policy, and always without principle. The Pontifical conscience evaporated in ambition and malignity. The kings, in general, dictated the belief of the priesthood and laity, who followed the faith or faction, the principles or the party of their sovereign. Christendom, in consequence, was demoralized. Paper and ink, says Niem, would fail to recount the cabals and iniquity of the rival Pontiffs, who were hardened in obduracy, and full of the machinations of Satan. High and low, prince and people, abjured all shame and fear of God. The belligerents, who waged the war, carried it on by unchristian machinations, which disgraced reason and man. The arms used on the occasion were excommunication, anathemas, deposition, perjury, prevarication, duplicity, proscription, saints, miracles, revelations, dreams, visions, the rack, the stiletto, and the dagger.

"Urban and his electors had the honor of opening the campaign. These commenced hostilities with a free use of their spiritual artillery. The cardinals declared the nullity of Urban's appointment, and enjoined his speedy abdication. But his Infallibility had no relish for either the declaration or the injunction; and resolved to retain his dignity. The sacred college, in their extremity, had recourse to excommunication. The ecclesiastical artillery was well served on the occasion, and launched their anathemas with singular precision; but, nevertheless, without effect. His holiness, in addition to these execrations, was, by his own electors, found guilty of apostasy, usurpation, intrusion, dissemination of heresy, and enmity to religion and truth.

[V. 6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven]—The reader will learn, from the quotations on the first and fifth verses of this chapter, that this Beast has opened his mouth in blasphemy against God, claiming the titles, attributes, and placing himself in the place of God; and thus blasphemed his holy name by allowing himself to be called by the title of Holiness: and they have blasphemed the tabernacle of God by calling his true worshipers Heretics, and their places of worship *Protestant pens*—treating them with as much contempt as if they were pig-pens!

And they have blasphemed them that dwell in heaven, with Christ, and in the Church, as its living members; and also, by digging up the bones of those who had departed from the body, and are present with Christ; and above all, they have blasphemed the holy inhabitants of heaven by ascribing saving power to them, and paying divine honors to them, such as the Virgin Mary, all orders of angels, prophets, apostles, martyrs, and canonized saints, to whom they offer prayers and implore favors; attributing to them a merit and power due to God alone.

[V. 7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations]—This Scripture foretells that the Beast was permitted to make war with the saints, which were symbolized by the “woman in the wilderness,” and that he overcame them—conquered them. And power was given him over all kindreds, and tongues, and nations, in all the Roman empire. But the *Papal Corporation* possesses a special ubiquity of character, which can not be applied to any other community on earth. Wherever we may go upon the face of the earth, Rome has had her emissaries, during the time of the woman’s first sojourn in the wilderness; and even after the Reformation, when the woman had gone into her new wilderness, the Beast was compassing sea and land to subjugate the tongues, kindreds, and nations to his system of faith and government, whether upon the continents or upon the islands of the seas. And this Beast is, to this day, the great barrier to the progress of the pure Gospel everywhere; for wherever the true missionary goes to cultivate a field for Immanuel, he finds this enemy hath sown tares, or, in an unexpected hour, comes and sows this evil seed, to the detriment or destruction of the good seed of the kingdom of heaven.

[V. 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain, from the foundation of the world]—In this prophecy we are told that all that dwell upon the earth shall worship the Beast—shall pay him reverence, honor, and respect, both religious and civil; but this will be done, however, by those whose names are *not written in the book of life*—in the holy register of life—or enrolled with, and accounted living members of, Christ; *living branches* of the *true vine*, and obeying the living oracles. And this is a mark by which we may know whether we belong to Christ, and our names are enrolled in the book of life: If we love, reverence, and honor the unscriptural teachings of Romanism, we are the enemies of Christ; for this Papal Corporation is the Antichrist, in some of its doctrines and

practices; therefore, ye can not serve God and Mammon. Ye may depend upon it, if ye have any reverence for the unscriptural precepts of the Roman Corporation, as being the laws of the true Church of Christ, you are mistaken; for it is held up by contrast as being the arch-enemy of Christ and the *holy city*, or *true Church*.

If you live and labor for the promotion of the *Papal Corporation* you are rejecting the counsels of God against yourself; for there is no other name, power, or means of salvation but through the Lamb of God, the Saviour of the world, who in the purpose of the Divine counsel was slain from the foundation of the world as the only propitiation for the sins of the whole world. But the *Papal Corporation* has utterly supplanted the pure Gospel by its doctrines of men, and introduced them, in the place of the Gospel system of salvation by faith alone in the blood, life, merits, and mediation of the Saviour; therefore, they are blind leaders of the blind, and both will fall into the pit together, and perish in the error of their way, if they do not timely repent.

[V. 9. If any man have an ear, let him hear]—What is to be the awful fate of those who turn away from the pure Gospel system, to believe fables, and receive the doctrine of devils, or the Antichrist, and disbelieve and distrust the *Lamb of God, the Saviour, the only name* given under heaven whereby we must be saved; for there is *salvation in none other*; therefore, those who do not hear and heed these glad tidings, wilfully reject the counsel of God against themselves.

[V. 10. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints]—These words announce an infallible axiom, uttered by him with whom it is impossible to lie; therefore, let him that hath an ear, hear what is to be the doom of those who lead the people into captivity, by their false doctrine, or by their oppressive secular power, because they will not believe their false doctrine, and submit to their commandments, to the rejection of the counsel of God.

Therefore a dreadful retribution awaits the Beast; for there is not a nation on earth, where he has not taken men into spiritual captivity, and made them seven-fold, or more completely the servants of Satan; and there is not a nation where he has not, either directly or indirectly, killed with the sword or the secular power; which will appear evident from the lengthy quotations we have given from the Roman Catholic element in ecclesiastical and civil history.

[Here is the patience of the saints]—Or of the woman, or true Church, when in the days of Pagan and Papal persecution; they were led as sheep to

the slaughter, and as the sheep before the shearer is dumb, so they opened not their mouth in complaint against the divine government, which *permitted* wicked men thus to lead his people into captivity; and here, also, was the faith of the saints in believing God, that he will make all things which he permits men to do against his people, to work together for their present and eternal good; whether by a life of captivity, or a death of martyrdom; and that God will visit national sins upon nations for killing and leading men into captivity; therefore, all wars for conquest, have met, or will meet, sooner or later, just and righteous retribution from God.

And every man that kills with the sword must be killed by the sword; sooner or later, a just retribution from God will overtake the blood-thirsty, the willful murderer; for bloody and deceitful men shall not live out half their days.

Here, then, is the patience and faith of the saints, amidst their persecutions and afflictions, which the Beast has brought upon them. And their faith and patience sustain the relation of cause and effect to each other; they believe, they have faith in God, and, therefore, they have patience. They manifest patience in all their captivity, suffering and death; because they have a living faith in all the promises of God on their own behalf, and against their adversaries.

[V. 11. And I beheld another beast, coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon]—In our Annotations on the twelfth chapter, we have seen that the true Church of Christ, symbolized by a woman clothed with the sun, brought forth her First-Born, in the days of the great Red Dragon, Daniel's seven-headed and ten-horned Beast; that by the persecutions, tyranny, and oppression of that Beast, the woman was compelled to flee into the wilderness, about A. D. 303; where she continued for twelve hundred and sixty years, till the Reformation and Council of Trent in 1563. As every action requires time, and as great bodies move slowly, the woman required about fifty-seven years to make her first escape into the wilderness: so, in coming out, it required time also; and therefore, it was precisely fifty-seven years from the time she began to come out of her old place, which was prepared of God for her, until she was completely out, and in *her place* in her new wilderness home in America, A. D. 1620.

The same spirit which actuated the great Red Dragon to persecute the woman, and her First-Born, incited him through one of his horns, the *Anglo Saxon*, to come over into the country of the woman, and make war with her and the remnant of her seed, who had the courage to question the divine right of kings to rule over those who

claimed that they owed allegiance to Christ alone, the King of kings.—See *Dec. Amer. Indp.*

This vision, however, is completed by showing the overthrow of that Beast of Daniel's, which had continued from the founding of Rome, to the year A. D. 523. When St. John saw another Beast arise from the sea, to which the Dragon gave his power or name, and his seat, and his great authority or dominion, and that this Beast was in every respect a duplicate of Daniel's, with the addition, that he had on his heads the name of blasphemy. This Beast we have shown to be none other than the *Papal Corporation*, or *Church of Rome secular*, and that this Beast held unbroken sway over the world, no power arising superior to it, till the forty-two months expired, which is twelve hundred and sixty years; which, if added to A. D. 523, will bring us down to A. D. 1783; when, under the providence of God, another Beast arose superior to him, which arose out of the earth, out of a political government, and for political purposes. *This is the Beast which we now come to consider*, which had two horns like a lamb, and yet he spake as one of the heads of the Dragon.

Who is this two-horned Beast? When did he begin to exist? Where did he begin to come up out of the earth? Where does he now exist? How long does he have to continue, or when will he be overthrown? It is a matter of no small consequence, to answer these questions correctly, as this is the last Beast or form of political government, which is to arise in the world, and is to continue until all political power is overthrown, to give place to the MILLENIUM.

Who is the two-horned Beast? We have already shown that a beast is the emblem of a great government or empire; and that a horn is the symbol of strength or power. This Beast, therefore, is a great government or empire that came up out of the earth, which metaphorically represents a political government. We have shown that St. John's seven-headed, and ten-horned Beast was overcame in 1783, and, therefore this two-horned Beast must have begun to come up a little before this period; at least it began to come out of the earth as early as 1776, when the contest between it and the former Beast first began. As no other government or sovereign empire arose about this time, but the United States of America; therefore, I conclude that these sovereign States are the two-horned Beast or empire, which the prophet *saw coming up out of the earth*.

We have now briefly shown who this two-horned Beast is; the empire of the United States of America; and when it began to exist as an independent government, in 1783. *And is to exercise all the power of the first beast before him;*

and therefore as he is to exercise *all the power of the first Beast*, we conclude that he will continue at least one thousand two hundred and sixty years, as we shall show more fully in the sequel.

It will be our purpose now to show the coincidence between this government and the Papal Roman government, which if we fail to do, we have misinterpreted the Divine Record; but if we show a clear coincidence between the predictions of the prophecy, and the instructions of history, we have accomplished our purpose.

[And he had two horns like a lamb]—It is the boast of the American empire, that his government is that of *the Lamb, the Saviour, a Christian political government*, and a *Christian ecclesiastical government*. These are the *two horns*, or sources of controlling power in this country. It is a Dual government, in which every one is tried and judged as being worthy or unworthy of the Church; and every one is tried and judged whether he is eligible or not, to the privileges of the State, or civil government; and if not found eligible, he is excommunicated, or disfranchised by imprisonment, or dismembered by capital punishment from the State.

[And he spake as a dragon]—The voice or words of a government, are its laws; the laws, then, of this two-horned Beast must be as those of one of the heads of the Red Dragon, or we are wrong in our interpretation. But the laws of this country are the same as those of England; for the Common Law of England was adopted in this country: and we have shown that England was one of the heads of the former Beast or Dragon; and hence a Dragon. Therefore this two-horned Beast speaks as a Dragon, and is hereby exercising *all the political power*, through his adopted laws, of the *first Beast before him*. And hereby the American government causes the earth, the people composing its commonwealth, or political powers, to worship, reverence, or respect the first Beast, the old Roman government; for the laws of England were substantially the laws of the Justinian Code; and therefore the two-horned Beast worships the first Beast, whose deadly wound was healed.

[V. 12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed]—Ancient Pagan, as well as Papal Rome, claimed that the government had the right to dictate what her subjects might do, and that such dictation was *right*; and especially when enacted and incorporated with the laws of the empire. And so with the two-horned Beast; he *protects* or *requires*, by statutory provisions, things which are as corrupt, cruel, and unjust as ever have disgraced Pagan or

Papal Rome. And yet he claims to be a *Christian empire*, a beast with *two horns like a lamb*, merely for defense, and not for oppression or destruction.

This parallel between the two Beasts, as to features, language, actions, and character, could be shown to be so perfect, that every one must acknowledge that the one is the complete daguerreotype of the other. But we forbear to institute the comparison too minutely, lest we should be thought hypercritical or invidious. A word to the wise, will at once suggest many features of similarity, which we have not space or time to amplify.

However, before we pass this subject, we must say that the Supreme Court, like the Papal Chair of St. Peter, is the head of the two-horned Beast, and that its federal and State Councils, or the House of Representatives and the Senate, are the two political horns of this Republican Empire. These correspond to the Papal General Councils, and are the horns or sources of Power by which this two-horned Beast defends himself and maintains his constitutional existence. This two-horned Beast has not yet evinced the destructive proclivities of the former Beast to any very great extent. But let him have age, and as sure as prophecy, "*he will exercise all the power of the first Beast before him!*" This is not my own declaration, Reader, so that you have no controversy with me about it: you may feel in view of this awful fact, like one of ancient times, and be ready to exclaim, What! is this government a dog, that it should do such a thing? But it is a Beast, and notwithstanding its meek appearance and pretensions, it is destined to do dreadful, corrupt, cruel, and unjust deeds, at which the ears of the millennial sons of Peace will tingle, and the daughters of the Imperial Kingdom of the Prince of Peace shall shudder, and the Angels of God shall weep and turn away in sorrow!

O, Truth, whither hast thou fled! O, Justice, why standest thou afar off! O, Righteousness, where is thy dwelling place!

And the Ecclesiastical horn is not any more modest, in its claims of right and dictation; in many instances, assuming the prerogative over men's consciences, as if it were God's vicegerent upon earth; and this in matters too, which are neither authorized, nor forbidden by God's word; *which is the Rule or Measuring Rod* which God has given for the measurement of the holy City and Temple, and the altar, and them which worship therein.

"Arise, O, Lord; O, God, lift up thine hand; forget not the humble; wherefore doth the wicked condemn God? He hath said in his heart, thou wilt not require it. Thou hast seen it; for thou beholdest mischief and spite, to requite it with thine hand; the poor committeth himself to thee:

thou art the helper of the fatherless. Break thou the arm of the wicked and the evil man : seek out his wickedness, till thou find none, that the man of the earth may no more oppress.”—Ps. x.

[V. 13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men]—This two-horned Beast pretends that his is a wonderful form of government ; *so that he maketh fire*, which is used metaphorically for *light, truth, and power, to come down from Heaven on the earth in the sight of men* : he maketh his laws, as he pretends, according to God’s law, and therefore they coincide with the *light* of heavenly fire, or wisdom ; his laws are framed, he pretends, according to the Gospel, which is the Truth ; and therefore his laws coincide with the fire of heavenly truth : and he maketh men submit to these laws : and to resist these laws, however unreasonable or unjust, would be resisting the power of God, and therefore bring down the Divine wrath, or fire from heaven upon their guilty heads !

This prophecy, in my opinion, contains also a prediction of the great inventions and discoveries in mechanics, arts, and philosophy, which were to be made by the subjects of the two-horned Beast. But the principal and greatest discovery alluded to in this verse is the discovery and application of Electricity to the various purposes of life, and especially for the transmission of intelligence. What people on earth have made such discoveries and sought out so many inventions in modern or ancient times as the American people ? In what nation had they ever succeeded in bringing down fire from heaven in the sight of men, before it was done by a subject of the American government ? And then the time in which this fire was first brought down from heaven corresponds with the prediction. It was not done until the two-horned Beast arose out of the earth ; that is, after the establishment of the American government. Therefore, the circumstances and coincidences of time and place, prove this great discovery to be the fulfillment of the above prediction !

[V. 14. And he deceiveth them that dwell on the earth, by those miracles which he had power to perform in the sight of the Beast]—This two-horned Beast made men believe that he would have a much better form of government than the Beast with which he was contending ; that it should be much more just, liberal and happy ; saying to them that dwell on the earth, that compose the political government, and were about to form a constitution for it, that they should make an *image to the Beast*, which had the wound by the sword and did live ; *i. e.* the *two-horned Beast* would imitate the *Papal Beast* in his form of government ; that the President of the latter, like

the Pontiff of the former empire, should not hold his office hereditarily, but by ELECTION !

[V. 15. And he had power to give life unto the image of the beast]—*I. e.*, the two-horned Beast, or, the people and their electors composing his commonwealth—had power to give political life unto the image of the Papal Beast ; *i. e.*, unto the President, who is placed in office by electoral votes, as the Roman Catholic Pope. All power, says this two-horned Beast, resides in the governed—is in the hands of the common people ; and yet, the image of the Papal Beast is placed in office by electoral votes, just as his prototype, the Papal President. This two-horned Beast is the very image of the Papal Beast, in its claims and pretensions. The former Beast claims to be a most Christian government ; and, therefore, rebellion against the laws of the two-horned Beast is considered treason against God and men, just as much as rebellion against the precepts of the Papal Beast. And hence, the two-horned Beast has power to “*cause that as many as would not worship the image of the Beast,*” the president or head of the two-horned empire, “*should be killed politically ;*” and “*many,*” in political elections, if they oppose a favorite candidate, are really killed !

The influence of the two-horned Beast, or corrupted populace and their electors (generally corrupted by King Alcohol), is further seen in their electioneering, and persuading, and inducing men to *make* a President, which is the image of the Beast which had the wound by the sword and did live. This image and representative of the Beast is the *President* of these United States. He is, properly, the *idol* of the American empire. He represents in himself the whole power of the two-horned Beast, and is the head of all in authority, political and spiritual. He is nothing more than a private person, without power and without authority, till the two-horned Beast, the *populace* and *electors*, by choosing and electing him President, give life unto him, and enable him to speak and utter his messages and decrees, and persecute even unto political death, at least, all who may chance to oppose, or stand opposed to his *administration*. He is the principle of unity to the United States of America, just as much as the Pope was to the ten kingdoms of Europe. And he causes all, as far as he is able, who do not submit to the supremacy of his *administration*, to be politically killed and officially damned !

However all this may be, it appears from the twelfth verse that the two-horned Beast had *power to cause the earth, and them which dwell therein, to worship* (to reverence, respect, and obey) *the first Beast, whose deadly wound was healed*, by giving him and his subjects equal rights, privi-

leges, and protection with its own citizens, regardless of all their corrupt antecedents in the Old World.

And then, in return for all this favor on the part of the two-horned Beast, the Beast *which had the wound by a sword and did live, had power to give life unto the image of the Beast*, by directing his subjects how they should vote—and thus controlling elections by the balance of power which he holds in that government, symbolized by the two-horned Beast; and that the image of the Beast should speak, enact laws to suit the purposes of the *first Beast*, and then the first Beast would *cause as many as would not worship* (reverence, respect, and obey) *the image of the Beast, to be killed*. For this same Beast had caused all in the old Roman empire, as far as he could, *both small and great, rich and poor, free and bond, to receive a mark in their right hand*, to give evidence by their labors and the performances of duties—the works of their hands—that they belonged to the Beast.

This first Beast caused all to give evidence that he was their owner, for a work is the evidence of ownership; and therefore this first Beast required that by the works of their hands, and the words of their mouth, that all should evince the mark or sign by which they might be known to be his servants.

[V. 17.] “And he further caused laws to be enacted that no man might buy or sell, save he that had the mark, by deeds or words that he was a servant of the Beast; or had the name,” power or authority of the Beast, or called himself a Roman Catholic; or had the number of his name, or was *already recognized* and numbered as a subject of the Roman government, either civil or ecclesiastical; but especially a faithful servant of the Roman Catholic Church.

“If any,” observes Bishop Newton, “dissent from the authorized forms of Roman Catholic worship, they are condemned and excommunicated as heretics: and in consequence of that, they are no longer permitted to *buy or sell*: they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden relates of William the Conqueror, that he was so dutiful to the Pope, that he would not allow any one in his power to *buy or sell* any thing, whom he found disobedient to the Apostolic See, so the canon of the Council of Lateran under Pope Alexander III. made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that no man presume to entertain or cherish them in his house or land, or exercise traffic with them.

“The Synod of Tours in France, under the same Pope, orders, under a like prohibition, ‘that no man should receive or assist them, no not so

much as to hold any communion with them *in selling or buying*, that being deprived of the comforts of humanity, they may be compelled to repent of the error of their way!

“In the tenth and eleventh centuries, the severity against the excommunicated was carried to so high a pitch, that no body might come near them, not even their own wives, children, or servants: They forfeited all their natural and legal rights and privileges, and were excluded from all kinds of offices. The form of excommunication in the Romish Church, is to take lighted torches, throw them upon the ground with curses and anathemas, and trample them out under foot to the ringing of bells.

“And the same is done to this day by ‘Bell, Book, and Candle.’ And it in this way or by similar means that the Romish clergy, the false teachers, or false prophets have terrified those in their communion, and kept them in subjection to the secular and spiritual powers of the Papal Corporation.”

So in like manner, those interdicted by the two-horned Beast, from all offices in political life, are also such as have not the name of the Beast: for no fact in the history of the Executive of the American government, is more certain than that it excludes from office all who have not the name of the party, which put the image of the Beast in power. Or, if there be any person in office, who is not of the *number* who assisted to place the *Executive in power*, although he may have been entirely conservative, such an one is almost invariably expelled from his office during that Administration.

If such conduct does not entitle this American government to the appellation of the two-horned Beast, and its Executive to the title of the image of the Beast, which was wounded by a sword and did live; then it would be vain to compare one thing with another that we might know its character. The two-horned Beast has not yet attained unto all the power of the first Beast before him; but just as certain as prophecy and history are true, he is coming, and will come to this corrupt, cruel, and unjust exercise of power.

[V. 18.] Here is wisdom. Let him that hath understanding count the number of the Beast; for it is the number of a Man. And his number is six hundred three score and six. Here is wisdom, hard to be understood; and yet it is a mathematical demonstration, to prove who is meant by the Beast and his image.

“In this verse we have the very name of the Beast, given under the Symbol of the number 666. Before the invention of figures by the Arabs, and their introduction into Europe in the tenth century, letters of the alphabet were used for num-

bers. The Greeks in the time of Homer, or soon after, are thought by some to have assigned to their letters a numerical value, corresponding to their order in the alphabet. However, what can be proved is, that this method of enumeration was in use among the nations before the Christian era."

Those who have a curiosity to see this subject elaborately and learnedly discussed, are referred to Dr. A. Clarke, and his scholastic authors on this passage.

I shall proceed to give my own opinion on the subject, in plain English, as my object is to assist those especially who understand this language.

Let him that hath understanding. Let him who can appreciate the force of such a demonstration, and has the laudable curiosity to inquire into a matter of so much importance, as to know or distinguish who this is, that is meant by the symbols of the Beast, count the number of the Beast.

[For it is the number of a man]—This is evidently to be understood as a representative *man*; a generic term, symbolizing a genus or class of men, one being put by enallage for many, which is everywhere the style of this prophet. An expression precisely like this is used by St. Paul in his prediction in regard to the great apostasy: "Let no man deceive you by any means; for, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he sitteth in the Temple of God, showing himself that he is God."

Now this prophecy has been applied by all Protestant writers to the Pope of Rome, or the Romish hierarchy; and can not be applied with any show of truth and force of propriety to any other set of men since the Christian era; and therefore they are represented, or the prophecy remains to be accomplished. So in reference to the man mentioned by St. John; he is evidently to be regarded as a representative man, a genus, one put for many.

Now let us try this man by this rule, and number him by the above method, and see who is symbolized by the Beast.

Let $a=1$, $b=2$, $c=3$, $d=4$, $e=5$, $f=6$, $g=7$, $h=8$, $i=9$, $k=10$, $l=20$, $m=30$, $n=40$, $o=50$, $p=60$, $q=70$, $r=80$, $s=90$, $t=100$, $u=200$, $v=300$, $w=400$, $x=500$, $y=600$, $z=700$.

Now let us ask the question. Who is the Beast? Answer: *He is the Pope at Rome!* Now if the Pope is the Beast, the letters contained in the answer will make the number 666, if they be aggregated into one sum.

He is the Pope at Rome. Now $h=8$, $e=5$, $i=9$, $s=90$, $t=100$, $h=8$, $e=5$, $p=60$, $o=50$,

$p=60$, $e=5$, $a=1$, $t=100$, $r=80$, $o=50$, $m=30$, $e=5$. Now if we add all these figures together, they will make just precisely 666. Here then, the Pope is a man, and also a generic term, used for a genus or class of men.

Therefore let us ask the question again: Question: Who is the Beast? Answer: *The Men of Great Sins.* Now, $t=100$, $h=8$, $e=5$, $m=30$, $a=5$, $n=40$, $o=50$, $f=6$, $g=7$, $r=80$, $e=5$, $a=1$, $t=100$, $s=90$, $i=9$, $n=40$, $s=90$. Now if these numbers be added into one sum, they will make precisely 666. Therefore, the Beast is demonstrated to be *the Pope at Rome*, the Romish Hierarchy, THE MEN OF GREAT SINS; a Papal Corporation. But we ask:

Question: Who is the Beast and his image? Answer: *A Papal Corporation.* Now, $a=1$, $p=60$, $a=1$, $p=60$, $a=1$, $l=20$, $e=3$, $o=50$, $r=80$, $p=60$, $o=50$, $r=80$, $a=1$, $t=100$, $i=9$, $o=50$, $n=40$. Now, if we add all these figures, their sum will be precisely 666.

He is the Pope at Rome.	$h = 8$	The Men of Great Sins.	$t = 100$	A Papal Corporation.	$a = 13$
	$e = 5$		$h = 8$		$p = 60$
	$i = 9$		$e = 5$		$a = 1$
	$s = 90$		$m = 30$		$p = 60$
	$t = 100$		$e = 5$		$a = 1$
	$h = 8$		$n = 40$		$l = 20$
	$e = 5$		$o = 50$		$C = 3$
	$p = 60$		$r = 6$		$o = 50$
	$o = 50$		$g = 7$		$r = 80$
	$p = 60$		$r = 80$		$p = 60$
	$e = 5$		$e = 5$		$o = 50$
	$a = 1$		$p = 1$		$r = 80$
	$t = 100$		$t = 100$		$a = 1$
	$r = 80$		$s = 90$		$t = 100$
	$o = 50$		$i = 9$		$i = 9$
	$m = 30$		$n = 40$		$o = 50$
	$e = 5$		$s = 90$		$n = 40$
666		666		666	

Now all this will not apply to any other *man* or set of *men*, or *corporation*, whose character, attributes, and institutions coincide with that of the Beast. No other *corporation* on earth can be found to contain 666, if we except what is its duplicate. "The Latin kingdom," and this, though it is said to make 666 in Greek, will not make it in English. Therefore I conclude, that after many hundred trials with various *names*, *words*, and *simple sentences*, I have not found one to make 666. Thus I have demonstrated, satisfactorily to my own mind, who the Beast and his image are; or who both Beasts are. The first Beast is the Pope at Rome, the men of great sins, and what makes this more forcible, is, that the term Pope is plural, for it was used anciently for all the clergy. It is plural then, like sheep, deer, geese, etc., without the plural form.—(See *Bingham's Ecclesiastical Antiquities*.)

And wherever a so called Roman Catholic Church exists, there is a Papal Corporation; and there is the Beast, or his image. Therefore, wherever a Papal Corporation is found on the face of the earth, there the Beast is found. And any corporation or government having a like constitution, character and conduct, is the image of the Beast. A Beast we have shown to be the symbol of a government. The Beast has been proved to be the Roman government; and a Papal Corporation being shown to contain exclusively the number 666, is the demonstration that this is the Beast. Then it follows as an inevitable consequence, that this is the "Man of Sin, the Son of Perdition, the Anti-Christ." If, however, this be true, the number of his name will contain 666; but it does contain precisely this number. Therefore the Beast is the Anti-Christ.

There are many Anti-Christ; but this, of all others, is the Anti-Christ. Let us try this by the same rule by which we have demonstrated that

the Beast is the Pope at Rome, The men of great sins, a Papal Corporation, The Anti-Christ.

Anti, is a Greek prefix in the word Anti-Christ, and does not merely signify *opposed to Christ*; but that it is in the place of Christ. And in this sense, Romanism is a complete series of substitutes for the Gospel in all its parts: for it has robbed the Saviour of the world of his exclusive glory, by dividing the honor of human salvation with many partners, and thereby materializing his worship, turning it into superstition, magic, idolatry, and Marianity.

Ques. Who is the Beast?

Ans. He is the Anti-Christ.

Now, if we take the numerical value of these letters, it will demonstrate that his number is precisely "666." H=8, e=5, i=9, s=90, t=100, h=8, e=5, A=1, n=40, t=100, i (Greek)=10, C=3, h=8, r=80, i=9, s=90, t=100. And therefore, it may be affirmed most truly of the Beast; HE IS THE ANTI-CHRIST.

REVELATION.

CHAPTER XIV.

1 *The Lamb standing on mount Sion with his company.* 6 *An angel preacheth the gospel.* 8 *The fall of Babylon.* 15 *The harvest of the world, and putting in of the sickle.* 20 *The vintage and wine-press of the wrath of God.*

1. AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4. These are they which were not defiled with woman; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first-fruits unto God and to the Lamb.

6. And in their mouth was found no guile: for they are without fault before the throne of God.

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

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(V. 1-3.) The Song of songs, which *is* Solomon's. Let him kiss me with the kisses of his mouth: for thy love *is* better than wine. Because of the savour of thy good ointments, thy name *is* as ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee. The King hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: the upright love thee. There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled, *is but* one: she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her: the daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her. Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible as *an army* with banners? I went down into the garden of nuts, to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded. Or ever I was aware, my soul made me *like* the chariots of Amminadib. Return, return, O Shulamite; return, return, that we may look upon thee. What will you see in the Shulamite? As it were the company of two armies.—Song of Solomon vii: 1-13.

(V. 4.) For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*. For I suppose I was not a whit behind the very chiefest apostles. But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?—2 Cor. xi: 2-7.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the

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sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep.—John x: 7-13.

(V. 4.) Do not err, my beloved brethren. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James. i: 16-25.

(V. 5.) Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered. Blessed *is* the man unto whom the Lord imputeth not iniquity, and in whose spirit *there is* no guile.—Ps. xxxii: 1-2.

Now these *be* the last words of David. David the son of Jessie said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his

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word *was* in my tongue. The God of Israel, said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God: And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain. Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow. But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands. But the man *that* shall touch them must be fenced with iron, and the staff of a spear; and they shall be utterly burned with fire in the *same* place.—2 Sam. xxiii: 1-7.

(V. 6.) Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see *it* together: for the mouth of the Lord hath spoken *it*. And the glory of the Lord shall be revealed, and all flesh shall see *it* together: for the mouth of the Lord hath spoken *it*. The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the godliness thereof *is* as the flower of the field: The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people *is* grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift *it* up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with

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11. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jseus.

13. And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

14. And I looked, and behold, a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; the harvest of the earth is ripe.

16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs.

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him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young. Who hath measured the waters in the hollow of

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his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or, *being* his counselor, hath taught him? With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding.—Isa. xl: 1–14.

Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it* *be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—Rom. i: 3–17.

(V. 7–9.) In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts: one shall be called, The city of destruction. In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he

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shall deliver them. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*.—Isa. xxi: 18–21.

Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this is the time of the LORD's vengeance; he will render unto her a recompense. Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for judgment reacheth unto heaven, and is lifted up *even* to the skies.—Jer. li: 6–9.

(V. 10.) I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn: Lift not up your horn on high: speak *not with* a stiff neck. For promotion *cometh* neither from the east nor from the west, nor from the south: But God *is* the judge; he putteth down one, and setteth up another. For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out and drink *them*. But I will declare forever; I will sing praises unto the God of Jacob. All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.—Ps. lxxv: 4–10.

(V. 11.) The sword of the LORD is filled with blood; it is made fat with fatness, *and* with the blood of lambs and goats, and with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For *it is* the day of the LORD's vengeance, *and* the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof become burning pitch. It shall not

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be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever.—Isa. xxxiv: 6–10.

(V. 12.) For thus saith the high and holy One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on forwardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him. But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *There is* no peace, saith my God, to the wicked.—Isa. lvii: 15–21.

For they know not to do right, saith the LORD, who store up violence and robbery in their palaces. Therefore thus saith the Lord God, An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. Thus saith the LORD, As the shepherd taketh out of the mouth of a lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in* a couch. Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts. That in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el; and the horns of the altar shall be cut off, and fall to the ground. And I will smite the winter-house with the summer-house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.—Amos iii: 10–15.

(V. 15.) And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of

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Babylon a desolation without an inhabitant. The mighty men of Babylon have forborne to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burnt their dwelling-places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at *one* end, And that the passages are stopped, and the reeds they have burnt with fire, and the men of war are affrighted. For thus saith the LORD of hosts, the God of Israel, The daughter of Babylon *is* like a threshing-floor, *it is* time to thresh her: yet a little while, and the time of her harvest shall come.—Jer. li: 29–33.

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. And he answered and said unto them, He that soweth the good seed is the Son of man: The field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked *one*: the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: and there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear.—Mat. xiii: 36–43.

(V. 20.) Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty *to* save. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in my heart, and the

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day of my redeemed is come. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.—Isa. lxi: 1–6.

Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that cometh forth of it. For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their hosts shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.—Isa. xxxiv: 1–7.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name, But to do good and to communicate forget not: for such sacrifices God is well pleased.—Heb. xiii: 12–16.

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim; and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerer shall be made to speak plainly. The vile person shall be no more called liberal, nor the churl said *to be* bountiful. For the vile per-

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son will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail. The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things: and by liberal things shall he stand. Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.—Isa. xxxii: 1–10.

And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS: And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war

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against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth; and all the fowls of the air were filled with their flesh.—Rev. xix: 13–21.

Tremble, ye women that are at ease; be troubled, ye careless ones: strip ye, and make ye bare, and gird *sackcloth* upon *your* loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns *and* briers, yea, upon all the houses of joy in the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses a pasture of flocks; Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places, When it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.—Isa. xxxii: 11–20.

ANNOTATIONS.

CHAPTER XIV.

[V. 1. And I looked, and, lo, a Lamb stood on the mount Zion]—After contrasting the Holy City, the true Church; and the Great City, her heartless enemy; the woman clothed with the sun; and the great Red Dragon; the saints, and Beast, and his image, and giving instruction how to demonstrate who the Beast is, a new vision is presented to the Prophet. He looked, and lo! after the turmoil and conflict of ages had passed away, a lamb stood on the Mount Zion, which lamb, metaphorically, represents Jesus Christ in his *sacrificial office*, restored to the Christian Church in his instituted emblems of bread and wine, which had been cast down from Mount Zion; which is the symbol of the true Christian Church. This is the *holy city*, restored again to its ancient order, beauty, and glory.

[And with him an hundred and forty and four thousand]—Equal to six thousand for each of the twelve patriarchs, and each of the twelve apostles of the Lamb; which implies the high privileges enjoyed by Jews and Christians, and the great numbers of these, who fear God and *keep his commandments*, under the government of the two-horned Beast.

[Having his father's name written in their foreheads]—The term *name* often means, in Scripture, power, authority, and government; as, "how excellent is thy *name*," and, "no other *name* by which we can be saved." Then we are to understand the term, "*name written in their foreheads*," that the Father's written authority was the rule of their lives; and as the Gospel is the *power of God unto salvation*, their minds, hearts, wills, and affections were, under its powerful influence, written on their hearts and treasured in their minds—written by the Spirit of God with the indelible blood of Jesus Christ, the Lamb of God, who taketh away the sin of the world; not upon tables of stone, but upon the regenerated heart; and those who are thus regenerated and renewed are new creatures in Christ Jesus; and they evince this great work done for them by their lives, as clearly as if it were written upon their foreheads; therefore, by their fruits ye shall know them.

We have already noticed the great light and influence of the Lutheran Reformation. But the great work of grace, indicated in this passage of the Revelation, has reference to the great light—the Wesleyan Reformation in England and America, since the rise of the two-horned Beast. These

have the *Father's name written in their foreheads*—they are professedly, openly, and practically the children of God, by faith in the Lord Jesus Christ.

"Almost every *manuscript* of any importance, as well as most of the *versions*, and many of the Fathers, read this clause thus: *Having His NAME, and his Father's name, written in their foreheads*. This is, undoubtedly, the true reading, and is properly received by *Griesbach* into the text."—*Dr. A. Clarke*.

This rendering of the text makes the sense much more consistent. True Christians have the *name of Christ written upon their foreheads, in their open profession and practice of the Gospel and its institutions*: and so of faithful Jews, as to the requirements of the Father, in their dispensation; for the Gospel was preached unto them by the prophets, as well as to us by the Apostles, and he that, among the Jews, hears the "*voices of the prophets*," and fears God and works righteousness, is accepted.

"O my people, remember now what Balak, king of Moab, consulted, and what Balaam, the Son of Beor, answered him from Shittim to Gilgal; that ye may know the righteousness of the LORD." "Wherewith shall I come before the LORD, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?"

This is the language of a Jew, in his dispensation, anxiously inquiring, what shall I do to be saved? Here the answer.

"He hath showed thee, O man, what is good; and what doth the LORD *require of thee*, but to do justly; and to love mercy; and to walk humbly with thy god?"—*Micah, vi.*

This was the sum of the Gospel of the Jewish dispensation; and it is a summary of the Gospel of the Christian system. The Jew was saved by faith, and lived by faith in *JEHOVAH*, the Saviour; and the Christian does the same; and like the Jew is *required to show his faith, by acts of justice and mercy to men*; and by humility before his *Maker*. And hence it is written in both dispensations, "The just shall live by faith."

[V. 2. And I heard a voice from heaven as the voice of many waters and as the voice of a

great thunder : and I heard the voice of harpers harping with their harps]—The voice which the Prophet heard, was from those who compose that part of the family of Heaven, which are on earth, and will finally, through grace, pass the Jordan of Death, and join the family above, in the blissful mansions of the heavenly Canaan.

[As the voice of many waters]—The voice of rejoicing, from the regenerated multitudes of spiritual worshipers, since the great Wesleyan Reformation, have often, at their great camp meetings, been heard afar off, *as the voice many waters : and as the voice of a great thunder.* Sometimes the voice of rejoicing from the newly regenerated soul, seemed as sudden, and as supernatural, *as the voice of great thunder.* And sometimes, on such occasions, the cry for mercy, from a heart wounded by the Sword of the Spirit, has been as sudden, and supernatural, as the *voice of a great thunder.*

[And I heard the voice of harpers harping with their harps]—Here is music and melody in the very enunciation of the spiritual employment of these joyful, happy worshipers. The sounds are many, going up from a great multitude, and as the voice of mighty waters ; and sudden and supernatural as the voice of great thunder, or sudden clap of thunder ; and although *sounds are many*, and the *voices mighty*, and *apparently confused*, yet both *harmony* and *melody* are clearly perceived, and all inspired, sustained, and controlled, by a master Spirit, who requires that every living thing should praise the Lord.

[V. 3. And they sung as it were a new song, before the throne.]—The joy of heaven was heightened, in proportion to the greater interest manifested on earth, by that part of the heavenly family which dwelt in earthly tabernacles ; for there is more joy in heaven with the angels of God over one sinner that repenteth, than over ninety-and-nine just persons who need no repentance. The same songs which had been sung in a lifeless way on earth, were now sung by the great multitudes, with the *spirit* and with the *understanding also* ; and, therefore, the same song seemed, as it were, *a new song.* And hence, the joys of the heavenly host were heightened, and especially the joys of those faithful ones *which were redeemed from the earth.* And, therefore, we are told, *that they sung*, as it were, a new song before the throne, and before the four Beasts, and the elders ; and no man could learn that song, but the hundred and forty-four thousand, *which were redeemed from the EARTH.* This does not merely signify, in my opinion, the redemption and salvation in heaven ; but a deliverance from all political entanglement and restraint by Church and State alliance. There is little spirit-

ual life and activity to be found in the membership of any State Church ; and therefore such can never learn the buoyant song of spiritual liberty and heavenly freedom, which characterize those who are redeemed, unfettered, and liberated from the *earth*, both in the metaphorical and in the true sense of the term ; for I think both are intended.

[V. 4. These are they which were not defiled with women]—The term *women* is evidently to be understood in a metaphorical sense, as representing the Churches, in those State and Church unions, which are found all over nominal Christendom, except in America, the land where Christians are less entangled than in any other country on earth. Yet in this country there are some who maintain the same allegiance, as far as they have it in their power, to these women of the old world. Such persons are spiritual idolaters and adulterers, giving that honor to the creature which belongs to the Creator, and giving that to Cæsar which belongs alone to God, and uniting Christ with Belial, by uniting Church and State, under the pretext that the Church will have the better protection and greater prosperity.

The Church of God no more needs the help of secular hands to sustain it from overthrow, than did the Ark of the Lord in the days of the king of Israel, when, for putting forth his hand to prevent it from what he conceived to be an inevitable and ruinous fall, he was punished with leprosy for life. So it has been with all those so-called Churches which have sought protection from the State. An incurable leprosy has cleaved unto them to this day, which has paralyzed their happiness, usefulness, and spiritual prosperity in the world.

But as none can worship God in spirit and truth, and therefore acceptably, but genuine Christians, who approach the divine Majesty by Jesus Christ, the only mediator ; therefore, none but such can understand the deep things of God ; nor is it possible for any others to know the cause why true believers exult so much in God through Christ ; for they know not the communion which true Christians enjoy with the Father, and with the Son, through the Holy Ghost. Therefore, these are they which are not defiled with women, for they are pure and chaste virgins, betrothed unto the Lord, the one husband, and have not turned aside unto another, and by Idolatry committed spiritual Adultery. But they have kept themselves as chaste Virgins unto their Lord and Saviour, the Bridegroom.

[These are they which follow the Lamb]—This appears to apply to the American churches, they came through fire, and water, into a wealthy place, when the pure woman, the true Church,

sought an asylum in this far-off wilderness. She and her children became the children of *Providence*; and hence, *these are they which watch the ways of Providence*, and follow its dictates, through evil and through good report; as *deceivers* and yet *true*, as unknown and yet *well-known*, and enduring all, as seeing him who is invisible, notwithstanding the *sneers* of her who hath committed fornication with kings of the earth, and yet impudently assert that these *children of Providence* were illegitimate, because they did not reckon their genealogy down through *Pontifical* or *Apostolic Succession*. *These*, however, *were redeemed from among* such men, and are the first fruits unto God and to the Lamb, in modern times, of a pure and true church organization, on the primitive and Apostolic plan.

[V. 5. And in their mouth was found no guile]—They did not feel themselves under any obligations to political corporations for their protection and prosperity; and therefore they declared the whole counsel of God freely and fearlessly to sinful men of every degree, not handling the word of God deceitfully, to win public applause, but by manifestation of the truth, commending themselves to every man's conscience in the sight of God, that they were true followers of the Lamb, and therefore they are without fault before the throne of God.

Such, however, are seldom without fault before the eyes of the world, and worldly-minded professors of religion; and for no other reason than using such plainness of speech, in showing Israel their sins, and Judah his transgressions.

The foregoing state of things have existed from about the time of the American Revolution up to the present period. The following Revelation, contained in the next verse, foreshows the next great ecclesiastical event, which has, in my opinion, been fulfilled in a great measure, and is fast progressing to completion.

[V. 6. And I saw another angel fly in the midst of Heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people]—The other angel, which the Prophet saw fly through the midst of heaven, was to warn men of the woeful curse of the Crusades. But this is to bring and proclaim the blessings of the Gospel.

This angel, in my opinion, symbolizes the Bible; and the various societies and institutions are wings, by which the Gospel has been rapidly sent through the whole world, *since* the overthrow of the Apocalyptic Beast of seven heads and ten horns, and the establishment of the American Government in 1783, which we have shown to be symbolized by the Beast coming up out of the earth, after the political conquest of the first Beast, and

having two horns as a Lamb. It is really remarkable, that nearly all the Bible, Missionary, and Benevolent Societies in the world, have been organized within the memory of men now living. I do not think this prophecy applies to any especial messenger, order of preachers, people, or society of Christians, whose professed object it is to send the Gospel of the Kingdom to all nations; but that it applies to the efforts which have been recently made, and are still being made, by all who love the Lord Jesus Christ in sincerity; and are laboring to send his Gospel to the nations, and give the Bible rapidly without note or comment, to the world, as on the wings of the wind, that it may overthrow whatsoever things are wrong, and establish whatsoever things are right.

That the reader may the more readily appreciate our remarks, we give a brief account of the present state of missions in various parts of the world.

“The world is now generally divided into five grand divisions, namely, *Europe, Asia, Africa, Oceanica*, and *America*. Of these divisions *Europe* has the fewest foreign missions within its own boundaries, most of the nations belonging to it having received Christianity. The whole population has been estimated at 227,700,000, of which there are from 9 to 10,000,000 of Turks, who are principally Mohammedans.

“Great exertions have been made by different bodies of Christians to circulate the Scriptures and establish schools among the Greeks. The present inhabitants of Greece have, in reference to their moral state, been divided into three following classes:—1. *Superstitious*, the most numerous, but owing to their vices and ignorance, the most feeble. 2. *Infidel*, comparatively small, but possessing intellectual strength. 3, *Philanthropic*, having intelligence and virtue, and exercising a respectable influence—ready to do all in their power to enlighten and improve their fellow citizens. (*Quarterly Register*.) Such is the general deficiency in science and morals, that those who are enlightened and benevolent are utterly unable to arrest the current of licentiousness: and without ample aid from foreign sources it will be long before this unfortunate people will be redeemed from their degraded condition.

“The British Foreign Bible Society have, for several years, been distributing copies of the Scriptures among them, thousands of which are now in circulation, together with numerous tracts, and are read in the churches and in the schools. The Episcopal Missionary Society in the United States have also established a mission at Athens, which, it is hoped, will be followed by the best of consequences.

“The seven islands which constitute the Ionian

republic contain about 200,000 inhabitants, and are under the protection of Great Britain. The London and Church Missionary Societies have established missions and sent missionaries to those islands, in which are also about seventy schools, as many teachers, and above 2,000 scholars. Sabbath schools have been established at Malta, Corfu, and other places, and are thus far successful. In the other Grecian islands there are about thirty schools, in which are said to be about 2,000 scholars. There are at this time in Malta, in the Ionian republic, in Tino, Syria, and Smyrna, thirteen missionaries, and the same number of assistants. In Great Britain, Ireland, and some other parts, home missions have been instituted, for the purpose of supplying religious instruction to destitute places within the limits of the countries in which they have been established. These have already been found extensively useful.

“The population of *Asia*, according to late estimates, is between 340 and 390,000,000. Some writers make it less, others more, but all agree that it is the most populous part of the globe. The inhabitants consist of Pagans, Mohammedans, Christians, and some Jews; but the Pagans are far the most numerous and next to them the Mohammedans. It is said, however, that in Asiatic Turkey at least two thirds of the people are Greek Christians.

“The island of Ceylon contains nearly a million of inhabitants, chiefly Pagans. It is under the British government, and has become an interesting field for missionary labor. Of the missionaries here, the American Board have six, seven assistants, thirty-one native assistants, and about 4,000 scholars. The Methodists have eleven missionaries, sixteen assistants, nine native assistants, 4,000 scholars. The Church Missionary Society supports eight missionaries, fourteen assistants, forty-eight native assistants, and have nearly 2,000 scholars. The Baptists have one missionary, three native assistants, 600 scholars. There are in all the schools between 10,000 and 11,000 scholars, and perhaps 9,000 which constantly attend. About 1,000 of the natives have become communicants among the different denominations that support the missions.

“The population of Hindostan is reckoned at more than 130,000,000, now principally under the British government. The missions in this immense population are conducted by the London Missionary Society, Church Missionary Society, societies of the Baptist denomination, Methodists, Scottish Missionary Society, American Board of Foreign Missions, etc. Much has been done in the establishments of schools, translating and circulating the Scriptures, and in the diffusion of useful knowledge. The missionaries engaged

in the various stations in this country are about 120 in number, having with them 138 assistants, above 400 native assistants, 3,000 communicants under their care, and between 30,000 and 40,000 scholars in their schools. In one district, called Tinnevely, great changes have been made in favor of Christianity, and the most encouraging prospects have been witnessed in numerous villages. Thousands have recently abandoned Paganism, many of them have received baptism, and others are inquiring after the truth. The British Foreign Bible Society have an auxiliary at Calcutta, one at Bombay, and also at Madras. The whole country is, indeed, a field, white and ready to harvest, and nothing seems necessary to the entire establishment of true religion, but a greater number of laborers and the blessings of Heaven.

“In the Farther India, a part of which has been also conquered by the British government, there is a dense population, consisting of perhaps 20,000,000, in the darkness and ignorance of Paganism. Here, however, a missionary field is opened, and missions have been established by the London Missionary Society, by the American Board of Foreign Missions, and by the Baptists. There are in the different stations twelve missionaries, thirteen assistants, nine native assistants, and about 800 scholars in the schools.

“China is the most populous and one of the most ancient kingdoms of which we have any knowledge. The population has been variously estimated from 150,000,000 to 170,000,000, and even as high as 330,000,000. But the lowest estimate is probably nearest the truth. A cloud of ignorance and superstition has long overspread the inhabitants of this country, and seems likely not soon to be removed.

“It has already been mentioned that the Papists established missions in this country and neighboring places in the sixteenth century. Their efforts were at first successful, afterward rendered almost abortive, but recently somewhat more encouraging. According to their own accounts, they have, since the commencement of this century, added several thousands to their Church. The London Missionary Society sent a missionary to China in 1807, who has been very successful in translating the Scriptures, and in preparing other works for the instruction of Chinese people. The labors of this persevering missionary, Rev. Dr. Morrison, will probably be of incalculable benefit to this vast empire. He has published the whole Bible in the Chinese language, a Chinese dictionary in five large volumes, a grammar, and some smaller works. In 1813 he was joined by Dr. Milne, and in 1829 by two missionaries from the United States. The most successful means of spreading Christianity in China will be found in

the circulation of the Bible in the language of the country.

"The London Missionary Society has sent three missionaries into Siberia, and seven, with six assistants, into the countries near the Caucasus. Others have gone to Armenia, Syria, the Holy Land, and to the shores of the Mediterranean. Some of these missions have not yet become permanent; in others schools have been established with favorable prospects, and in some there is great encouragement.

"In *Africa* Christianity was early planted, but the ignorance and superstition of the inhabitants have generally presented strong barriers to its progress. Mohammedanism is diffused over the northern and some of the eastern parts, but there are some remains of Christianity in Egypt and Abyssinia. The most odious forms of Paganism prevail in almost all the negro tribes. Some of them are yet in the practice of offering human sacrifices. The population of this continent is not definitely known, and it is difficult to make an accurate estimate. Some writers have supposed it to be 60,000,000, others have set it as high as 110,000,000; but of these two numbers the first is probably more correct.

"A colony has been founded in Western Africa, at a place called Liberia, by the American Colonization Society, which was commenced about the year 1820. It is in a prosperous condition, having an extensive sea-coast, and considerable trade. Religion has already commenced spreading among the people, and it is anticipated that a way will be opened through this colony for preaching the Gospel to the surrounding tribes. Schools have been formed which are flourishing, and in which many of the native children are receiving instruction. The Methodist Episcopal Church has sent three missionaries to this colony, one of whom has recently died. These have organized an annual conference, consisting of thirteen members. Some have also been sent by the Presbyterians and others. The inhabitants of this colony, as well as that at Sierra Leone, consist chiefly of negroes that have been liberated from slavery. The German Missionary Society has four missionaries at Liberia, and four at the Gold Coast, besides some assistants. At Sierra Leone the Church Missionary Society has six missionaries, several assistants, about ten native assistants, between seven and eight hundred communicants, and above 1,600 scholars in the schools. Other missionaries are expected to be sent to this place.

The Methodists also have in this place and vicinity seven stations, one missionary with an assistant, 160 scholars, and several hundred communicants. Meetings are held at five o'clock every morning in six Wesleyan chapels.

"The Isle of France contains about 80,000 inhabitants, chiefly French colonists and blacks. The London Missionary Society has established a mission and flourishing school upon this island. It has likewise found an interesting missionary field in the Island of Madagascar. Both of these islands lie in the Indian ocean, and the latter is separated from the continent of Africa by the Mozambique channel. The population of Madagascar has been estimated at 4,000,000, partly Mohammedans and partly Pagans. Here are five missionaries, six assistants, and between three and four thousand scholars attending the schools. On this populous and extensive island Christianity is encouraged, and seems likely to acquire extensive influence.

"In South Africa, including the colony at the Cape, and Caffraria, several missions have been established, and are now in successful operation. Of those belonging to these stations, the Moravians have eighteen missionaries, eleven assistants, about 900 communicants, and 200 scholars:—the London Missionary Society supports twenty missionaries, twenty-three assistants, a number of communicants, and above 1,000 scholars:—the Wesleyan Methodists have sixteen missionaries, 470 communicants, and 800 scholars:—the Glasgow Missionary Society has three missionaries, the French Protestants three, and the Rhênish Missionary Society four. Though this part of Africa is inhabited by some of the lowest and most wretched of our species, numbers seem ready to make the sacrifice of leaving a civilized land and dwelling among them, with the hope of leading them out of darkness into the light and liberty of God's children.

"The Church Missionary Society has three missionaries in Egypt, under whose superintendence schools are conducted at Cairo. Bibles and tracts have also been circulated to some extent in this country, but the darkness and ignorance of the people render them slow in their effects. The number of missionary stations throughout Africa is ninety-one, of missionaries and assistants 180, of communicants at the different stations 2,600, and of scholars in the schools between seven and eight thousand.

"*Oceanica* is the name now given to designate various groups of islands in the Pacific Ocean, consisting of New Holland, New Zealand, New Guinea, the islands of Polynesia, those of the Indian Archipelago, and several small islands.

"This division of the globe is larger than Europe, though much less populous. It contains above 3,000,000 square miles, and its population is calculated at 20,300,000, though the real number is probably much larger. Until the establishment of missions among them, the inhabitants

were involved in Pagan darkness and ignorance, as most of them still continue to be. Of the great success of the missions in some of the islands we have already spoken, and it may be hoped that similar effects will yet be seen in others.

“The islands of Polynesia are numerous, consisting of several groups, among which are the Caroline, eighty in number;—Friendly, having more than 100;—Navigators, seven in number;—Pelew, Marquesas, Sandwich, Society, Ravaivai, Harvey, and the Georgian, consisting of Otaheite and Eimeo. The missions to these islands are established at present in the Sandwich, Georgian, Society, Marquesas, Harvey, Friendly, and Ravaivai; and are conducted by the London Missionary Society, the American Board of Foreign Missions, and the Missionary Society of the Wesleyan Methodists in England. The numbers belonging to these three societies are as follows:—missionaries twenty-seven, assistants thirty, native assistants thirty-eight, communicants 2,400, native teachers of schools 600, and above 50,000 scholars. The scholars belong principally to the schools under the superintendence of the missionaries from the American Board.

“In New Holland and New Zealand the Church Missionary Society have five missionaries, nineteen assistants, six teachers, and two hundred scholars. The Methodists support two or three missionaries in these places, and as many assistants; and have a large number of communicants in New South Wales.

“The islands in the Indian Archipelago are Sumatra, Java, Borneo, the Moluccas, and the Philippines. The London Missionary Society have a mission at Batavia, and are printing and circulating books among the inhabitants. At Sumatra the Baptists have a missionary establishment, at which they are translating the Scriptures. The Netherlands Missionary Society have missions at Java, Celebes, Amboyna, and several small islands. In eight islands they have fifty teachers, and not less than 4,000 scholars. The aggregate numbers engaged in all the missions in this division of the globe, are fifty-three missionaries, sixty-six assistants, forty-four native assistants, above 2,600 communicants, 663 native teachers, and between 50,000 and 60,000 scholars belonging to their schools.

“The population of *America* has been estimated at 39,000,000; of which, those who speak English are the most numerous, those next in numbers are the Spanish, next to them the native Indians, then the Portuguese, then the French, and lastly the Danish, Dutch, Swedish, and Russian.

“In the West Indies the Gospel continues successful, and the missions established there toward the close of the last century are still flourishing.

In twenty of these islands the Methodists have, missionaries fifty-nine, assistants fifty, of white communicants, about 1,000, of free blacks, 7,000, of slaves 24,085, children receiving instruction, 10,000.

“The Moravians have in the West Indies 35,000 negroes under the care of their missionaries, 12,400 of whom are communicants, and 7,000 baptized children. They have in these stations fifty missionaries, and nearly as many assistants.

“The Netherlands Missionary Society has two missionaries in these islands, the Scottish Society has three, and the London Society two; and besides several hundred communicants, the scholars belonging to their schools number nearly 1,000.

“The Baptists have in Jamaica eleven missionaries and 10,000 communicants. The General Baptists have at the same place two missionaries and about 300 communicants, besides 1,000 inquirers. And the Church Missionary Society in Jamaica, Antigua, Demerara, and Essequibo, four European teachers, fourteen native teachers, and above 300 scholars. The whole number of missionaries in the West Indies is 130, of assistants 100, of communicants between 50,000 and 60,000, and above 10,000 scholars.

“The whole number of Indians within the limits of the United States is supposed to be about 300,000. The number of missionary stations among the Indians throughout North America is 145. These include tribes in Labrador, Upper Canada, and in New York State; the Cherokees, Wyandots, Choctaws, Osages, Potawatomes, Machinaws, Chickasaws, and others. The missions among them are conducted by the following societies: namely, the American Board of Missions, American Baptist Board, Missionary Society of the Methodist Episcopal Church, Episcopal Missionary Society, Cumberland Presbyterians, and Moravians or United Brethren. The number of missionaries in all the stations is 200, of assistants 317, of communicants between 8,000 and 10,000, and above 3,000 in the schools.

“These accounts were obtained in 1831, since which time considerable additions have been made in the number of missions, of missionaries, and of schools.

“Those who may wish for more information on this subject, are referred to a late *History of Missions*, by Dr. Bangs.

“According to a general summary, contained in the Quarterly Register of the American Education Society, to which I am indebted for many of the foregoing statements, we are led to the following results:—

“The number of missionary stations throughout the world is 550.

“Number of ordained missionaries, 670.

“Number of European and American assistants, 757.

“Native assistants, teachers, etc., in all parts of the world, 2,000.

“Converts from Paganism, now communicants in the different missionary stations, above 50,000.

“Learners in all the mission schools, at least 300,000.

“The number of inquirers that have renounced idolatry, at least 400,000.

“The Gospel has been preached at the various mission stations, in the space of ten years, to more than 4,000,000 of adult persons, in their own languages.

“The number of mission colleges and academies is between thirty and forty. Of printing establishments at the mission stations, about forty-five.

“The number of home missionaries employed in destitute places in Christian lands, sent out by various societies, is not far from 2,000. These are exclusive of the Methodist itinerant ministers.

“Whole number of Bible societies throughout the world is about 4,500. Bibles, and parts of Bibles, distributed, not far from 9,000,000, in 160 languages.

“Between 150 and 160,000,000 of tracts have been circulated by means of tract societies.

“Number of Sabbath schools throughout the world is between 2,000,000 and 3,000,000.—*Rutherford's Gregory*, Cent. XIX.

Almost every nation on the globe have either directly or indirectly received the words of eternal life by means of these societies, so that these coincide with the prophetic vision of the Angel flying in the midst of heaven with the BIBLE, and thus having “the everlasting gospel to preach unto them that dwell on the earth; even to every nation, and kindred, and tongue, and people.”

[V. 7. Saying with a loud voice, Fear God and give glory to him]—This Angel speaks with a clear, loud voice, as one having supreme authority to command attention and obedience, saying, “Fear God, and give glory to him; and this is the tenor of the voices of the Prophets, in the whole Bible. Worship God, the only living and true God, whose character and attributes are revealed through the inspired writings of the Bible; for He is the Creator, Redeemer, Saviour, and Governor of all things; therefore, *Let all the earth fear God and give glory to Him*; for to him alone, and not to idols, men, or angels, all glory, honor, and power belong.

[For the hour of his judgment is come]—In order that we may more readily and clearly understand this passage, we will here state what we have never before seen stated by any theologian:

namely, that we believe that there are *three judgments* spoken of in the Scriptures. 1. The Gospel or Probative Judgment. 2. The Legal or Executive Judgment. 3. The Eternal or Retributive Judgment. The judgment here spoken of is the Gospel Judgment; the time in which the Gospel is being sent everywhere as on the wings of the wind, and as swiftly as the lightning; for now are many running to and fro, with the Word of God, and scriptural knowledge is overflowing all lands, and therefore in this hour, the last sixty years, the men of the world have been judged; their conduct approved or disapproved, as clearly as if they had been brought face to face before the Judge of all the earth: For the Gospel of the kingdom has been preached through the written Word, or a living ministry to all nations.

The Gospel or probative judgment has been going on every day, in all past time, from the days of Adam till the present hour. *Now is the judgment of this world*, and now are the princes and people of this world judged by the written Word of the eternal Judge; yet because it is a probative judgment, in which *sentence against an evil work is not speedily executed*, therefore, the hearts of men are fully set in them to do evil. But we are now in the *last hour*, the last 60 years of this judgment; it is called an hour, on the same principle that we have shown the seventh seal period was an *hour*, each year being taken for a minute. Sixty years, therefore, are equal to an *hour*; and we are now living in the last minutes of this *hour of this Gospel judgment*, as we shall show in the sequel of this work.

[Worship him that made heaven]—And all its hosts; therefore, *they are creatures*, and are *not to be worshiped*. Worship him that *made the earth*, and all it sustains; and therefore, *they are creatures*, and must not be worshiped. Worship him that made the sea, and all that go through the paths of the seas; and therefore, *they are creatures and shall not be worshiped; and the fountains of waters, for they are creatures*, and have not *saving* power. The Word of God, in this hour, has gone out unto all nations; his Word doth run very swiftly; it hath gone out into all the earth, even his Word unto the ends of the world, forbidding men to *worship the hosts of heaven, the inhabitants of the earth, the monsters of the sea*; and also forbidding men to make a god of the waters, as the heathen make a god of the Ganges, and as some who profess Christianity, teach that men cannot be saved *without water*, and therefore they make a god of the *fountains of waters*. God is evincing, in a remarkable manner, his power to save men with a free, full, and present salvation, without the aid of the foun-

tains of waters, and judging and condemning those who would *make a Saviour* of the fountains of waters, whether the rivers of Asia, the baptismal fountains of Europe, or the wild waters of America.

Daniel's 1335 days are just ending, as we shall show; and therefore we may look for the glorious events spoken of, concerning Zion, to be soon fulfilled. I hold that Daniel's 1335 days were nearly completed in 1858, and in that year, and since that year, the world is experiencing, in this country, and in Europe, the fulfillment of the prophecy contained in these words: "*Blessed is he that liveth and cometh to the one thousand three hundred and five and thirty days.*"—Dan. xii. These are prophetic days, each day equal to one year, and therefore the period includes 1335 years; and this period is just now being completed, and will end about A. D. 1875, and the world is thus beginning to enjoy the blessings so long foretold. Here we subjoin a brief account of this great event:

"The bodily affection attending some of the cases of conviction had now become an ordinary feature of the revival. Beforehand, every minister and religious man in the district would have recoiled from the idea of such scenes; the reproach certain to arise would have been one ground of fear, and the danger of fanaticism, a more serious one. A revival, such as that lately witnessed in America, where the dry bones came together without any terrific shaking, was what all longed to see; and what now occurred could not have found a people less likely to welcome any thing boisterous, or forms of worship less likely to fan wild-fire, than among the cold Presbyterians, as they were so often called. But here, by no man's desire or effort, contrary to the wish of every one, was an uncontrollable, unaccountable, somewhat—influence? stroke? disease? what? human weakness? Satanic alloy? Divine visitation? Perplexed, discomposed, awed, and startled, good men pondered much. One thing, and only one, was clear; but that shone like the sun—the moral result. The bad were suddenly good, the Ethiopian changed his skin, the leopard his spots. Instead of the thorn, came up the fir-tree; instead of the brier came up the myrtle-tree.

"The best of miracles, the moral miracle, a work not only above but against nature, by which deeds of righteousness spring from those whose natures had been deeply depraved—this miracle was hourly wrought before all men. The servants of God hailed it, wondering greatly and rejoicing much. One and another, known as blind from their birth, always stumbling pitifully on the broad road, and making dreadful falls close to the edge of the precipice, went and washed,

and came seeing; came with a firm tread into the strait and narrow road, and went on, day by day, saying to all who questioned them, 'One thing I know, that, whereas I was blind, now I see.' The fault found with this work wrought upon them was not that it was done on the Sabbath day, but that clay had been put on their eyes. Why was that? It could do no good; it was not dignified. It was very improbable that such a strange and humbling circumstance should be connected with a work really divine. There must be error. The result could only be a delusion. The only possible answer was, 'He put clay upon mine eyes, and I washed, and *do see*.'

"Some asserted that a revival, accompanied with similar affections, had never occurred in the Church of England. They were told, among others, of Jno. Berridge's Church, at Everton, in Bedfordshire, in the year 1759, just one hundred years ago. Others cried, It is all hysteria; its cause, close air, and girls its subjects. But open fields, road sides, markets, and the cool of evening, often witnessed these prostrations. Only girls! why, bony, working men, with arms like the handle of a spade, of lymphatic, bilious, and sanguine temperament indifferently—men, the like of whom not three doctors living ever treated for hysteria—felt this influence. We do not explain it; but we are very sure some who imagine they do, ought to read what others attempted in the same line, respecting the preaching sickness in Sweden, or the great revival in Cornwall, and then go to the scenes of those movements, and learn how far the lapse of years has accredited the imagined explanation.

"Others say that it is all produced through appeals to the base passion of fear. Fear is not base in itself. Love, ill-directed, often drags us through vile mire; and fear, ill-directed, drives us from right into wrong. But fear of God, fear of sin, who shall call that base? The voice of the blessed never appealed to a base passion; and of all those implanted pure in my nature by his hand, and fouled by my first father's sin, no one is more frequently addressed by his voice than the fear of the LORD. Base! He lifts us up, as on eagle's wings, and sweeps heaven and earth, the caverns of death, the unfathomed sea, with the question, 'Where shall wisdom be found?' and, returning from such a flight as the soul of man is no where else carried over—Job xxviii, 12, etc.—he sets us down with this everlasting lesson. 'Unto man he said, Behold the fear of the LORD, that is wisdom.' But were fear base, we declare that we heard no preaching on the scenes of the revival in which fear of damnation, of unquenchable fire, of body and soul being cast into hell, of weeping and wailing, and gnashing of teeth, of

outer darkness, of many stripes, of torment in flame, of God's most terrible wrath against impenitent sinners, was appealed to, either with frequency or plainness, comparable with those found in the discourses of him who was the Word of God: and who shall dare to call that which he did, appealing to base passion?

"To accuse the minister of Ulster of 'getting up' these affections, is as rational as to suspect physicians of bringing an epidemic. The course taken by a Lancet, in charging them with rascality, reminds me of what happened to a relative of my own, in a large English town, in 1832, when he was mobbed and pelted for spreading the cholera. The ministers were at first terrified by the affections, and became reconciled to them only after much evidence that, amid them—they at first thought, in spite of them—the Lord was manifesting his regenerating power in a way never seen in Ireland before.

"The popular speech now became affected by the feeling that the revival was a visitation from the hand of God, in the same sense as an epidemic. The common mind did not care to sift second causes in the one case more than in the other, but passed through them to the instinctive conclusion, that no matter to what extent they were employed, they did not originate and could not direct the visitation. In common parlance, a person 'affected' was 'a case;' being under conviction was being 'very bad;' finding peace was becoming 'better;' and so all the expressions describing sickness and recovery were adopted. But, notwithstanding this, the reformation of manners and morals proceeded with rapid steps. Each fresh convert became a soldier fighting against sin; the boldness of habitual transgressors forsook them; the public mind became pervaded with a conviction that God was directly dealing with his fallen creatures, for their salvation.

"The effect of teaching by facts instead of by words, was daily growing plainer. The primary lessons of Christ's ministry, 'Ye must be born again,' so hard to write upon the convictions of a community by mere language, now became part of the popular perceptions. A hundred cases of change from wicked to holy lives, taking place before every man's eye, among his neighbors and kinsfolk, made him feel that salvation from sin was not a dream, and preparation for heaven not a death-bed ceremony. In one thing all the dispensations agree; the ministry of the prophets, that of John, of Jesus, and of the Apostles, all make God's first call to man, repent! Even in theory this had passed from the sight of many Christians; and books, not very old, may be found, in which men well placed in God's Church do not know where to fix repentance in Christian

life, at the beginning, middle, or end. But the voice of Christ, and of his own messengers, 'Repent and believe the gospel,' was re-echoed by every case of conversion which occurred, till, clear as day, the correspondence between the word written and the work wrought gave to theologians the clear conception, to the populace the prompt instinct, that the foundation of the Spirit's work in the soul of man is laid in repentance and faith—repentance from dead works, and faith toward God: that the high office of Christ enthroned is 'as a Prince and a Saviour to give *repentance* to Israel and remission of sins.'"—*Arthur*.

[V. 8. And there followed another angel]—This is another one of God's messengers or agents, which has made its appearance since the founding of the great European and American Bible Societies. This Angel or agent of God, began to go forth about fifteen years ago. Since that time, this angel has been known by the names of the "Christian Alliance;" "The Foreign Evangelical Society;" "The American Protestant Society;" and now, "The American and Foreign Christian Union." This Angel, or Society has done more to call public attention to the corrupt and morally fallen condition of this spiritual Babylon, than had been done before for three hundred years.

[Saying Babylon is fallen, is fallen]—This is universally understood among Protestants to be a prediction concerning *Rome*: and it is certain, that the Jewish Rabbins, before the Christian era, represented Rome under the title of Babylon. And this is even now true of Rome Pagan and Papal, Political and Spiritual. Rome is twice fallen; twice dead, politically and spiritually, though not yet plucked up by the roots. It is endeavoring, however, as we have shown, to give its remaining power unto the two-horned Beast, by becoming a component part of it. It is now in Europe, as well as this country, a kingdom divided against itself, and, therefore, according to infallible Wisdom will be finally and forever overthrown, even *that great city*, contrasted with the Holy City, in the XI chapter of this book.

[Because she made all nations drink of the wine of the wrath of her fornication]—Here the reason is given why Rome is twice fallen. *Sin* is the *reproach* and *ruin* of *any people*. Idolatry is emphatically called *SIN*. The *sin* of Ahab, and the *sin* of Jeroboam the son of Nebat, who caused Israel to *sin*, was *Idolatry*; and he caused Israel to turn away from the true God, to commit Idolatry, which in the text before us, is metaphorically called fornication; because it is illicitly rendering *that to Idols which alone belongs to God*. She first made all nations, under her control, drink the wine, the *deceitful* and *intoxi-*

cating wine of her Pagan idolatry; and afterward, of her *Papal Idolatry*.

Wine is used metaphorically to represent doctrine; many of her doctrines are the very opposite of the truth of God: the doctrine of the devil. Therefore her *wine is a mocker*; promising happiness, but bringing reproach. And her *strong drink is raging*; promising prosperity, but bringing eternal ruin. Her wine is not from the grapes of the uncursed Eden; but from the bitter fruits of her sister Sodom!

"No nation of the earth," says Dr. A. Clarke, "spread their *Idolatries* so far as the *Ancient Romans*; they were as extensive as their conquests. And *Papal Rome* has not been less active in disseminating her superstitions. She has given her *Rituals*, but not the *Everlasting Gospel*, to most of the nations of the earth."

[And a third angel followed them]—By the Bible, the first of these three angels, or messengers, or agents of God on earth, the *everlasting Gospel*, was preached unto all nations. By the second angel, the Protestant Christian Alliance, the fallen, corrupt, and idolatrous character of Papal Rome, Spiritual Babylon, is shown more fully to the world, because of increased light, than at any former period. All these events have occurred since the rise of the two-horned Beast. The Prophet is describing, in this chapter, great events in their chronological order, which are to occur from the rise of the two-horned Beast, until his final overthrow; for he is the last beast, or form of political government, which is to exist on earth, and, in the fullness of time, he is to go into perdition.

It is my opinion, that the third angel which followed them, has not yet fully accomplished, though he has commenced, his work of reform among men; *saying with a loud voice*, speaking in language not to be misunderstood, *if any man worship the Beast*, reverence and obey the *laws of Pagan Rome*, whose practical and principal maxim was, "Might is Right," the same shall drink of the wrath of God: or, *if any man worship the image of the Beast*, reverence and obey the *laws of Papal Rome*, whose practical maxim has been the same as that of her Pagan parent: For we have shown that the Pagan and Papal Corporations, were made as nearly alike as possible, by Constantine the Great; and therefore, the one is the very image of the other. They sustain the relation of cause and effect to each other. The one is the very daguerreotype of the other.

And hence, both Pagan and Papal Rome have, both by precept and example, insisted on the right to exterminate by bloody wars, or the bloodier Inquisition, all who oppose them, or barely refuse to submit to their political or priestly

dictation. And this is the standing rule of the *Papal Corporation* to this day, for the General Council of Trent, which was the last of these infallible conventions which was ever held for the purpose of expressing the mind of the Beast, did enact and announce to the world, what it never has annulled. This assembly, in its second session, "enjoined the extermination of heretics by the sword, the fire, the rope, and all other means, when it could be done with safety." If any man confess by his words or works, that he is an obedient servant of this Beast, or his image, he must suffer the dreadful consequences announced by this angel; for by him, the mouth of the Lord hath spoken it.

[V. 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb]—Those who have willingly and willfully drunk of the intoxicating wine of idolatry or spiritual fornication, as well as those who put this accursed cup to their neighbor's mouth, *shall drink of the wine of the wrath of God*. The *legal* or *executive judgment*, in my humble opinion, began with the going forth of this third angel. The strongest evidences of the divine indignation, is the stirring of the hearts of men to war, as a means of summary punishment and execution of nations for their sins, and to prepare the way for his peaceful kingdom in the world. War, famine, and pestilence, are evidences and executioners of the divine indignation, and are the three brothers and sons of destruction!

[Which is poured out without mixture into the cup of his indignation.]—The disapprobation of God, is now about to be revealed from heaven in a remarkable manner, against all ungodliness and unrighteousness of men; and especially against those *who hold the truth*, and yet hold it in union with unrighteousness, even the basest of sins—idolatry. According to the signs of the times, and the indications of this prophecy, God is about to enter into *executive judgment* with the nations, and shake terribly the earth.

The first angel, the Bible, the messenger of God to the nations, has called all men everywhere to repent, and obey the Gospel, in view of this *executive judgment day*.

And the second angel, or Divine messenger, the Christian Alliance, lifted up its voice long and loud to all Papal Corporations, as far as possible, to come out of spiritual Babylon, for she was fallen—fallen, corrupt, cruel, and unjust.

And the third angel followed them, and has declared that those who refuse to repent and believe the Gospel, and turn away from dumb

idols, and serve the living God, after having been so solemnly warned by the two former angels; that in justice to the divine government, God would give them over to hardness of heart, and a reprobate mind, *that they might believe a lie*, that the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; *and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.*

[And he shall be tormented]—Every one who loves not the *Lord Jesus Christ in sincerity*—and the evidence of the insincerity of such a one shall be seen in his forehead or hand; for by his words or works, he will be condemned or justified: but if found guilty, shall be sentenced to eternal damnation, or everlasting punishment with *fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb.*

If this is only a figure of speech, or merely comparative punishment, then the reality must, in the necessity of the case, be greater, for it is a *universal* rule to compare the *less* with the *greater*; as hot as *fire*—as white as *snow*—as cold as *ice*. Then fire, snow, and ice, possess the qualities inherent to each in a greater degree, than those things compared with them.

Therefore, if the torment which the incorrigibly impenitent shall eternally endure, and it will be for *God alone* to judge who *he* is, be not fire and brimstone, then it will be a sorer punishment, and the smoke of their torment ascendeth up forever and ever.

That the term smoke is used by metonymy, for evidence or testimony, will appear evident to any one on a moment's reflection. So the testimony of their torment, who are finally impenitent, will ascend up continually, forever and ever, so as to be seen by the holy angels, all the heavenly host, and in the presence of the Lamb. And in all this there will doubtless be infinite wisdom and goodness displayed; as this exemplary punishment will be to the heavenly hosts, what the destruction of Sodom and Gomorrah has been to the probationary mortals of earth. "I will therefore put you in remembrance," says St. Jude, "though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the *angels* which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, *are set forth for an example, suffering the vengeance of eternal fire.*"

So these idolaters, or spiritual fornicators, *are set forth for an example; the smoke of their torment ascendeth up forever and ever*, as a warning to the holy angels, the heavenly probationers; for those angels which fell, must have been in a probationary state; and we have no evidence that this is not still the condition of the holy angels, as well as the redeemed saints, who are to be as the angels, and that this condition may not eternally continue to exist.

This prophecy is now being fulfilled, in that God is causing the Beast, the *Papal Corporation*, and the Antichrist, to destroy each other: for "every man's sword is against his brother," in the seat of the Beasts, the country which had once the "mark of his name," power, government; the Roman political and Papal Empire.

[V. 12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus]—Patience is a virtue comprehending all minor virtues; here is the contrast between those who have the patience of the saints, and those who have had no patience with the government of God, or with the failings or faults of their fellow-men; and therefore have lived and died in rebellion. The patience of the saints enables them to believe all things which God requires; to hope for all he has promised; to love all he has made; and to do all he commands: here are they that keep the commandments of God, as contained in the Old Testament, and the faith of Jesus Christ, as set forth in the New Testament, whether they be called Jews or Christians.

"Sometimes patience or perseverance is taken for the reward of those virtues; the text therefore may be thus understood—here is the reward of the perseverance of the true Christians; for, although they die for the testimony of Jesus, yet they shall be unutterably blessed."—*Dr. A. Clarke.*

I can not leave this subject without suggesting, that this third angel, will be a *society of true Christians*, into which will be gathered all who are opposed to war, unless it be absolutely for defense, and that it will be made a test of membership, in this peaceful fraternity, to admit no one, who would disobey God, to obey men, by going to an aggressive war for any pretext whatever. For although this angel ushers in the *executive judgment day*, God will make his enemies their own executioners. Amen.

[V. 13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth]—In the eleventh verse we have the never-failing promise of God, as to the doom of the finally impenitent, and especially of those who worship the Beast, by doing those things which the Beast commands, rather

than obey God ; and doing the things which his image requires, to the neglect, or rejection of the *faith of Jesus*, the Gospel system of doctrines and duties, precepts and promises, of which Jesus Christ is the original author ; and he will perform whatever he has therein threatened, or promised, against *whosoever* worship the Beast, or receive the mark of his name—the mark, sign, or evidence of having the name, or being under the *dominion* of the Beast or his Image ; through whom the old Serpent, the Devil, exercises his power, and requires submission to his Laws among the children of disobedience.

But in the passage before us, we have the voice of Truth, the heavenly promise, in regard to the happy condition of those who have lived and died the true and faithful servants of God, saying, “*Blessed are the dead which die in the Lord.*”

This blessed promise was announced by a solemn voice from heaven, as the information about to be given was of the utmost importance to the faith, hope, and happiness of the people of God ; and the Apostle is to record, *to write what is said*, that it may be read, and heard, and heeded, not as doubtful tradition, but the everlasting truth of God.

[Blessed are the dead]—They are not extinct ; they are not annihilated ; they are only separated from us by the vail of invisibility ; they are happy ; even happier than when in the fleshly form ; for they have only departed from their earthly tabernacles, and are clothed upon by their spiritual house from heaven, which is prepared, as we have before stated, at the instant the Soul leaves the Body ; which the spirit enters, and departs from earth to be present with Christ, and the glorified saints in heaven, which is far better. Therefore all such are happy in the company of their Lord and elder brethren, the Patriarchs, the Prophets, the Apostles ; and the holy company of Martyrs, who have died *for* the Lord ; in cruel wars and bloody persecutions ; but these are just as happy as those, although they die *in* the Lord, in these peaceful times, when no man is called to test his faith by a martyr’s death. Hence such are happy, because they are taken away from the evils which come upon the earth ; and because they enjoy a lively and conscious state of blessedness in the presence of their glorified Lord and Master ; and in the joyful recognition of their friends in heaven.

[Which die in the Lord]—In the favor of the Lord ; for living and dying in the loving and obedient service of the Lord. He that would *die the death* of the righteous, must *live the life* of the righteous. We have intimated that the wars, cruelty, and oppression, which are the character-

istic marks of the Beast, will not cease to the end of the world—until Christians, or those who call themselves Christians, shall cease to practice these things : but then they will learn that the servant is not above his Master ; they will find that many shall have to *die in like manner with their Lord*. But then such are the only happy, glorious dead, for they have died *in obedience* to the Lord, and not to men. They die not in the field of battle—in what are called *lawful* or *unlawful wars* against their fellow-men ; but such are thrice happy ; 1. They are happy in the conscious faith that they die in the cause of God. 2. They die under a consciousness of the approving smile of the Lord. 3. They die in the glorious hope, which is full of immortality, that they shall live and reign forever and ever in the kingdom of God.

[Yea saith the Spirit]—The Holy Ghost promptly confirms the promise, which emanated from the *invisible voice* from heaven, so that by the word of two immutable witnesses, the promise is confirmed, and the reason given why those who die in the Lord are happy from henceforth ; from the time of their happy death ; no labors of body or mind, tribulation, or distress, shall disturb the happiness of their heavenly rest.

[And their works do follow them]—Those whom we have been instrumental in converting to Christ, are our works in the Lord ; they are our husbandry in the Lord ; *and they are the works which do follow us* ; do walk in the steps of our faith ; follow us as we follow Christ, and they have been led to this by our Godly precepts, and pious examples. And after we have died happy in the Lord, they will follow us across the Jordan of Death, and hail us happy in our heavenly homes.

The passage under consideration may be rendered : *and their works do follow with them.*—This is a beautiful personification of the labors, sufferings, and works of the *Christian*, going up in company with him to the heavenly state, that the hosts above may know how he has spent his life in the service of his Lord. There are many fine thoughts abounding in the Greek and Roman Poets, in reference to the dead who were slain :

“Where Hector fell, by fierce Achilles’ spear,
And great Sarpedon, the renowned in war :
Where Simoi’s stream, incumbered with the slain,
Roll shields, and helms, and heroes to the main.”

It was, and is the doctrine, fully and clearly inculcated by the Rabbins, the ancient Jewish teachers, that as soon as the souls of the just departed from this life, they ascended *immediately to heaven* ; and the *same* personification is observed, in their writings, as that in the text under consideration.

“Come and see. If man observe a precept of

the law, that work ascends to God, and says, such a one *performed me*. But if a man *transgress* the law, that sin ascends to the holy, blessed God, and says, *I come from such a one, who perpetrated me*.

“This and that hast thou done, in such a place, on such a day; and each man shall subscribe this with his own hand, and not only this, but he shall acknowledge the sentence brought against him is most just.” The meaning of this appears plainly to be, that the *works* of good and bad men follow them to the judgment-seat of Christ, at the last day, or final judgment; and every man will be rewarded accordingly as his works have been in this world.

[V. 14. And I looked, and behold a white cloud, and upon the cloud one sat like the Son of Man, having on his head a golden crown, and in his hand a sharp sickle]—We have intimated that the third angel, mentioned in this chapter, is the harbinger of the King of kings, and prepares the way for events here described; which brings the Son of Man to the *executive judgment*—which is the last act in the great drama of the world’s *political history*. With this period ends all political powers; and kingdoms and empires will be overthrown. This is yet in the future, but will be fulfilled at the time of the cleansing of the sanctuary, and at the time when the woman’s second sojourn in the wilderness ends; and the period of the two-horned Beast ends at the same time with these; all happening precisely in the same year—about A. D. 2880.

I have already noticed that when a thing, in this book, is said to be like unto any thing else, that it is the thing itself, to which it is compared; therefore this one, upon the white cloud, *like the Son of Man, is the Son of Man, having on his head a golden crown*—the highest emblem of regal dignity, glorious victory, universal empire, and everlasting dominion; for all other crowns are but tinsel and dross, fading and transitory.

[And in his hand a sharp sickle]—The emblem of supreme power over all his enemies, who are as helpless and resistless in his presence as the harvest-field is before its reapers.

This prophecy is describing the same events, in my opinion, which Daniel announces in the twelfth chapter of his prophecy:

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and ever-

lasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

This is the time that Michael shall stand up—the great Prince which standeth for the children of thy people, the true Israel of God; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; for then upon the *wicked* shall the Lord rain snares, fire, and brimstone, and an horrible tempest. *Snares to hold them*; for the wicked is snared in the work of his own hands. *Fire* to punish them; for God’s wrath is represented under the emblem of fire—is poured upon them—and *brimstone* the fuel to feed this eternal fire; an horrible tempest, to fan these interminable fires of wrath, that this cup of the divine indignation may be without mitigation: *this shall be the portion of their cup*. —Ps. ix: 10, 11.

[V. 15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud]—Although all judgment, *probative*, *executive*, and *retributive*, are committed to the Son; yet these events take place at an appointed time, to *execute the judgments which God has decreed*.

[Thrust in thy sickle and reap, for the *time is come* for thee to reap]—When this *time* is to be I do not feel that I can venture to say with certainty, as it is an unfulfilled prophecy; but as these angels, mentioned in this chapter, have followed each other in regular succession, at intervals of about thirty years, I therefore conclude that the mission of the third angel, mentioned in this chapter, will be fully accomplished by 1876; so that events here described will begin to be accomplished about that time.

[For the harvest of the earth is ripe]—The earth here is used metaphorically for political governments. They are the world’s great *harvest*, and must be reaped out of the way, to make room for

the Millennial kingdom. And it is a ripe harvest, ready to be cut down when the reaping time comes. God does not do his work prematurely: these are fully ripe; have accomplished all the purposes which he has permitted, by which he has often made the wrath of man to praise him: but now, as the cup of their iniquity is full, the remainder of their wrath he restrains by reaping this harvest of the earth, which in the appointed time is fully ripe. This event will happen about the year A. D. 1880, so as to make way for the Millennial kingdom of one thousand years, which would bring us to the Mediatorial Reign of Christ, and the day of *retributive* and *final judgment*. But if the events here indicated do not occur by 1880, I expect, from prophetic teaching, that they will not be accomplished before A. D. 2880, as we have previously intimated.

[V. 16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped]—He maketh the clouds his chariot; he rideth upon the wings of the wind; a fire goeth before him; it is very tempestuous round about him; it shall devour his enemies. “For behold! *the (executive judgment) day cometh*, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble—of no more use or value than stubble, but to be taken out of the way of the Millennial dispensation. And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch—(parent nor offspring.) And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in *the day that I shall do this*, saith the Lord of hosts.”—Mal. iv.

[And the earth was reaped]—How suddenly God executes his judgments! and he is no respecter of the forms or names of political governments; he will suddenly reap them all out of his way, to make place for his own kingdom, which is an everlasting kingdom, and his dominion, which shall have no end.

[V. 17. And another angel came out of the temple which is in heaven, he also having a sharp sickle]—All truth is consistent; so are all the prophecies of the Old and New Testaments when they relate to the same events. This angel represents many in one; or, in other words, is a representative of the angels that go, at the *executive judgment day*, to gather together the elect from one end of heaven to the other; and gather up the tares which were reaped when the harvest of the earth was reaped, and gather them in bundles to be burned; and gather his wheat into the garner, the Heavenly Jerusalem.

[V. 18. And another angel came out from the altar, which had power over fire; and cried with a

loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the cluster of the Vine of the Earth; for her grapes are fully ripe]—In all probability, this is the same angel mentioned in the eighth and ninth chapters of this book, which stood by the golden altar of burnt offerings, to offer that incense to God, which represents the prayers of the saints; and this angel represents here, what we intimated in those places, the true ministers of the golden altar, the Gospel dispensations, who by *this time*, have fully preached the Gospel in all the world, to every creature, as a witness unto all the nations, and now unite their voices, and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the Vine of the Earth: for the Earth—political government—is the Vine which has produced these Papal Corporations, these branches and clusters; and her grapes are fully ripe. We have labored as faithful vinedressers, under the directions of the great Husbandman, and we looked that it should bring forth good grapes; but it brought wild grapes, which are sour and poisonous; and they are *fully ripe*, so that we are able to judge correctly of their quality. “Yet I had planted thee a noble vine, wholly of a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?”—Jer. ii: 21.

“For their vine *is now* of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter, even bitter as wormwood, and their wine (their doctrine) *is the poison of dragons*.”—Deut. xxxii: 32.

[V. 19. And the angel thrust in his sickle in to the earth, and gathered the Vine of the Earth, and cast it into the great wine-press of the wrath of God]—God destroys first all political governments under the metaphor of a ripe harvest-field, and then immediately executes vengeance on all corrupt Ecclesiastical powers, doctrines, and Papal Corporations, under the metaphor of the Vine of the Earth; the Antichrist; as opposed to, or in the place of, Christ, the True Vine; and thus, when the *executive judgment day comes*, *all things shall be put under his feet*, and he shall reign without a rival, in all the world's wide dominion, throughout the pure, peaceable, and glorious years of the Millennium.

[V. 20. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs]—It would seem as if Divine wisdom would demonstrate, to the last degree of certainty, who is meant by the Vine of the Earth, by foreshowing where this wine-press is situated, and where these clusters of bitter grapes are trodden.

The city mentioned in this text, in my judgment, is synonymous with the Great City; which we have noticed in our annotations on the eleventh chapter. And this *Vine of the Earth*, instead of the Vine of Heaven, had its roots in the great city, Pagan Rome, now Papal Rome, which sent out its branches through the world; but in modern times her branches have been pruned away, and her boughs and clusters are found in a much smaller compass, and will be still more circumscribed, before the *executive judgment day*.

Any person who will look at a map of Europe, will see a small province, having *The City*, or Rome, for its capital or seat of empire. Around Rome, and northward as far as the River Po, is a *cluster of States*, entitled the "STATES OF THE CHURCH." Now these States exactly answer the description of the cluster of the vine, for they are a number of things of the same kind, situated near to each other, or growing together. Now it is stated in geographical works, that the *States of the Church*, or St. Peter's patrimony, extends from Rome, *The City*, to the River Po—and that the distance is two hundred Roman or Italian miles, or *a thousand and six hundred furlongs*.

"Now," says Dr. A. Clarke, "if this be so, the coincidence is certainly surprising, and worthy of deep regard." Any person who has an accurate and well-defined map of Europe, where the scale of miles is given, will learn by actual measurement, that the distance from *the City of Rome* across the "States of the Church," to the River Po, is just 200 miles or 1600 furlongs. From all these circumstances Papal Rome must be meant; for the *Papal Corporation* we have found to be the Beast, the Vine of the Earth, the very Root,

from which this cluster of States has as naturally grown as clusters of grapes grow from the vine.

On these last two verses we submit the remarks of the pious Quesnel: "As the favorable sickle of Jesus Christ reaps his wheat when ripe for heaven, so the sickle of the executioners of his justice, cuts off from this life the tares, which are only fit for the fire of hell. Then shall the Blood of Christ cease to be trampled on by sinners; and that of the wicked shall eternally be trodden down in hell, *which is the wine-press of the wrath of God*. And the wine-press was trodden without the City: eternally without the city of the heavenly Jerusalem, and far from the peaceful presence of God; eternally crushed and trodden down by his justice; eternally tormented in body and soul, without any hope of living or dying! This is the miserable lot and portion of those who shall have despised the law of God, and died in impenitence. My God, pierce my heart with a salutary dread of thy judgments!"

In this chapter are *nine* important prophecies. Christ is seen under two symbols. That of a Lamb, representing his character as our great High Priest; and that of one sitting on a White Cloud, like the Son of Man, the emblem of his Regal dignity and power. Seven angels are seen going forth as messengers of God to execute his will. The voice of the Invisible is *four* times heard to confirm these prophecies. And I here repeat my opinion, that all the prophecies in this chapter will be fulfilled in about twenty years, if accomplished, as all these revelations have been, in regular chronological order; and if not, we do not look for them to be fulfilled for about 1000 years.



REVELATION.

CHAPTER. XV.

1 *The seven angels with the seven last plagues, 3 The song of them that overcame the beast, 7 The seven vials full of the wrath of God.*

1. AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5. And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

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(V. 1-3.) Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The LORD is my strength and song, and he is become my salvation: he *is* my God, and I will prepare him a habitation; my father's God, and I will exalt him.

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The LORD *is* a man of war: The LORD *is* his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble. And with the blast of thy nostrils the waters were gathered together: the floods stood upright as a heap, *and* the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters. Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation. The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them: by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over *which* thou has purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, which thou hast made for thee to dwell in; *in* the sanctuary, O LORD, *which* thy hands have established. The LORD shall reign forever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them: but the children of Israel went on dry *land* in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam

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answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.—Ex. xv: 1-21.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the LORD: ascribe ye greatness unto our God. *He is* the Rock, his work *is* perfect; for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he. They have corrupted themselves; their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation. Do ye thus requite the LORD? O foolish people and unwise! *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee; When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD's portion *is* his people; Jacob *is* the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; *So* the LORD alone did lead him, and *there was* no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*: then he forsook God *which* made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange *gods*, with abominations provoked they him to

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anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not. Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee. And when the LORD saw *it* he abhorred *them*, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith. They have moved me to jealousy with *that which* is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them: I will spend mine arrows upon them. *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also*, with the man of grey hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this. For they *are* a nation void of counsel, neither *is there any* understanding in them. Oh that they were wise, *that* they understood this, *that* they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up? For their rock *is* not as our Rock, even our enemies themselves *being* judges. For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter: Their wine *is* the poison of dragons, and the cruel venom of asps. *Is* not this laid up in store with me, *and* sealed up among my treasures? To me *belongeth* vengeance, and recompense; their foot shall slide in

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due time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste. For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up or left. And he shall say, Where *are* their gods, *their* rock in whom they trusted; Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be your protection. And Moses came and spoke all the words of this song in the ears of the people, he, and Hoshea the son of Nun. And Moses made an end of speaking all these words to all Israel: And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For *it is* not a vain thing for you; because *it is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.—Deut. xxxii: 1-47.

(V. 4.) And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach. In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel. And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the LORD wilt create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defense.—Isa. iv: 1-5.

His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon. Ephraim *shall*

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say, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir-tree. From me *is* thy fruit found. Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk *in* them: but the transgressors shall fall therein.—Hosea xiv: 6-9.

Hear ye the word which the LORD speaketh unto you, O house of Israel: Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people *are* vain: for *one* cutteth a tree out of the forest (the work of the hands of the workmen) with the axe: They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They *are* upright as the palm-tree, but speak not; they must needs be borne, because they can not go. Be not afraid of them; for they can not do evil, neither also *is it* in them to do good. Forasmuch as *there is* none like unto thee, O LORD; thou *art* great, and thy name *is* great in might. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee. But they are altogether brutish and foolish; the stock *is* a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing; they *are* all the work of cunning *men*. But the LORD *is* the true God, he *is* the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, the gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.—Jer. x: 1-11.

And Hannah prayed, and said, My heart rejoiceth in the LORD; mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in thy salvation. *There is* none holy as the LORD: for *there is* none besides thee; neither *is there* any rock like our God. Talk no more so exceeding proudly

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let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed. The bows of the mighty men *are* broken, and they that stumbled are girded with strength. *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath borne seven; and she that hath many children is waxed feeble. The LORD killeth and maketh alive: he bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them; the LORD shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his Anointed.—1 Sam. xii: 1-10.

For thus saith the LORD that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited; I *am* the LORD, and *there is* none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain. I the LORD speak righteousness, I declare things that are right. Assemble yourselves and come; draw near, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* can not save. Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God, and a Saviour: *there is* none beside me. Look unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall

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bow, every tongue shall swear: Surely shall *one* say, In the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory.—Isa. xlv: 18-25.

(V. 5-8.) In the year that king Uzziah died, I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy *is* the LORD of hosts; the whole earth *is* full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Wo *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar; And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Then said I, Lord, how long? And he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. But yet in it *shall be* a tenth, and *it* shall return and shall be eaten; as a teil-tree, and as an oak, whose substance *is* in them when they cast *their* leaves, so the holy seed *shall be* the substance thereof.—Isa. vi: 1-13.

Give unto the LORD, O ye mighty, give unto the LORD glory and strength. Give unto the

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LORD the glory due unto his name: worship the LORD in the beauty of holiness. The voice of the LORD *is* upon the waters: the God of glory thundereth; the LORD *is* upon many waters. The voice of the LORD *is* powerful; the voice of the LORD *is* full of majesty. The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the LORD divideth the flames of fire. The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh. The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of *his* glory. The LORD sitteth upon the flood; yea, the LORD sitteth King forever. The LORD will give strength unto his people; the LORD will bless his people with peace.—Ps. xxix: 1–11.

And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before

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the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. And the angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts, if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts; and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they *are* men wondered at; for, behold, I will bring forth my servant, The BRANCH. For, behold, the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. In that day, saith the LORD of hosts, shall ye call every man his neighbor under the vine and under the fig-tree.—Zech iii: 1–10.

A N N O T A T I O N S.

CHAPTER XV.

[V. 1. And I saw another sign in heaven, great and marvelous, Seven Angels having the seven last plagues; for in them is filled up the wrath of God]—In the twelfth chapter, the Prophet announces that he saw a great sign or wonder, a Woman clothed with the Sun; and then another sign or wonder, a great Red Dragon; and now this is the third sign or wonder which the prophet has seen in the world's grand panorama; and this he calls *great and marvelous*; Seven Angels, having the *seven last plagues*.

It is remarkable that seven angels, and only seven, seem to be employed to accomplish the purposes of God in regard to the affairs of this world. We noticed, in the last chapter, that only seven angels were employed in bringing about the fulfillment of those important prophecies, concerning the enemies of his Church and government, represented under the emblems of a ripe *harvest* and *vintage*, whose clusters were *fully ripe*. These events were represented in a concise view, stretching out over a vast field of time, as I suppose, of more than a thousand years; of which times and events, I apprehend, these seven angels and seven plagues are detailed accounts, and are a doubled representation of the same seven angels which sounded the seven trumpets: so seven angels pour out the seven vials. Angels are always represented as the agents of Divine Providence, throughout the amplitudes of creation, going with the celerity of lightning to obey the commands of the Almighty.

[V. 2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the Beast, and over his image, and over his mark, *and over the number of his name*, stand on the sea of glass, having the harps of God]—Sea, as we have frequently said, symbolizes a corrupt Church and State union; but when the similitude is qualified by glass, or crystal, it denotes a clear, pure, and holy Church. So in the similitude before us. And *mingled with fire*, implies that such a Church is filled with the fire of divine truth, and love, and power; filled with the Holy Ghost, the spirit of truth, love, and power. Such a Church is a burning fire, and shining light in the world.

And just such a Church as this, we expect to see, when the *executive judgment day*, described in the previous chapter, has reaped the *Harvest of the Earth*, and gathered the clusters of the *Vine of the Earth*, and cast them into the wine-press

of the wrath of God. Then we shall see *them that have gotten the victory over the Beast, and over his image; and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God!* To stand on the sea of glass, is to enjoy the privileges, dignity, and glory of this high, and holy, and joyful heritage of God's people, in this Millennial Church.

[Having the harps of God]—Harps forever in tune, time, and harmony, played by hands which shall never hang down with sorrow, or hang their harps upon the willows of affliction, because they have gotten the victory over all their oppressors. [The Beast]—he is the Pope at Rome; his image, the men of great sins; his mark, a Papal Corporation, the number of his name—he is the Antichrist—each are 666.

[V. 3. And they sing the song of Moses the servaut of God, and the song of the Lamb, saying, Great and marvelous *are thy works*, Lord God Almighty; just and true *are thy ways*, thou King of saints]—The song of triumph sung by the host of God's redeemed people, after they came through the Red Sea, was inspired by Christ, and given to the people by Moses. It is but one song, inspired by Christ, and given by Moses, and therefore called the Song of Moses, the servaut of God, and the Song of the Lamb. And this song, in all its spirit and import, will be sung by the triumphant host of the Redeemed, from the Egypt of this world, when the Red Sea of persecution shall be dried up, and our last enemy, after our last conflict is over, shall be cast into the Sea of Fire, at the *executive judgment day*, as Pharaoh and all his host were cast into the Red Sea, to arise no more at all to afflict the people of God, whether Israelites or Christians.

[Saying, Great and marvelous are thy works, Lord God Almighty]—God's works, in the destruction of his enemies, as to the time, the manner, and the means, are *great and marvelous*—great as to the time, when most needed; and marvelous as to the manner—suddenly, in a moment, when they were perfectly helpless—and as to the *means*, his own omnipotent power through natural causes, which they can not gainsay nor resist. O, my God, may I not be found among thine enemies!

[Just and true are thy ways, thou King of saints]—Just in all thy judgments against all the workers of iniquity; and true in all thy promises

of grace and providence to thy people, showing thyself to be King of saints; enacting *all their laws*, supplying abundantly all their wants, and defending, protecting, and saving them; but miserably destroying all their enemies in thine appointed time, manner, and means, which shall most redound to thy glory, and to the good of thy people, and the peace of thy kingdom forever and ever. Therefore, when we thus consider the character and attributes of Jehovah, we see that in every step he takes in grace or providence, it is in power, justice, and truth; and that his power enables him always to work according to his wise and holy will, in fulfilling his *promises* to his people, and performing his threatenings against his enemies.

[V. 4. Who shall not fear thee, O Lord, and glorify thy name? for *thou only art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest]—Thy power, glory, and kingdom. For thou *only art holy*—for thy kingdom, power, and works are all holy; for thou hast destroyed all that destroyed the earth, and laid waste their heritage; for thou hast cut off the *harvest* and the *vintage of the earth*. Therefore, *all nations shall come and worship before thee*: “*And the Lord shall be king over all the earth; in that day shall there be one Lord and his name one.*”—Zech. xiv: 8. For all other kings and kingdoms shall be destroyed, and Jesus Christ shall be king over all the earth; for thy judgments are made manifest; both the *probative* and *executive judgments* are everywhere manifest, and therefore the nations fear God, and keep his commandments.

[V. 5. And after that I looked, and beheld the Temple of the Tabernacle of the Testimony in Heaven was opened]—After the *Executive Judgment day* was passed, by which the *Harvest* and *Vine* of the Earth were gathered out of the way, so as not to disturb the peaceful times of the people of God, the Temple of the Tabernacle of the Testimony in heaven was opened; by which I understand the Holy City or sanctuary, which was trodden down, will be restored to its ancient order, beauty, and glory; that the true Temple service will be re-opened; the woman will then come out of the wilderness the second time, and bring with her the pure Word of God, symbolized by the Tabernacle; because, like the Tabernacle, it contains the *Testimony* of the *two witnesses*.

The first Tabernacle contained the *Testimony*; namely, *The Two Tables*; Aaron's Rod; the Pot of Manna; the Holy Anointing Oil, etc.; and were the symbols of heavenly things and things pertaining to the Gospel dispensation; all bearing testimony to the truth, grace, and providence of God, in behalf of his word, his institutions, and

his long-oppressed people. When this Temple is thus opened, God will gather his ancient people from among the nations, as he hath foretold by his ancient prophets; and Jews and Christians shall be one *fold* under one *shepherd*. O! how I long to see that day, when there shall be nothing left to hurt, offend, or destroy, in all the holy mountain of the Lord!

[V. 6. And the Seven Angels came out of the Temple, having the seven Plagues, clothed in pure and white linen, and having their breasts girded with golden girdles]—These Angels came out of the Temple, evincing their attention to the service of God, and that they poured out these plagues upon the earth, whenever and wherever he directed them. They were clothed in *pure* and *white linen*—the emblems of their *purity* of motives, and *innocence* of conduct; which are the only robes that can secure eternal protection even to angels. Their habiliments were those of the holy priesthood, and were uniform with that of the High Priest of our profession, as described in the first chapter of this book.

[V. 7. And one of the four Beasts gave unto the Seven Angels seven golden vials full of the wrath of God, who liveth forever and ever]—In our notes on the fourth chapter, the first and last place where the four Beasts are mentioned till now, we gave it as our opinion, that these four Beasts symbolize the four classes of mankind, and the four characters of government which would exist from the giving of this Revelation to the end of this dispensation. I apprehend, that this Beast is symbolized by the *Man*; for *by man*, who has given such frequent occasions for God's disapprobation, wrath has been treasured up against the day of wrath, and the day of heaven's righteous retribution; and therefore it will be but a small matter for the Almighty to recompense tribulation to his adversaries, for all times are his, past, present, and future; for *he liveth forever and ever*. Therefore, the wicked shall be driven away in his wickedness, and the finally impenitent shall not go unpunished, for God will not acquit any who are thus guilty.

[V. 8. And the Temple was filled with smoke, from the glory of God, and from his power; and no man was able to enter into the Temple till the seven Plagues of the seven Angels were fulfilled]—The smoke metaphorically represents the evidence of the *glory* of God in his Temple, and the evidence of his *power* in saving those who trust in him, and destroying those who despise the riches of his grace; which filled the temple so that little or no evidence was apparent that he had any *dominion* on earth. It seemed as if God had gone up on high; that for a time he had left the earth to the children of men; and that Satan ruled in the kingdoms of the world.

But as soon as the seven Angels fulfill their mission, and the seventh Plague has scourged the earth, and purified the Air, and men have learned implicit obedience by the things which they have suffered from their old adversary the Devil, and his emissaries ; then shall the Lord come suddenly to his Temple, and the evidence of *glory*, and *power*, and *dominion* shall appear in his Temple ; and from sea to sea ; and from the rivers to the ends of the earth ; and all nations shall come and worship before him ; for his judgments are made manifest : for it is now seen that his Kingdom ruleth over all.

We will close our observations on this chapter by a brief quotation from the learned *Calmet* : “When the High Priest entered the Holy of Holies, and the ordinary priest into the holy place, they always carried with them a great deal of *smoking incense*, which filled those places with smoke and darkness ; which prevented them from considering too attentively, the parts and orna-

ments of those holy places, and thus served to produce an air of majesty in the Temple, which none dared to approach without the deepest reverence.”

This was designed, no doubt, to symbolize the Invisible Majesty of Him who covereth himself with darkness, and his pavilion round about him is dark waters, and thick clouds of the sky ; and none by searching can find out God to perfection ; for at most we can know but a part of his ways. At the dedication of the ancient Tabernacle and Temple, they were filled with a cloud of smoke, which rendered invisible the Divine Majesty.

God moves in a mysterious way,
His wonders to perform ;
He plants his footsteps in the sea
And rides upon the storm ;
Deep in unfathomable mines
Of never-failing skill,
He treasures up his wise designs,
And works his sovereign will.

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CHAPTER XVI.

2 *The angels pour out the vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.*

1. AND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*; and every living soul died in the sea.

4. And the third angel poured out his vial upon the rivers and fountains of waters: and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11. And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

(V. 2.) And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven: and it became a boil breaking forth *with* blains upon man and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.—Ex. ix: 8-11.

(V. 3.) Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor. And, for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this; But hast lifted up thyself against the LORD of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written.—Dan. v: 8-24.

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(V. 6.) But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour, and thy Redeemer; the Mighty One of Jacob.—Isa. xlix: 25–26.

If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, *with* his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.—Deut. xxxii: 41–43.

(V. 12.) Keep silence before me, O islands; and let the people renew *their* strength: let them come near, then let them speak; let us come near together to judgment. Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow. He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet. Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he.—Isa. xli: 1–4.

Call together the archers against Babylon: all ye that bend the bow, camp against it round about: let none thereof escape: recompense her according to her work; according to all that she hath done do unto her: for she hath been proud against the LORD, against the Holy One of Israel. Therefore shall the young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD. Behold, I *am* against thee, O *thou* most proud, saith the Lord God of hosts: for thy day is come, the time *that* I will visit thee. And the most proud shall stumble and fall, and none shall raise him

up: and I will kindle a fire in his cities, and it shall devour all round about him. Thus saith the LORD of hosts, The children of Israel and the children of Judah *were* oppressed together; and all that took them captives held them fast; they refused to let them go. Their Redeemer *is* strong; the LORD of hosts is his name; he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon. A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*. A sword *is* upon the liars; and they shall dote: a sword *is* upon her mighty men; and they shall be dismayed. A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her; and they shall become as women: a sword *is* upon her treasures; and they shall be robbed. A drought *is* upon her waters; and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols. Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah, and the neighbor *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.—Jer. l: 29–40.

The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith the LORD, Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry, And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and a hissing, without an inhabitant. They shall roar together like lions: they shall yell as lions' whelps. In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD. I will bring them down like lambs to the slaughter, like rams with he-goats. How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonish-

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14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19. And the great city, was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men a great hail out of heaven, *every* stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

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ment among the nations! The sea is come up upon Babylon; she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby. And I will punish Bel in Babylon; and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD. And lest your heart faint, and ye fear for the rumor that shall be heard in the land: a rumor shall both come *one* year,

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and after that in *another* year shall come a rumor, and violence in the land, ruler against ruler. Therefore, behold, the days come that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that *is* therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD. As Babylon *hath* caused the slain of Israel to fall, so at Babylon shall fall all the slain of all the earth. Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.—Jer. li: 35–50.

(V. 14.) Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and* *commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This *is* a faithful saying, and worthy of all acceptance. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. These things command and teach.—1 Tim. iv: 1–11.

All unrighteousness is sin: and there is a sin not unto death. We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. *And* we know that we are of God, and the whole world lieth in wickedness.—1 John v: 17–19.

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Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan, with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness—2 Thess. ii: 1–12.

(V. 15.) Let your loins be girded about, and *your* lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth to serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man

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cometh at an hour when ye think not.—Luke xii: 35–40.

Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed *is* that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.—Matt. xxiv: 42–51.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us who are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. *Seeing then that* all these things shall be

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dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Peter iii: 10–13.

(V. 19.) Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out. *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up. These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine and the sword: by whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God. Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.—Isa. li: 17–23.

(V. 20–21.) And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them accord-

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ing to their deeds, and according to the works of their own hands. For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me: *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; (*as it is* this day;) Pharaoh king of Egypt, and his servants, and his princes, and all his people, and all the mingled people and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom and Moab, and the children of Ammon, And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which *are* beyond the sea, Dedan, and Tema, and Buz, and all *that are* in the utmost corners, And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.—Jer. xxv: 12–29.

ANNOTATIONS.

CHAPTER XVI.

[V. 1. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth]—The cloud of smoke so obscured the Temple, and the Invisible Majesty, that no form or similitude was to be seen; and therefore all the Prophet could know of the Divine Majesty, was the great voice which he heard proceeding out of the Temple.

These Seven Angels were suitably arrayed, all standing begirded, and ready with the vials, the weapons of Divine vengeance, to execute the purposes of God upon impenitent transgressors; but they would do nothing until they received a *positive command from God*, declared in such a way as not to be misunderstood. In the manifestation of justice or mercy by divine agency, there must be a *positive command*, as nothing, done otherwise, is acceptable to God, although nothing can be done without *the divine permission*. There are many things which *God permits men, as moral agents*, to perform, for which he afterward punishes them, which would be inconsistent with every sense of justice, *if man was not a moral agent, and the subject of moral influence instead of physical force*. Therefore, God justly punishes men and angels for a nonconformity to, or transgression of, his laws; for they *might have done differently, although they did nothing but what he permitted them to do*. For example; he commands men to keep the sabbath day holy, and he *freely permits us to obey or disobey*; and will accordingly reward or punish us. And so of all other commands.

[V. 2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshiped his image.]—The first angel, in obedience to the Divine Majesty, whose mighty and life-giving voice was heard from the Temple, went and poured out his vial; which symbolizes, that the wrath of God, which had been treasured, or stowed away against the day of vengeance, was now poured upon the earth. This vial began to be poured out about A. D. 1680, and was completed in 180 years—by 1860. It was poured out upon the earth; by which we understand, political governments. Now if this view is correct, we must expect to find a complete coincidence in the teachings of prophecy, and the records of history, showing that Divine wrath has been poured out, in a very

special manner, upon political governments in this period, producing great changes in them.

And in order that the reader may have before his mind all the leading facts, times, and events of this Revelation, we will here recapitulate, in chronological order, the periods of time implied by the seven Seals, the seven Trumpets, and the seven Vials. The time required to open the seals, and that period between each seal, as we have proved, implied sixty years. Therefore, if one seal imply sixty years, then 7 seals will imply 7 times 60=420 years. We have proved that a part of the seventh seal period, was a period of rest; the time of which it is said: And there was silence in heaven about the space of half an hour.

The first trumpet, therefore, is introduced, and preparations begun to be made to sound it, simultaneously with the seventh seal period; and therefore the first trumpet begins to sound at the end of the seventh seal period, A. D. 420; and in sounding occupying a period of 180 years. Therefore, if one trumpet occupy 180 years, seven trumpets will occupy 7 times 180=1260 years. Now if we add 420 and 1260, they will equal 1680 years, the end of the trumpet periods, A. D. 1680. And here, then, the vial periods begin, where the trumpet periods end, as we have above stated, and which we shall be able to establish, by the coincident testimony of Prophecy and History.

We shall now attempt to show, and, to my mind, satisfactorily, that the term, Earth, symbolizes political governments. Therefore we must expect to find principles at work and *causes anointed* about 1620 to 1680, by Divine appointment, for the accomplishment of the purposes foretold by the Prophet. But we have already shown that causes began in 1620 to work out the overthrow of the then existing forms of ecclesiastical government, that this was fully effected by A. D. 1800, which is within the 180 years, the period of the first vial. It was within this period, also, about 1680, that causes were set to work that produced the free republican government of America; by which it arose, and still continues superior to the monarchy of the Old World.

But in order to effect all this, *there fell a noisome and grievous sore upon the men which had the mark of the Beast, and them which worshiped his image*. We have already shown who this Beast and his image are, and shall merely state, that the "*noisome and grievous sore*," symbolizes the woeful and calamitous wars in Europe

and America, from about 1680 to 1860 ; which is 180 years, the first vial period.

Whoever wishes to maintain political government, whether it be that of the Beast, or his Image, must expect to be afflicted with *noisome and grievous sores* ; for it is by war and oppression, that any political government is established and maintained in the world ; and all such governments are an invasion of Divine prerogative, and will be utterly overthrown.

As the characters, actions, and events of this *first vial* period, which includes 180 years, from 1680 to 1860, are singularly important, as connected with the *establishment and progress of political and religious liberty*, and the fostering of free institutions, in opposition to the tyranny and oppression of former periods, we shall lay before the reader a brief outline of the history of this period in its regular chronological order. The concentrated energies of the civilized world seem to have been directed against the old political and ecclesiastical forms of government, during this period, and every energy has been employed to establish those forms of government which are more humane, enlightened, and liberal. Therefore the moral improvement of mankind, and the diffusion of true religion in the world, may be expected to advance more and more rapidly, as the result of the use of the means which have been put in operation for so important an end.

With this period, our quotations from history are brought to a close. Here we bid farewell to the past. The boundless future is before us, and all its characters, actions, and events are hidden, except the few which are seen by the light of this Revelation ! The future would be entirely unknown to us, but for the lamp of prophetic light, which, in mercy to man, has been hung out in the night of time, to foreshow to the pilgrim that the future still teems with great and wonderful events, which shall all work together, under Providence, for his present and eternal good.

"The League of Augsburg against France, 1686 years A. C., was brought about by William, Prince of Orange, the inveterate enemy of Louis XIV. As a consequence of this, war was waged against France by Germany, Spain, England, and Holland. The French arms were, however, for some time successful.

"The ascendancy of France under the celebrated Louis XIV, had been long feared. His war with Holland had betrayed his ambition. The splendor of his designs could not but excite the envy or jealousy of his neighbors, though his glory is greatly tarnished by the revocation of the Edict of Nantes, by which he lost more than 500,000 of his best subjects.

"Victory attended his standard against the

leaguers. Luxemburg defeated the Prince of Orange in the battles of Steenkirk and Norwinden ; Noailles was victorious in Spain ; and an army of 100,000 French ravaged the Palatinate, and took many of the most important towns on the Rhine. This was the era of his glory. Sad reverses were in store for him.

"His extensive military enterprises had been attended with enormous expenses. The finances had fallen into disorder, and the persevering efforts of his enemies obliged him to conclude the peace of Ryswick in 1697. The war, however, was soon renewed.

"The successes of the Duke of Marlborough against the French, weakened, essentially, the power of Louis XIV, and terminated in the favorable peace of Utrecht. Marlborough first distinguished himself, in his victorious career, in the battle of Blenheim, 1704 years A. C. With him was associated Prince Eugene, the commander of the Imperial forces.

"With the avowed object of putting the house of Austria in possession of the throne of Spain, war was declared against France and Spain, by England, Holland, and the empire. Louis had passed his prime, and lost his greatest ministers and generals ; while the armies of his enemies were commanded by the ablest generals of the age, and supported by the treasures of the united powers.

"The war was carried on with manifest advantage on the part of the allies. The battle of Blenheim cost the French 20,000 men. By land and by sea the allies were victorious. Marlborough gained, beside the battle of Blenheim, those of Ramilies, Oudenarde, and Malplaquet. One or two victories, on the part of the French and Spanish, prevented Philip, king of Spain, from abandoning his possessions in Europe.

"Louis sued for peace, and even proposed very humiliating terms ; but as they were rejected, and the inhuman condition of dethroning his grandson, Philip, was insisted on, he made one more desperate effort in battle, in which he was so far successful as to preserve Philip on the throne.

"The change in Queen Anne's cabinet gave facilities to propositions for peace, in which the English and Dutch secured many valuable acquisitions.

"The battle of Pultowa, which was gained by Peter the Great over Charles XII, of Sweden, was fought June 30, 1709 years A. C. This battle decided the fate of Russia, Sweden, and Poland. The army of Charles was nearly all destroyed. Here he was effectually checked in that career of conquest which alarmed all Europe.

"Charles XII, of Sweden, was one of the bravest and most eccentric of mankind. His

dominions were attacked on three sides, by Russia, Poland, and Denmark; and he, although then only a boy of seventeen years, successively took the field against these powers, and signally defeated them. Poland he humbled in the dust.

"A negotiation having been begun by the Czar, Charles abruptly terminated it, and declared that he would negotiate only at Moscow. The rigor of a Russian winter prepared his army for the defeat which it so terribly received at Pultowa.

"Augustus, whom Charles had previously deposed, was restored to the throne of Poland, and the Czar took possession of Finland and Livonia. Charles fled into the Turkish dominions, where his conduct seemed the result of frenzy, rather than that of a calculating warrior.

DISTINGUISHED CHARACTERS IN THIS PERIOD.

Galileo was born at Florence in 1564. His discoveries in astronomy exposed him to the bigotry and malice of the Inquisition. They obliged him to renounce his opinions, and imprisoned him nearly twenty years! In these days we can hardly credit such stupidity and wickedness on the part of the Court of Rome. Galileo died in 1642.

Shakspeare was born in 1564. He died in 1616, aged 52 years. He was the greatest ornament of the English theater, although his occasional grossness and licentiousness are by no means to be approved. He painted life and nature to perfection. His plays still keep possession of the stage.

The surname of Cervantes is Saavedra, but he is better known by his first name. He was born at Madrid, 1549. He was for some time a soldier, and lost his arm in the battle of Lepanto. In 1574 he was taken by a Barbary corsair and carried to Algiers, where he endured, for five years and a half, all the horrors of captivity, till ransomed by the religious society of Redemption. On his return to Spain, he wrote comedies and tragedies, but though his pieces were acted with applause at Madrid, he pined in poverty, and at last found himself in a prison. There he wrote his immortal work, *Don Quixote*, a strong and pleasant satire on the books of knight-errantry, then so fashionable in Spain. He died in 1616.

Bacon was born in 1561. He unfolded an extraordinary capacity when a child, and though, by the various offices to which he was successively raised, he had an uncommon share of public business, still he found time to cultivate and advance the sciences. His works confer honor on the human mind. He died in 1626.

Grotius was eminent as a lawyer, philosopher, mathematician, historian, political, and poetical writer. His chief works are: "Treatise of the

Truth of the Christian Religion," and "Treatise of the Rights of War and Peace." He was born at Delft in 1583, and died in 1645.

Pascal excelled in mathematics, as well as in philosophy and theology. His birth took place in 1623, and his death in 1662. He wrote the "Provincial Letters," published in 1656, which have been translated into several languages.

Milton was born in London, in 1608. He died of the gout, in 1674. He wrote many superior poems, but his *Paradise Lost* has immortalized his name. He was also a political writer of great eminence. He passed through various scenes of life, and finally became poor and blind.

Corneille was born at Rouen, in 1606, and died in 1684. His works have been often printed, and consist of thirty comedies and tragedies. He lived in the Augustan age of French literature. He excelled in the sublime.

In the space of twenty-five years, Dryden produced twenty-seven plays, beside his other numerous poetical writings. He is licentious as a writer, though his morals are said to have been correct. He excelled in most of the kinds of writing which he undertook. He was born in 1631, and died in 1701.

English literature can boast of few greater names than that of Locke. He was born in 1632, and died in 1704. He has acquired immortality by his "Essay on the Human Understanding." The latter years of his life he devoted chiefly to religious retirement, and to the writing of works on theology.

Though more eminent as a philosopher and mathematician, Leibnitz was not unknown as a statesman, poet, and lawyer. He was born in 1646, and died in 1716. He has acquired a great name by his philosophical writings.

MISCELLANEOUS OBSERVATIONS ON THIS PERIOD.

1. The most profound researches were made in *science, philosophy, and literature*, during this period. The period, as such, is distinguished for inventive genius, originality of thought, depth of investigation, and solid acquisitions.

If we include Addison and Newton, who flourished during this period, we are presented with an array of genius and learning, probably not equaled in the history of the world hitherto.

Philosophy had been trammelled by the schools, till the beginning of the seventeenth century, when Bacon disenthralled the human mind, and taught the sure method of advancing knowledge, by experiment, and the observation of nature.

The progress of philosophy was not, however, rapid at first. Much of theorizing and conjecture remained, even in Gassendi and Des Cartes. Newton, however, arose, toward the conclusion

of this period, and completely dispelled the illusions with which youth had been infatuated for more than two thousand years. Numerous were the productions of taste and genius in all the departments of literature. Shakspeare, Milton, and Addison, in England; and Corneille, Racine, and Pascal, in France; produced works which will be as lasting as the languages in which they are written.

2. The *fine arts* continued to be cultivated with success during this period. The old school of painting, with Raphael and Angelo at their head, it can not be expected, will ever be surpassed, in the essential perfections of the art.

Belonging to that school, under the former part of the present period, were Albano, Guerchino, Guido, Poussin, Rembrandt, Rubens, and other eminent painters.

The *art of engraving on mezzotinto*, which has enlarged the dominion of the fine arts, was an invention of this period. Prince Rupert, in 1650, was its author. It is characterized by a softness equal to that of the pencil.

Many *inventions*, connected with the advancement of the sciences, are dated from this era; as, for instance, the thermometer, the air-pump, the barometer, the micrometer, etc.

The *useful*, and *mechanic arts*, also, were greatly multiplied during the period under review. Hundreds of conveniences and luxuries, which were unknown to antiquity, sprang into use; though many others, which distinguish modern times, owe their origin to the genius of the early part of this periods.

3. The *spirit of commerce and navigation* was greatly excited and fanned in the seventeenth century. Connected with this, was the spirit of adventure and settlement in distant regions, particularly those of the American continent. Almost every considerable part of this continent was colonized during this and the latter part of the preceding period.

The central and southern parts of the Atlantic coast of America were all settled within the compass of the seventeenth century. The fathers of the United States were generally driven to these regions by the persecutions which more or less then prevailed in Europe, on account of religion.

The *circumnavigators of the globe*, during this era, were, among the English, Cowley, Dampier, and Cooke; among the Dutch, Le Maire, and Tasman; among the Spanish, Quiros.

4. Much was done to advance the interest of *religion* in the form in which it is professed by the *Catholics*; though it was done generally in a very unjustifiable manner, especially by the Jesuits. In 1622 was founded, at Rome, the cele-

brated college "De Propaganda Fide," which was endowed with the most ample revenues.

Other institutions of a similar kind were also founded; and from them, a great number of missionaries were sent forth, to different parts of the world, to propagate the Roman faith. The religious orders which chiefly distinguished themselves in these missions were the Jesuits, the Dominicans, the Franciscans, and the Capuchins.

Many of the Protestant princes, from their peculiar situation, could do but little in spreading the Gospel. The English and Dutch, who were more favorably situated, made some efficient and successful attempts. The *Puritans*, who settled New-England, not only carried Christianity into their own societies, but propagated it with some success among the Indians. Mayhew, Shepard, and Elliott, particularly the last, distinguished themselves in this most benevolent enterprise.

The efforts of the *Dutch* were successfully directed to the islands of Ceylon and Formosa, the coast of Malabar and other Asiatic settlements, which they had acquired or conquered. No sooner, also, were they settled in the Indies, than they found the means of converting numbers of the Hindoos to the Christian faith.

The death of *Charles XII, of Sweden*, which occurred Dec. 11th, 1718, was apparently a benefit to Sweden, and to Europe generally. Sweden gained a reformation of her government, and Europe was saved from the ravages which his ambition would have made. In besieging a Norwegian fortress, he was killed by a cannon-ball.

The czar of Russia and the king of Denmark ravaged Sweden, while Charles remained in Turkey. Returning in disguise, he immediately conceived the design of wresting Norway from Denmark. This he soon abandoned, in consequence of failing in the outset.

A project was then formed, in which the czar united with him, of dethroning George II, and of placing the pretender James on the throne of Britain. The death of Charles frustrated the plan, and saved Europe from confusion and blood.

After the death of this madman (so Charles has been called), the arbitrary power of the Swedish sovereigns experienced a salutary limitation, and the states made peace with all the hostile powers.

The conquest of the *Mogul empire by Kouli Kan*, took place 1739 years A. C. It was not, however, a complete conquest. The empire was so far ruined, that after that period, the viceroys ceased to obey the authority of the Mogul; and India fell an easy prey to the English East India Company. In taking Delhi, the capital of India, Kouli Kan acquired immense wealth, and committed the most horrible excesses.

Kouli Kan, previously to his invasion of India, had usurped the throne of Persia. The posterity of Tamerlane, who established themselves in that country, had been supplanted by the *Sophia* family, the last of whom was dethroned by Kouli Kan, who was his general. This occurred in 1735.

Invading India in 1739, every obstacle disappeared before him, and soon reaching Delhi, he took possession of it, with all its treasures. Upon some provocation he received, he delivered the city to the fury of the soldiers. In about seven hours, one hundred and twenty thousand of the citizens were butchered.

Before his return into Persia, 200,000 of the inhabitants had perished by his sword, and the loss sustained by the Mogul, in Jewels, treasures, etc., amounted to one hundred and twenty-five millions sterling, or about seven hundred and twenty-five millions of dollars; more than half of which Kouli Kan and his soldiers carried away.

This monster took the title of Emperor of the Indies, and returning into Persia, he attempted to change the religion, and strangled all the priests; after which, in self-defense, he was murdered in his tent by his own officers, in 1747.

The Confederacy of Russia, Austria, and France, against Frederick the Great of Prussia, was formed 1756 years A. C. This is called the "seven years' war," during which Frederick maintained his ground against his powerful enemies, sometimes conquering, and sometimes conquered. This was an extremely sanguinary contest.

The ambition and military spirit of the Prussian monarch had become sufficiently manifest by the manner in which he had wrested Silesia from Austria, to excite the alarm of the neighboring states. Accordingly Russia, Austria, and France, concluded a treaty of defensive alliance against him.

The success of the war was various. Frederick gained several important battles, but he lost several also, and his affairs at length became so critical, from his diminishing resources, and increasing enemies, that he began to act solely on the defensive. The death of the Russian Empress, however, at this time, relieved him in a great measure.

Her successor made peace with the Prussian king, and being joined by the Russian troops, with whose help he obtained an important victory, he was enabled to secure an honorable peace with all the powers with which he had been at war. The glory which Frederick acquired from this protracted contest was a trifling compensation to his subjects for their sufferings.

The Dismemberment of Poland by Russia,

Prussia, and Austria, 1772 years A. C., has been stigmatized as one of the most unprincipled acts recorded in history. The greatest part of Poland was at that time divided among these powers. In 1795 they secured the remainder of it, and thus Poland was erased from the list of nations.

Frederick, of Prussia, is said to have been the prime mover of this infamous measure. Of the claims set up for Poland, that of Frederick, it has been asserted, was best founded. But of three such claims it is difficult to determine which was best, or rather which was most iniquitous.

Stanislaus Augustus, who had been elected by the intervention of Russia, was, at this time, on the throne of Poland. He was obliged, much against his wishes, to assent to the dismemberment of his dominions, and to give the act the form of legislative sanction.

Russia, Prussia, and Austria, completing their great political crime in 1795, by seizing on the remaining part of Poland, and expunging it from among independent nations, have since enjoyed the fruits of their robbery. At the Congress held at Vienna in 1815, part of Poland was united to the Russian empire, with the preservation of its own constitution; and on this event, Alexander, emperor of Russia, assumed the title of king of Poland.

The Declaration of Independence, by the United States of America, was made on the 4th of July, 1776 years A. C. This measure, which was so auspicious to the interest of the United States, was forced upon them by the injustice and oppression of the mother country. The act was passed by the Continental Congress, assembled at Philadelphia, and by the people was supported with such spirit and success, that it was at length acknowledged by the nations of Europe.

The causes of disagreement between the Colonies and Great Britain can not here be recited. They related principally to the subjects of revenue and taxation, in which the former conceived themselves to be unjustly and injuriously treated.

Opposition being made by the colonies to the acts of the British Parliament on this subject, troops were sent to America to enforce submission to the laws. Hostilities of course commenced. The first blood was spilled at Lexington, Massachusetts, 19th of April, 1775.

Previously to the Declaration of Independence, Congress had appointed GEORGE WASHINGTON Commander-in-Chief of the American armies, under whose virtue, talents, and bravery, the United States succeeded in the arduous struggle for liberty.

In the height of the contest, France acknowledged the independence of the States, and brought aid to their cause. In 1783, a definitive treaty of

peace was concluded, by which his Britannic Majesty acknowledged the same.

In 1789, the government of these States was organized, conformably to the Federal Constitution, and Washington was inaugurated the first President. With the exception of one war between the United States and Great Britain since, the former have enjoyed a bright period of peace, happiness, and prosperity.

The Execution of Louis XVI, King of France, constituted a momentous part of the French revolution. It took place 1793 years A. C., on the 21st of January, and followed the abolition of monarchy in France. Louis, after being long detained as a state prisoner, and undergoing a mock trial, was brought under the guillotine, to the astonishment of all Europe.

With a view to retrieve his finances, Louis called a National Assembly, which claimed more liberty than he chose to grant. The consequence of this was, that the Bastille was demolished, and a new constitution established, on the basis of the equal rights of man.

In 1790 the king swore to maintain the constitution; but the next year he fled from Paris. In 1792, France was invaded by the Prussians and Austrians, to restore the king. They were repelled. After the execution of Louis, all the kings in Europe leagued against France, and a most tragical external and internal war took place, in which the French performed prodigies of valor.

A form of government was afterward settled by the Convention; but the powers of Europe being still in league against France, and the new government being unsuccessful in the field, the executive power was, in 1799, vested in three Consuls, of whom the first was Napoleon Bonaparte.

The energy of the government was by this means restored, and Bonaparte, as head of the nation, under the title of First Consul, having gained the victory of Marengo, in Italy, forced Austria to conclude the treaty of Luneville, in February, 1801; and concluded the treaty of Amiens with England in October of that year; thus restoring peace, for a short time, to all Europe.

The Crowning of Napoleon Emperor of France took place 1804 A. C. It was performed by the Pope. The next year he was crowned King of Italy. These and other manifestations of his ambition excited the disquietude of Europe, and were the occasion of renewed and desolating wars. His successes put it into his power to dispose of several European kingdoms, and to make his four brothers kings.

The peace of Amiens lasted but little longer than one year. Great Britain, Russia, and Aus-

tria, confederated against the French Emperor, with a view to restore the balance of power in Europe. The English met with success on the ocean, Lord Nelson entirely defeating the combined fleets of France and Spain at Trafalgar.

Bonaparte, however, was entirely successful on land. He routed the Austrians and Russians, with a terrible slaughter, at Austerlitz. Pursuing his conquest with unexampled rapidity, he almost annihilated the power of Prussia by the celebrated battle of Jena. He gained also the battles of Eylau and Friedland over the Russians, and forced them to sue for peace.

The French emperor was now master of all France, Italy, Switzerland, the Netherlands, Holland, and the greater part of Germany. One of his brothers he made king of Holland, another of Naples, and a third of Westphalia. He soon projected the conquest of Spain, and placed a fourth brother on the throne of that country.

In this project, however, he was not successful. He sent his generals into Spain, and though at first victorious, they were at length beaten, and driven from the country. In this contest, the English, under the Duke of Wellington, distinguished themselves.

The Burning of Moscow, the ancient capital of Russia, was the work of its patriotic inhabitants, who sought, by this means, the destruction of their French invaders. It was completely successful. The French, being deprived of winter quarters, were obliged to commence a precipitate and ruinous retreat. The burning of Moscow took place in the month of September, 1812 A. C.

In 1812, Napoleon invaded Russia with an army of 500,000 veterans, commanded by able and experienced generals. This was the first step of his downfall. The Russians fought with the most obstinate courage, though they lost several battles.

Moscow was taken by the French, but they took it a pile of ruins. Three quarters of its habitations had been burnt to the ground. Its stores and provisions were destroyed, and the French had no other alternative than to remain there without quarters, and without food, or to retreat.

They chose the latter; and history, it is believed, does not record so great a disaster, or a more appalling scene of suffering. The exasperated inhabitants, but more especially the rigors of cold and hunger, almost totally annihilated an army which presented the proudest array of human strength that ever one man led to battle.

According to the Russian statement, the French, in their invasion of Russia, lost, in killed, more than 200,000—in prisoners, nearly 240,000—in cannon taken, 1131 pieces—in muskets, 100,000—in ammunition wagons, 27,000—in colors and standards, 63 pairs.

The Battle of Waterloo decided the fate of France and of Europe. It was fought on the 18th of June, 1815 A. C. The French force, led by Napoleon in person, consisted of 150,000 men—that of the English and Prussians united, of 170,000. The English were commanded by the Duke of Wellington—the Prussians by Prince Blücher. With this event ended the government of Napoleon.

The disasters of the campaign in 1812, united Great Britain, Russia, Prussia, Austria and Sweden, with a view to dethrone Bonaparte, and restore liberty to the conquered states. Bonaparte was at first successful, but losing the battle of Leipzig, the allies poured in upon France from the north, while Wellington invaded it from the south.

In this situation of things he renounced the throne of France and Italy, and was permitted to retire to the Island of Elba. In the meantime the family of the Bourbons returned to France, and Louis XVIII was placed on the throne.

Bonaparte, however, soon quitting Elba, landed in France, and, the whole army flocking to his standard, he entered Paris in triumph, the royal family fleeing before him. This occurrence brought the allies again to act, and the consequence was, the victory of Waterloo.

Louis was again placed on the throne, and Bonaparte delivering himself up to the English, was sent to the Island of St. Helena, where he died March 5th, 1821. Europe has since enjoyed peace, with the exception of the struggle which the heroic Greeks have been making for their liberties, and the invasion of Spain by the French, in furtherance of the views of the infamous misnamed *Holy Alliance*, formed between Russia, Austria, Prussia, and France, against the progress of free institutions, until the last twelve years.

DISTINGUISHED CHARACTERS IN THIS PERIOD.

Marlborough was born in Devonshire, in 1650. Few have rivaled him as a military commander. He was successful in all his engagements, and he fought several very important ones. He died in 1722, and was buried in Westminster Abbey.

Addison was more distinguished in prose than in poetry. He had a peculiar and matchless humor. He wrote much and with great effect on the literary taste of the age. The "*Spectator*" is a monument of his genius. He was promoted very considerably in political life, but for *this* he was wholly unfit. His birth was in 1672, and his death in 1719.

Newton was born in 1642, and died in 1727. The powers of his mind were almost without a parallel. He was withal a most diligent and patient student. His discoveries in optics and in other branches of natural philosophy and the math-

ematics are well known. His *Principia* and *Treatise on Optics* are his greatest works.

Pope was born in 1688, and died in 1744. In person he was diminutive and deformed, and of a weakly habit. His discernment, and especially his judgment, were great. His poetry is characterized by a remarkable smoothness. His powers were unfolded at a very early period of life.

Linnaeus was eminently devoted to natural science. His ardent love of it prompted him to make a tour of Lapland in 1732, and to traverse what is called the Lapland desert. After enduring great sufferings while thus employed, he returned, at the end of six months, to Upsal, at the university of which, at the age of thirty-four, he was made Professor of Physic and Botany. He deceased in 1778, aged 71.

Of Chatham, as a statesman and orator, it may be said, that his eloquence was of the highest order. The music and compass of his voice—the persuasive gracefulness and irresistible force of his action, and the lightning glance of his eye, all carried conviction with his argument. He was born in 1708 and died in 1778.

Litchfield was the birthplace of Johnson. In 1709 he was born, and in 1784 he died. He has left imperishable memorials of his genius and erudition, in his *Rambler* and *English Dictionary*. In his morals he was correct, and in his life upright, but his temperament was melancholic, and his fear of death excessive.

Franklin was born at Boston in New England, in 1706. He was a printer by trade, but a philosopher by nature. While attending to his occupation he was advancing in science, or rather discovering it. His name became at length known, and by his discoveries in electricity he has rendered it immortal. He was also eminent in politics, and served his country as an ambassador to foreign courts. He died in 1790.

Washington was a native of Virginia, in the United States, born in 1732. His death occurred in 1799. Having led the armies of his country in the war of its independence, he retired to private life; but upon the organization of the Federal government, he was chosen President. This high office he filled during two presidential terms. His private virtues were of the highest order, as were also his achievements in war and legislation.

By virtue and genius, *Cowper* was equally distinguished. He possessed a distressing diffidence, but his manners were conciliating and amiable. His character was strictly religious, and his works have a most useful tendency. As a letter writer, none have excelled him in the English tongue. A prolonged melancholy wore out his delicate frame, and he died in 1800, aged nearly seventy years.

M. de Stael was the daughter of M. Necker, the celebrated French financier. She was born in Paris, in 1766, and died in 1817. She possessed a masculine strength of mind, and was probably the greatest woman of her age. She wrote several books, which bear the impressions of a rich fancy, and lively, penetrating genius.

Napoleon was the wonder of the age in which he lived. The Island of Corsica was the place of his birth. This occurred in 1769. From obscurity, aided by the force of his intellect, and by favorable circumstances, he was raised to the throne of France, and almost to the entire control of Continental Europe. A series of disasters plunged him at length from his elevation, and he ended his days in confinement on the island of St. Helena, in 1821.

MISCELLANEOUS OBSERVATIONS CONTINUED.

The latter part of this period is perhaps less distinguished than the preceding, for *profound attainments, and original works in science and in literature*. This arises rather from the force of circumstances, than from any other cause. Most subjects of human investigation had been forestalled; yet the improvements which have been made, in every department of knowledge, have been great.

Discoveries have not been wanting, and where the genius of former ages has not exhausted research, research has been made. Within this period some sciences have been created, and others have been greatly advanced. By a course of observation, agreeably to the Baconian philosophy the great principles of *chemistry, mineralogy, electricity, geology*, etc., have been fixed on a firm basis.

The *Fine Arts* have been cultivated with much success during this period. Painters and sculptors have received a patronage worthy of their merits. West in painting, and Canova in sculpture, are names destined to immortality. American talent has been conspicuous in the former art.

In the *Mechanic Arts*, and in improvements by which the conveniences and comforts of life are extended and multiplied, this period has probably exceeded any other. The numerous inventions which are designed to aid the various branches of manufactures, and the application of the power of steam to the same and many other objects, are the glory of the age.

It is calculated that in England alone, at the present time, the steam engines in use represent the power of 320,000 horses; equal to that of 1,920,000 men, which being in fact managed by 36,000 only, adds actually to the power of the population 1,884,000 men.

Commerce and Navigation have made rapid

advances during the last and present century. Of many nations, the wealth and power consist essentially in their means and facilities for maritime war, and for navigation.

Great Britain, with her 1000 armed vessels, has long ruled the ocean, and made her power to be felt on every shore, and on every country accessible by water. By means of the wealth derived from her amazing commerce, she was enabled to employ almost all Europe at one time against the power of Napoleon.

The growing *Navy and immense Commerce* of the United States of America have given them a consideration of the highest importance among other nations, and enable them almost to compete with Great Britain herself, on her own element.

The *application of Steam* to the purposes of navigation forms an era in its history. The Americans first made the application, and the power of steam is now extensively employed in propelling vessels on rivers and inland seas, both in Europe and America.

The establishment and progress of free institutions have also marked the period under review. The independence of the American States forms an era in the history of the political world; and it has generated a spirit among the nations which, sooner or later, will crumble into dust every fabric of tyranny.

The efforts of the *Holy Alliance* can not always keep this spirit down. Light is in its nature progressive, and light has begun to shine. France, during her revolution, and Spain, more recently, were unhappy in their efforts; circumstances were not in their favor. But Greece still maintains her heroic and lofty struggle, and Mexico and the South American States are free.

Christianity and its heavenly influences have, on the whole, been more visible during this period, than during several that preceded it. This has been the fruit of the Reformation. Much has been the vice and flagitiousness of the reformed nations—much has been their unbelief; and at one time the reign of infidelity seemed almost universal, but its reign was short-lived.

A better spirit has succeeded it, and for the last thirty years the Gospel has enjoyed peculiar triumphs in revivals of religion, and in the propagation of its tenets among the heathen tribes. Many islands of the sea have been evangelized, and some portions of benighted Asia and Africa. Civilization has followed in the train of Christianity.

IMPORTANT EVENTS IN THIS PERIOD.

The First Navigation of the Atlantic Ocean by Steam, was in the Savannah, owned by William Dodd, and commanded by Captain Rogers,

of New York, who, in 1819, twice visited, in her, Europe and Asia.

The Spread of Temperance over Great Britain and the United States. The Temperance Reform began in the United States in 1825. Millions in England, Ireland, and the United States have signed the pledge of abstinence. A feeling is raised in the higher as well as humbler classes, in favor of Temperance, which has removed temptation in the parlor as well as the bar-room. It has pervaded the classes most exposed; has entered ships, and has reformed boatmen,—and life and property are thus much safer. Spirit rations are discontinued in the United States army and navy. Crime, and consequently pauperism and taxation, have very much diminished in consequence of the Temperance Reform.

The Taking and Colonizing Algiers by the French, was in A. D. 1830. It originated in the wish to employ the warlike spirit that existed in France, so that it should not break out in civil revolution.

The Revolution of Three Days, in France, took place at the end of July, 1830. It began at Paris, and resulted in the banishment of King Charles X, the 3d of August, 1830, who was obnoxious as a bigot against free religious opinions and the freedom of the press; and in the elevation to the throne, August 7th, 1830, of the Duke of Orleans. He was cousin of Charles X, and took the title of Louis Philippe I. King of the French. He lost, by an accident, in 1844, his eldest son, the heir apparent to the throne. In 1844 he caused the removal of the remains of Napoleon Bonaparte from St. Helena to Paris. The Jesuits were removed from France in 1845.

The Asiatic Cholera in Europe and in North America. It first appeared in Sunderland, England, November 4th, 1831. It appeared among the emigrants at Quebec and Montreal, from Dublin, June, 1832. It broke out in New York city, July 4th, 1832, and spread more or less in the United States, from Savannah to Buffalo. A few cases, not amounting to an epidemic, appeared in England in 1845.

The Revolution of Texas, and Declaration of Independence from Mexico, and its Annexation to the United States. The former took place in December, 1835, and was acknowledged by the United States, whence the country was mostly peopled, and by England and France, but not by Mexico. A. D. 1844–5, the House of Representatives of the United States, a treaty for the same having been rejected by the Senate, passed resolutions providing for its admission into the Union upon certain conditions; and on the 4th of July, 1845, a Texan Convention, called for that purpose, voted for such annexation.

The Establishment of Steam Packets between America and Europe, may be regarded as effected the 23d of April, 1838, when there arrived, at New York, the British vessels “Sirius” and “Great Western,” crossing, the one in fourteen, the other in sixteen days.

The Establishment of Morse’s Magnetic Telegraph, by the professor, of New York, whose name it bears, transmits news, by means of wires led along the tops of upright poles, from any distance. It has been used since 1844, from Baltimore to Washington, and from Buffalo, N. Y., to Springfield, and to Boston, and New York. Moving little points, by the electricity of a magnet, it writes in a certain cipher plainly, and secretly, if wished, what is said at one end, down at the other, almost instantaneously.

The Spread of Life Assurance in the United States, will produce advantage to the people, by providing, after one’s death, for the families or creditors who depend on his personal exertions or limited income. For payment annually of a certain small per centum, depending on the age of the person when the assurance is commenced, the Life Assurance Company contract to pay, on the decease of that person, the sum agreed upon.

The Discovery of a Southern Continent by the United States Exploring Expedition, which sailed in 1838, has been important only as extending our knowledge of the globe, and affording a fishing and hunting ground for our whalers and sealers. The shores are, as far as seen, that is, for fifteen hundred miles, rocky and covered with ice.

The Turkish Attempts at adopting European Civilization, in Costume, Military Tactics, Hospitals, and Common Schools for the People. In his speech, in imitation of the European sovereigns, from the throne to his vizier, 1845, the Sultan confesses that his reforms have not been entirely successful; though he had done better with the military than elsewhere. He, however, announces his determination to persevere, and to found hospitals and “common public schools, as the only basis of the happiness of the people.”

The Establishment of a Penny Postage System in Great Britain, and of Decimal low Rates of Postage in the United States. The effect of this, which was done in 1843, in Great Britain, the exertions of Sir R. Hill, was, that the number of letters, which, the year before the reduction, was 75,000,000 in Great Britain post-offices, last year was 200,000,000, and this year, 1845, is 222,000,000. In the London district, the letters of the two-penny post have more than doubled since the reduction to one penny. The Postage Law of the United States, which went into operation July 1, 1845, curtails franking, permits

newspapers to go free within thirty miles of their place of printing, and charges on letters by weight; up to half an ounce, 5 cents within 300 miles, and 10 cents over 300 miles; another half ounce adds the like rates.

The Establishment of Railroad Communication in the Old and in the New World, has had its commencement since 1820. It was used in mines and quarries a long time before it was applied to convey passengers and freights.

The road for the granite quarries at Quincy, Mass., was the first in the United States, and built A. D. 1826. Now they are weaving an iron network of facilities, wealth and happiness, over the United States, France, Great Britain, Ireland, Holland, Austria, and Russia. The latter country has sent to the United States for engineers to construct her roads, and for locomotives to run on them. The United States also began, in 1845, to make her own railroad iron, which before she obtained from England.

The Establishment, in the United States, of Common School Libraries for the People, was commenced in Massachusetts, under the auspices of the State Board of Education. New York has followed Massachusetts.

The Introduction of Penny Papers and cheap Literature into Great Britain and the United States, originated in Europe, and was introduced into this country about 1843.

The Repeal Agitation in Ireland, is going on in 1845, and has for its object the repeal of the Union between Ireland and Great Britain, by which the former lost her separate Parliament.

The Opening of Five Chinese Ports to trade with England, the United States and France. These ports are in the south-east of China, and were opened to England, the United States, and France, in 1843.

DISTINGUISHED CHARACTERS—CONTINUED.

Bonaparte was probably the greatest man that ever lived; of him we have spoken.

Fulton was born at Little Britain, Penn., in 1765, and died Feb. 24, 1815. In 1807, Mr. Livingston and Mr. Fulton propelled by steam, five miles an hour, a large boat on the Hudson. February 11, 1809, Mr. Fulton took out his first patent.

George III died Jan. 29th, 1820, in the eighty-second year of his age, and the sixtieth of his reign, having been king longer than any other British monarch.

Herschel was born in Hanover, Germany, 1738; went over to England as an organist; gave himself up to astronomy, and discovered a planet, which bears his name. He died Aug. 25, 1822.

Byron died April 19, 1824, aged thirty-six

years, at Missolonghi, in Greece, aiding the struggles of the Greeks for freedom from the Turks.

Whitney, born in Connecticut, died at New Haven, January 8, 1825, aged 59. He was harassed by violence and law-suits, in his great invention of the Gin, which brought so many millions annually to the Southern United States.

De Witt Clinton, ex-governor of New York, died at Albany, February 10, 1828. He carried through, with prophetic fortitude, against the most violent opposition, the canal that has made New York the Empire State.

Adams and *Jefferson* were the great civil pillars of our independence and constitutional freedom. A singular coincidence happened on the Fourth of July, 1826, the anniversary of the independence of our nation: John Adams died at Quincy, Massachusetts, and Thomas Jefferson died the same day at Monticello, in their native states, just a half century after they had assisted in founding the nation. They were the second and third Presidents of the United States; James Monroe, fifth President of the United States, also died on the Fourth of July, 1831. Jefferson was born 1743; Adams 1735.

Davy was born at Penzance, Cornwall, England, 1778. He successfully applied chemistry to the arts, especially to agriculture; he enabled, by his safety-lamp, covered by wire gauze, the miners to work without danger of explosion from gases. He died May 29, 1829.

Walter Scott was born at Edinburgh, Scotland August 15, 1771, and died September 21, 1832. He was not only one of the first poets of the age, but introduced historical novel writing, and stands at its head.

Gaspard Spurzheim, born near Treves, Germany, 1776, died at Boston, United States, November 10, 1832. In conjunction with Dr. Gall of Germany, he founded the science of Craniology and Phrenology.

Carroll was a native of Annapolis, Maryland. He lived to be the last of the signers of the Declaration of Independence, and to see the political and social happiness he had wrought. He died in 1832, aged ninety-six years.

Bowditch was born in Salem, Massachusetts, 1773, and died in Boston, March 16, 1838. He was the author of the *Practical Navigator*, that is guiding the vast interest of foreign commerce.

Jackson was famous as the commander in the victory gained, January 8, 1815, over the British, who attacked New Orleans, and for the impress, which, in his presidential career, he left upon the parties of our country, and upon the mode of administration of its government. He died June 8, 1845, aged seventy-eight. He was a native of South Carolina.

La Fayette died in his native France, 1834, aged seventy-seven. He assisted, as aid to Washington, and as general, the United States in their Revolution; assisted with humanity the French Revolution of 1793, and took a prominent part in the French Revolution of the Three Days in 1831.

The close of this period is distinguished for the application of the opportunities of improvement to the middle and lower classes; for a philanthropic aim in the exertions of leading men, and for bold invention and practical philosophy in the use of means.

The preceding period had collected much learning and science,—the present, applied and extended it. One striking characteristic of this period is the combination of the means and wealth of many in order to accomplish what an individual could not do alone. Joint stock and mutual incorporations and associations perform almost impossibilities, which rival in grandeur the works of despots; all these have a direct tendency to better the condition of the great mass of the people.

The means of improvement are not kept secret, but are freely distributed to all directly, and at lavish contributions of time, labor, and money. The despotic governments of Europe, instigated by the general spirit of the age, volunteer political privileges and written constitutions to their subjects. The Czar of Russia has sought to abolish serfdom; the British empire, at an expense of \$100,000,000, liberated the black slaves in their colonies. Prussia and France, and many of the United States of North America, and finally even Turkey itself, have established, or are establishing, public schools, where every child shall be taught. Private associations have established libraries of useful knowledge, and have afforded public lectures on every subject; the people have been encouraged to form art unions, lyceums, associations, until the whole countries of England, Scotland, and the United States, appear to be grand universities. There have been established, newspapers for a penny, daily,—cheap pamphlet publications, and works published cheaply in numbers, in every department—science, and political economy, as well as fiction.

Governments have resorted to negotiations, to settle differences. Several nations have sprung into existence; Greece has revived; Turkey is becoming humanized; Russia has improved; the arts of peace have generally flourished, and European civilization has, by means of the French aggression, made a lodgment in Africa. The various states of South America are yet unsettled, but it is something to have attempted self-government, and to have persevered so long in the

task: so it is in Central America and Mexico. Asia is still, portion after portion, becoming subject to British conquest, and though we may deprecate the actual misery of the operation, it is but an eddy in the stream of amelioration. The Sandwich Islands have become a flourishing empire, and even passive and impenetrable China has been broken in upon, by the great spirit of social intercourse, and commercial and civil activity.”—*Blair's Outlines of Chronology; Robin's Outlines of History.*

[V. 3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea]—This angel and the executioner of Divine judgment, began to pour out his vial upon the sea about A. D. 1860; by which we understand that God *anointed and consecrated causes* visible and invisible, to utterly destroy this sea; which symbolizes a corrupt Papal Corporation, represented otherwise as the Beast, the Great City, and the Vine of the Earth, as we have already noticed. And this vial will continue to exercise its influence for 180 years—to A. D. 2040.

[And it became as the blood of a dead man]—This emblematic sea became lifeless; for as the body is dead without the blood, which is the life, the medium in which life exists; so *works* without a *living faith* in the *all-atoning Lamb*, are as certainly dead, as *faith* without *works*, is *also dead*. These sustain the relation of cause and effect toward each other; the one can not exist without the other, no more than the body can live without the soul. Therefore, this sea failing to receive supplies of spiritual life from the pure tributaries of the fountain of life, became stagnant, lifeless, helpless, a dead nuisance, a stench in the nostrils of all pure and holy beings. And they *have not* life because they ask not for it: but they *ask amiss*. They pray to heavenly and earthly *creatures*, instead of asking of God alone, in the name of Jesus Christ. And therefore every living soul died in the sea, for the want of that spiritual and moral life, which is only received and retained through faith alone in Jesus Christ.

[V. 4. And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood]—*God in his infinite wisdom* will reverse the order of the Divine Administration after the *executive judgment day begins*. Under the Gospel judgment, or *probative judgment dispensation*, the purpose of the Divine Administration was to remove evil, little by little, from the earth; the plan and order of the Divine procedure, as stated in the imperial Statutes from heaven, were in these words: “Make the fountain pure, and the stream will also be pure;” but

when the Gospel is preached to all nations, and to every creature, for a testimony unto them; that he that being often reprov'd, and faithfully warn'd, if he repent not, shall be suddenly destroyed, and that without remedy.

And therefore God begins to reverse his order of procedure under the *Executive Judgment Dispensation*; begins to consume the great mass of evil by beginning with the sea; and then next the rivers, the great tributaries; and then the fountains of waters which were impure. And thus God breaks the arm of the wicked man, the man of sin, and seeks out his wickedness till he find none. He will *execute his judgment* upon the earth and sea, corrupt State and Church powers: then upon the rivers, whatever forms of government may have most contributed to this state of things; and then upon the fountains of waters; whatever may have in any way contributed to these great rivers of pollution or oppression, God will execute his judgments on whole empires; then kingdoms and states; then individuals, and in this way "*destroy them which destroy the earth.*" These things will occur between 2040 and 2220, if events continue to occur in their regular chronological order, as heretofore.

[V. 5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus]—The four angels, which stood upon the four corners of the earth, holding the four winds or elements of the earth, are no doubt designed to represent the *four elements*, so called by ancient philosophers, over which God has supreme authority and perfect control; so that *earth, air, fire, and water* obey Him, whether in the days of his incarnation, or since he hath ascended far above all the heavens visible to mortal man. We have noticed the angel of the *Earth*; the angel of the *Air*; the angel which had power over *Fire*; and now the angel of the *Waters*.

The purpose of the Gospel dispensation, under the divine agency of the angel of the Earth, was to subdue and cultivate the earth; that of the angel of the Air, to dispel the gloom, clouds and storms from the intellectual, political, and moral atmosphere; that of the angel of the Fire, to *distribute* the fire of Divine love, and *diffuse* the light of Divine truth among the nations; and now in these last days comes the angel of the Waters, that spiritual water which *purifies* the penitent sinner; refreshes the weary pilgrim; and comforts every child of God. This is the water which is received from the River of Life, through that *faith* which *works* by love, and *purifies* the heart, the soul, the affections, and makes a man a new creature in Christ. O Lord, which art, and wast, and shalt be, thou art righteous;

because thou hast judged thus in taking away these bitter, polluted, and poisonous waters of idolatry and false religion, to make place for the pure waters of the River of Life!

[V. 6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink: for they are worthy]—Here we are told who are symbolized by the *sea*, and *rivers*, and *fountains of waters*. They are corrupt, cruel, and murderous *Empires, Kingdoms, and Papal Corporations*, "For they have shed the blood of Saints and Prophets;" and now in the *Executive Judgment Day*, Thou hast given *them* blood to drink: for *they are* worthy of such a sentence being awarded to them; for their purposes, characters, and actions, which prophecy and history clearly and fully prove, *have been such as deserve this sentence*, and this dreadful end.

[V. 7. And I heard another out of the altar, saying, Even so, Lord God Almighty, true and righteous are thy judgments]—The other angel which the Prophet heard was evidently from the *Golden Altar*, the pure Gospel altar, being the only altar at which any can officiate; for by this period all others are utterly overthrown.

As the Lord counseled with Abraham, before he would utterly overthrow Sodom and Gomorrah, so it is implied in the passage before us that he counsels with the angel of the Altar; that is, the angel of Fire, the ministers of the pure Gospel; to know if this sentence shall be now awarded against his incorrigible enemies. And the angel answers, Even so, Lord God Almighty; true and righteous are thy judgments; *Probative, Executive, and Retributive*; for they are strictly according to thy word of warning to the wicked, and thy precious Gospel promises to thy people.

[V. 8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire]—This event may be expected to commence the transactions of the Executive Judgment Day, when the *harvest* and *vintage* shall be gathered, and the sea and rivers shall be utterly consumed in America. Therefore the events of the *fourth* vial period will commence in about 360 years from this date (1860), and occupy 180 years—from A. D. 2220 to 2400.

This vial is poured out upon the sun, which we must expect to learn is used in a metaphorical sense, as we have found earth, sea, and rivers, used in this way, on which the three former vials were poured during previous periods.

The sun is used, by metonymy, for the woman clothed with the sun, and her children, who enjoy with her equal protection and privileges. America, we have seen, is *her place*; when she is spoken of in the feminine gender, the Holy City, the pure Church of Christ, the Light of the World,

is implied. But when Sun is spoken of in the masculine gender, as in the above text, the political power of the woman and her posterity is symbolized. Therefore we are to understand that in about 300 years from this time, that this government will be what the sun is to our solar system. It will be the *Light of the World*. It will be the Ruler of the nations; the comfort and joy of all people; the *Morning Star of the Millennial Day*. And power will be given him to consume all wicked men, as with fire, from the land; for the *day* cometh that shall burn them up root and branch.

[V. 9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory]—That which was symbolized by *harvest* and *vintage*, *rivers* and *fountains of waters*, is now called *Men*; so that we have to consider what is meant by men.

The term *men* is used metaphorically, as well as literally, for those who are opposed to a pure Gospel government. I understand *men*, in this passage, to signify THE MEN OF GREAT SINS, which we have shown to be the Beast, from the fact that the numerical value of its letters make precisely 666. These men were scorched with great heat in America; for the *executive judgment* must first begin in the sanctuary, the Holy City, the *place* of the woman clothed with the sun.

And these men of great sins, the friends of a corrupt, cruel, and unjust government, or corporation, *blasphemed the name of God*—spoke contemptuously of the Divine power—the pure, peaceful, and joyful government of God, which hath power over these plagues of sin—drunkenness, reveling, and war, the bitter fruits of disobedience, sorrow, and death; and they repented not of these evil practices, to give God glory for bringing glad tidings of great joy to all people through the Gospel government; which is the power of God unto salvation, to every one that believes, and consequently obeys it; and brings glory to God, and peace to earth, and good-will to all men who will glorify God by accepting of its peaceful offers, and submitting to its heavenly requirements.

This influence is already felt by all in authority, and is perceived to be producing its secret, but certain changes, among all classes of society. And it will burn those at the helm of political power with a great heat; it will scorch them like fire, to think that their chances of place, honor, and gain shall be taken away; that the political governments of earth shall be utterly overthrown, to give place to the Millennial kingdom. And wicked *men* are scorched with great heat, and blaspheme the name of God, because all men are

claiming to be free and equal; that every man claims, without the aid of a priest, all the privileges of divine grace in the all-prevailing Name of Christ: and that the Divine Right of kings should be questioned, is an almost unpardonable treason.

What! overthrow a government which was instituted, set up, and established by Nimrod, the mighty hunter of men, whom he slew or enslaved? Overthrow a government which has come down from the days of the flood? And have we not good reason to believe, from the tradition of the Fathers, that it existed beyond the flood; for an old book which has come down to our times, continuing the records of the acts of those days, declares that the earth was full of violence and oppression, on account of *men* forsaking the counsel of God as the only rule of action?

Our political laws are not, in all respects, the same as theirs were; but the results, in both cases, are about the same. All political governments are characterized by violence and oppression; man-slaying and murder; robbery and reveling; drunkenness and Sodomy: these are partly encouraged by some, but not fully restrained and subdued by any political governments.

But, says the advocate for human laws, they are the only rules to govern human actions. Physical restraints are the only barriers, *if men are not moral agents*, to oppose to physical actions. And beside, it is a burning shame that a system of government which has had *seven heads* or *great empires* since the days of Nimrod, and has existed more than 4000 years, should now be utterly overthrown! Why, it ought to be honored for its age and respected for its great antiquity! And then, what system will you establish in its place? What system has the power of political government, whose main pillar in sustaining the State is physical power? "*Might is right*," has always been the *practical law* of political governments, whatever other regulations may have existed. It is nonsense to talk; *might is right*! for this was the practical precept of our founder, who was a man of might!

By political governments millions have been legally murdered—millions of joyful mothers have been left lonely widows by honorable wars for the extension of political power. In a word, by the "*might is right*" system of rule, cities and countries have been *legally* laid waste; agriculture, architecture, and commerce have been justifiably destroyed; and the peace, wealth, and happiness of nations, with their millions of treasure, have been wantonly wasted to gratify a vain, cruel, and unjust ambition—which is all legal and right according to political laws!

But just think of the system of government

which is proposed to be established in the place of that founded by Nimrod! It is every way the reverse! Its great practical law is this: *right is might!* How contemptible such a system of government! It has had a feeble existence about 2000 years. *It has no visible power.* It has a system of laws which is called *The Gospel*, which means, *good news from God to men.* Its laws utterly forbid violence, war, and oppression of every kind. It has *never legally, then*, murdered any man—never left any woman a lonely widow, or any child a helpless orphan; it has never laid waste cities and countries, but built and peopled them; it has never destroyed the agriculture, architecture, and commerce of nations, but has promoted and maintained them; it has never impoverished a nation, but filled empires with wealth; it is a mighty power, never to destroy men's lives or fortunes, but always exercised to save all who will accept of its offers of salvation. It does a mighty work in the earth; but it is the work of righteousness, which is peace; and its effects are quietness and assurance by the immutable promise of God—by which it is impossible for the subjects of his government to be deceived, that this state of things will continue forever. However men may cling to long-established laws and institutions of human origin, they will all be utterly displaced by the kingdom of our Lord Jesus Christ.

[V. 10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness: and they gnawed their tongues for pain.]—We have shown that all political power will be overthrown in America, between A. D. 2220 and 2400; or, in other words, no wicked, cruel, or unjust laws will be allowed on the statute-book, or enforced by the mandates of custom. But the saints shall begin to possess the kingdom, and no statute or law shall in anywise work ill to their neighbor far or near; for all the laws, statutes, and customs of their kingdoms are written in the Book of the Law of the Lord, whose kingdom is an everlasting kingdom, and to whose dominion there shall be no end. This great Republican Empire will be the last form of secular government on earth; it will be fully established, during the above period, in America. This will be the morning star of the Millennial day. From this period, sentence will be *executed speedily* against an evil work; and therefore the hearts of men will be fully set in them to do right; as before stated, the order of the divine procedure, in the rewards and punishments of men, will be reversed; and though hand join in hand, the wicked shall not go unpunished; but vengeance shall overtake him speedily for his crimes, whether done in public or private: for

knowledge will be so increased, that every man's sins shall find him out, and bring him to the *executive judgment*, so that all the workers of iniquity shall be destroyed; and therefore none shall be left to hurt, or destroy, in all my holy mountain or kingdom, saith the Lord.

This prophecy, in regard to the seat of the Beast, will begin to be fulfilled when the *fifth* angel begins to pour out his vial upon the seat of the Beast; which act will require one hundred and eighty years—from A. D. 2400 to 2580. We have already demonstrated who the Beast is; a government: and therefore the seat of the Beast is the seat of government, the capital city, which we have proved is Rome, or the country under the dominion of the Beast; or kingdom of the Beast.

[And his kingdom was full of darkness]—Darkness is the emblem of ignorance, error and cruelty; for the dark places of the earth, says an inspired writer, are full of cruelty; and those that lived in such places, love darkness rather than light, because their deeds were evil. There is not a *civilized* kingdom on earth, so full of political darkness or ignorance, as the kingdom of the Pope, or States of the Church. There is no kingdom on earth, called a Christian kingdom, so *full* of darkness or error, as the Papal kingdom: and there is no *kingdom so full of darkness*, or secret conspiracies, both by rulers and people; or likely to be *so full of darkness*, political and spiritual cruelty, as Rome, the seat of the Beast, will be, by the period indicated by this prophecy. And the pouring out of this vial will be for the purpose of remedying these evils; for by *this vial*, *causes* will be *anointed, consecrated, and set to work*, which will utterly consume these evils out of the kingdom of the Beast.

The principles of divine truth, and the power of divine light, which had removed the political errors of America, and dispelled all her moral darkness, under the former period, indicated by the pouring out of the *fourth vial*, will now begin to produce their powerful results on the subjects of the Beast. This day of their visitation, the *executive judgment of the Beast* and his kingdom, will be to them as a refiner's fire; and as in America, "*the men of great sins*" shall be scorched with a great heat; and if they repent not, shall be *burned* in unquenchable fire, where there will be weeping, and wailing, and gnashing of teeth.

[And they gnawed their tongues for pain]—On account of the wars from without, and tumults from within; from the political and ecclesiastical evils which they will be called to endure, at the birth of their freedom; when every man's hand shall be against his brother, and men shall walk

amidst executioners of the State ; or by secret orders, be beset by saintly assassins ; so that fear shall be on every side, by day and by night.

[V. 11. And blasphemed the God of heaven, because of their pains, and their sores ; and repented not of their deeds]—They will blaspheme the God of Heaven in two ways.

1. By attributing those judgments which he shall send upon them, to an improper cause, to chance, or fortune, or the devil ; and not acknowledge that it is a just dispensation of the Divine indignation on account of their iniquities, the cup of which is now full.

2. They will blaspheme the God of Heaven, by *praying for deliverance from these evils*, to *creatures*, angels, glorified saints, or sinful Popes, bishops, or priests. And therefore they *will not repent* of their deeds, of *praying to*, or *calling upon creatures* for *spiritual deliverance*, as well as for temporal assistance ; the *very thing* for which their *pains*, mental agony, and *sores*—bodily afflictions—are sent upon them. “ *Call upon me, in the day of trouble*, and I will *deliver thee*, and thou shalt glorify me ; for I will not give my glory to creatures, nor my honor to graven images : for I am God, and beside me there is no *Saviour*.” But they repented not of their deeds, blaspheming the God of Heaven, and doing these abominable things : as praying to angels, saints, and *bowing down to images* ; all which God has forbidden. Therefore whosoever does such *deeds*, blasphemes the God of Heaven.

During this fifth vial period, all monarchy in Church and State will be utterly overthrown in Europe, the seat of the Beast, and a pure Christian Republic, the morning star of the Millennial day, will sway its empire over that kingdom, which has been so long full of darkness : To him that overcometh, will I give the Morning Star ; the beginning of the glory of the Millennial kingdom.

These events are all in the distant future, and it would be wild to conjecture as to the precise times, characters, or means by which these things will be accomplished. But it is certain that God is a God of order, in regard to time, as in all things else ; and therefore, if the Divine order is still maintained, as in the past, in the fulfillment of these Revelations, we may expect these events to occur about the time we have indicated.

[V. 12. And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the East might be prepared]—The *first* angel poured out his vial upon the *earth*. The *second* angel poured out his vial upon the *sea*. The *third* angel poured out his vial upon the *rivers* and *fountains of waters*. The *fourth* angel

poured out his vial upon the *sun*. The *fifth* angel poured out his vial upon the *seat of the Beast*. We have shown, as we think, satisfactorily, that *earth, sea, rivers, sun*, and *seat of the Beast*, are all used by metonymy, or metaphorically ; and therefore we shall expect to find, that the term, “ the great river Euphrates,” is also used in a metaphorical sense. It was clearly shown, that rivers symbolized empires or kingdoms ; for like rivers they often overflow their bounds, and spread dismay and desolation among men, and leave destruction and death in their course.

The great river Euphrates, then, is that great empire, or country, of Asia, in which the river is situated, and is one of the most notable rivers of the Old World. This great empire is situated principally on the Euphrates, and its tributaries. It can mean none other than the kingdom of the Crescent—which arose above the Cross, in this country, in the seventh century. It is the dominion of Mohammed ; the country of the Caliph ; the empire of the False Prophet. The people thereof, called the *Waters thereof*, will be dried up ; will be consumed by *causes*, which the pouring out of the *sixth vial*, shall *baptize, anoint, and consecrate* for the purpose of producing this work of destruction in the empire of the Caliph, who is the successor of Mohammed, and bears the same relation to him that the Pope of Rome *pretends* to bear to St. Peter.

This vial will occupy 180 years, from A. D. 2580 to 2760. During this period the power of Mohammed and all Asiatic idolatry will be utterly overthrown, and the monarchy of the Caliph must give place to the glorious Christian Republic. The Morning Star of the Millennial day shall arise and shine in all its glory over that ancient empire, the great river Euphrates ; and her Crescent shall wane and sink forever back into the night of the past, that the way of the kings of the East may be prepared ; and that this country, so long under the dominion of the False Prophet, may become the possession of Christ, who is called the *King of the East*, and the Sun of Righteousness ; and the possession of true Christians, who are called the Kings to Christ, and therefore *kings of the East*, and, like the sun, the light of the world. And it will only be by the utter overthrow of the Mohammedan monarchy and destructive doctrine of the False Prophet, that the way can be prepared for the kings of the East—true Christians—to establish the pure, peaceful, and happy Gospel government, in this ancient empire, symbolized by the great river Euphrates. The Beast arose about the same time of the False Prophet ; they came up in quick succession after each other, and they go down in the same manner ; the Beast first, and then the False Prophet.

[V. 13. And I saw three unclean spirits, like unto frogs, come out of the mouth of the dragon, and out of the mouth of the Beast, and out of the mouth of the false prophet]—Now Saint John, when writing under the influence of Divine inspiration, to the Church, in an epistle for their instruction in *doctrine and duty*, tells them to beware of *unclean*, or *impure*, or *unholy spirits*: 1 John iv: 1-3. “Beloved, believe not every spirit, but try the spirits, whether they are of God; because *many false Prophets* are gone out into the world. *HEREBY KNOW YE THE SPIRIT OF GOD*; for every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world.” In this passage, the spirit which represents Antichrist, is put by metonymy for false *prophets*, or false teachers; and the manner in which we determine what spirit men are of, whether of Antichrist, or of Jesus Christ, is by the doctrine they teach. If any deny, directly or indirectly, the reconciliation and redemption, the justification and salvation, by the sacrificial blood of Jesus Christ, the Lamb of God, who taketh away the sin of the world, whose blood cleanseth from all sin, who became incarnate for the express purpose that his blood should be shed for the remission of sin, as there could be no remission without the shedding of his blood, and therefore, he, by the grace of God, tasted death for every man: Whosoever, therefore, denies this doctrine of the incarnation, merits, and mediation of Jesus Christ alone, as the Saviour of the world, is an unclean spirit, a false teacher, an Antichrist. Therefore ye shall know them by their fruits.

The Prophet saw three unclean spirits, like frogs, come out of the mouth of the Dragon.

1. The *Dragon* symbolizes Paganism.
2. The *Beast* is the emblem of Romanism.
3. The *False Prophet* represents Mohammedanism.

The Dragon, then, is the Pagan or Infidel power of the world, and he will send out *three unclean spirits*, to subvert, if it were possible, the *cause and kingdom of Christ*.

I. The unclean spirit of *War*, by which men are led to destroy each other, in any and every way: and this was one of the *characteristics* of the frogs, which came up as a curse upon the land of Egypt, that they “*destroyed the Egyptians*.”—Ps. lxxviii: 45.

II. The unclean spirit of *Wine*, by which men are deceived and *destroyed* in almost countless numbers: this unclean spirit causes men to evince another *characteristic* of frogs.

1. It makes them noisy, like frogs, and yet, like

frogs, it is a sound without sense; it is a reveling noise, the song of the drunkard, exciting to sensuality.

2. It makes them like frogs, in regard to their locomotion; they can neither *walk*, *run*, nor *stand*. A frog goes by irregular fits and starts, and is often found in a ditch; so are those under the influence of this unclean spirit, like frogs, frequently found in a ditch.

3. It makes men, like frogs, stupid, idle, or useless to society, at least half of their time; for nothing is done satisfactorily or profitably by those who are under the stupefying influence of wine. “Wine is a mocker, strong drink is raging, and he that is deceived thereby, is not wise.”

4. It makes men fools, and lawless, and as shamelessly impudent as frogs.

III. The unclean spirit of whoredom, whether we consider this term in a metaphorical or literal sense. For Heathenism taught men to worship gods many; which idolatrous worship is spiritual whoredom. But Infidelity and Paganism, with the naked, shameless impudence of frogs have taught and practiced the most naked, shameless, and impudent sensuality, like frogs, which are said to be the most sensual creatures in the world.

For a confirmation of this character of Paganism, the reader is referred to that inimitable delineation of it, as given by the hand of inspiration, Rom. i; and but for the restraining influences of the Gospel, we would witness a similar state of things in all lands, as are still practiced in the dark lands of Paganism, whose practical doctrine is: “Let us eat, and drink, and be merry; for to-morrow we die.”

Now, in order to know whether a spirit is like a frog or not, we must know the characteristics of frogs. Therefore we have placed before the reader a few leading traits of the frog’s character.

The Prophet saw three unclean spirits come out of the mouth of the Beast. We have shown that the *Dragon* represents the Pagan world, or Infidel and Pagan power of the world; and that the *Beast* represents the Papal world, or the Roman Catholic Corporation. We shall now attempt to show *how* the three unclean spirits, proceeded out of the *mouth* of the Beast, which is used, by metaphor, for his head, or Pope, or the Hierarchy of the Church.

1. The unclean spirit of war has been inculcated by the General Councils, and Popes of this Beastly Corporation; both *secular* and *holy wars*, for the *extermination* of what they were pleased to call Infidelity, Heresy, or Judaism; and for the *extension* of his Corporation, which his *mouth* chose to call *the Church*. All the frogs in creation would scarcely equal the number and noise of the so-called Holy Warriors of the Crusades,

to say nothing of his *destructive* Inquisition, secular wars, and massacre of St. Bartholomew. "And frogs, which destroyed them," in the land of Egypt, were not more disastrous among the people, than this unclean spirit, like frogs, which proceeded out of the *mouth* by the authority of this Beast, has been among mankind, and will be before the battle of that great day of God Almighty.

2. The unclean spirit of wine, whether it be applied in a metaphorical sense to the doctrine of the Beast, or literally, to the abuse of it by those who claim to belong to his Papal Corporation, which is called THE CHURCH, to the rejection of all others, and with all the impudence of one, at least, spiritually drunken. Just think of the drunken blasphemies which these sottish children of the so-called Church have, in their froggish, noisy revels, uttered against God, Religion, and Virtue! Listen to their drunken doctrines of priestly pardon, purifying purgatory, plenary indulgences, and works of saintly supererogation! Who but one spiritually intoxicated would dare to teach or believe such doctrines? Such are certainly drunken leaders of the drunken, and they shall both fall into *the ditch*.

3. The unclean spirit of whoredom, or fornication, whether we take it in a literal or figurative sense, has been unparalleled in the case of some of the Papal hierarchy, both in regard to the practice of idolatry, which they have taught and inculcated, which in Scripture is called "going a whoring after other Gods," or objects of worship!

And in a literal sense, as Luther expresses it, "They have sworn not to have wives of their own, that they may take other men's wives;" and in this way this Beastly Corporation has become the *mother of Harlots*, as necessarily and as certainly as a lawful mother brings forth legitimate children. The quotations which are already before the reader on this subject, in previous chapters, are abundant to satisfy every man in his sober senses, that these three unclean spirits, like frogs, have come out of the mouth of the Beast.

The Prophet saw these same unclean spirits, like frogs, come out of the mouth of the False Prophet. A horrible trinity, the very opposite of the spirit of *peace, purity, and joyful sobriety*, proceeding from the *mouth* of the Holy Trinity, the Father, the Son, and the Holy Spirit.

1. The unclean spirit of war came out of the mouth of the False Prophet, the founder of the empire of the Caliphs, just as readily as it did from the mouth of the Beast or Dragon; for Mohammed established his false doctrines, his system of religion, by the sword, and the implements of war, as we have shown in the former part of this work.

2. The unclean spirit of wine, if we take it in a metaphorical sense, has been the means of intoxicating the millions who have drank the wine, the doctrine of this False Prophet. As to the extent of the evils produced by the False Prophet, it has been commensurate with his vast dominions, which have been almost equal to any empire on earth; and is called, by way of pre-eminence, "*The Great River Euphrates*."

3. The unclean spirit of whoredom, which proceeded out of the mouth of the False Prophet, is one of the most prominent doctrines inculcated in the KORAN; the promise was made to every warrior, who fought and fell in battle, that thereby he merits Paradise, and should enjoy a heaven of sensuality; or, if he was not slain, should enjoy an equal portion of the "booty and beauty," which should fall into the hands of the victors.

[V. 14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty]—The three unclean spirits which come out of the mouth of the Dragon, the Beast, and the False Prophet, are here declared to be the spirits of devils; which are evidently used by metonymy for doctrines; and are therefore three unclean, impure, and unholy doctrines of devils: of which the spirit elsewhere expressly speaketh, that in the last times, some shall depart from the faith, giving heed to seducing *spirits* and doctrines of devils; and among which, one is the *forbidding to marry*, and the encouraging mankind to live in promiscuous and froggish sensuality. But the doctrine of war is as repugnant to the Gospel of peace, as the doctrine of whoredom; and therefore it is also a doctrine of the devil. And if it be shown that wine, which is a generic term for whatever intoxicates, is forbidden and denounced by the Word of God, then it is also a doctrine of the devil; but the Inspired Writings abound in the most positive prohibitions and denunciations against the practice and doctrine; teaching us that we should live soberly; that we should not *taste the unclean thing*, for the purpose of intoxication: and that no impenitent drunkard shall inherit the kingdom of God. Therefore, cursed is he that putteth the bottle to his neighbor's mouth. O! where are you wine sellers, who thereby put the bottle to your neighbor's mouth!

[Working wonders]—O, the wonders of sorrow, tribulation and ruin, which have been wrought by these three unclean spirits, war, wine, whoredom! War has promised prosperity; but like its author, Satan, it has always produced ruin! Wine has promised pleasure; but it has proved to be a spirit from Satan; and has stung like a

scorpion, or bitten like a serpent! Whoredom has promised a paradise of happiness; but at the last her chambers were found to be on the road to death, and her paths led down to hell!

[Which go forth unto the kings of the earth]—The *kings of the Earth*, are set, by antithesis, with the kings of the East, and signify the very opposite. While the one signifies the friends of Christ; the other signifies the friends of Antichrist. The former are striving by the power of moral suasion, and the Holy Spirit, to establish the peaceful, pure, and heavenly system of Gospel government in the world, and are therefore going forth into all the world to preach the Gospel to every creature. While the latter, intoxicated with the three unclean spirits, War, Wine, and Whoredom, are striving by *brute force* to maintain that corrupt, cruel, and unjust political government which has existed, in some form or other, ever since the days of Nimrod. The indications of prophecy are clear, that by A. D. 2760, that there will be a union of Paganism, Romanism, and Mohammedanism, to crush Christianity out of existence; and these three unclean spirits are going, and will go to the whole world, to gather them to the battle of that great *executive judgment day* of God Almighty.

[V. 15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame]—The signs of the times will clearly indicate these important events, and the wise shall understand; but, behold, give good heed, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and pleasures of this life, and that *executive judgment day* overtake you unawares; for as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass, and to stand before the Son of Man.—Luke xxi.

[Behold, I come as a thief]—As a thief does not let you know the precise day, or year in which he is going to come, so the Son of Man, who has taken his journey into a far country, has let us know, that just as certainly as there are thieves in the world, and that they come, and steal when men are not aware of it: so certainly will he come back again to the world in like manner.

[Blessed is he that watcheth]—That keepeth himself in the love of God by keeping the commands of God; and watches over the household of faith, to warn the unruly, to comfort the feeble-minded, to support the weak. "Blessed is that servant whom when his Lord cometh, he shall find so doing."

[And keepeth his garments]—Stands ready,

and equipped for every emergency; armed cap-a-pie, with weapon and vestment from the heavenly armory and wardrobe, as no others will be of any avail when the Bridegroom shall come.

[Lest he walk naked]—Not covered, having no clothes on, which the Bridegroom will recognize, as from the heavenly wardrobe; and therefore not becoming a guest of the marriage feast! Or *naked*, in the sense of being unarmed, exposed, having no means of defense, which the Captain of our salvation will own as coming from the heavenly armory, and suitable to encounter the combined foes of the King of kings, and end the conflict of ages, on the executive judgment day of God Almighty.

[And they see his shame]—*His want of confidence in the promises* of the Son of Man, that he would *certainly return*, though he tarried long. And *his want of obedience to the heavenly master* who commanded all to watch and be ready for his return. And *his condemnation* shall be that of the *Slothful servant* and the *Foolish virgins*. It is a personal matter: *his* portion shall be appointed where there is darkness, and weeping, and wailing forever. And this is not because of any *unchangeable decree*; but because *he willfully neglected timely warning and the offer of a full, free, and present salvation*; and therefore that day shall find all such neglecters *naked*, completely unready.

But the infinite goodness of God Almighty gives us this beautifully abrupt warning, breaking the connection of an important narration to put every man upon his guard, and that the timely warning may make the more solemn impression on every mind.

[V. 16. And he gathered them together into a place called in the Hebrew tongue Armageddon]—It appears, from this passage, that as God judicially hardened the heart of Pharaoh, and permitted him to pursue his people into the midst of the Red sea; so he will gather these enemies of his into a place, which in the Hebrew is called *Armageddon*: that is, "*The destruction of their army*," which I take to be the true sense of the word in the Hebrew tongue. And this interpretation makes the text, and context, entirely consistent; and, therefore, must be the true and absolute sense of the word, in the present connection.

There is, also, in my opinion, a mystical sense contained in the passage; there is a reference to the ancient valley of Megiddo, where there were two great slaughters of two armies, one of the Israelites, his pretended friends; and the other of the Canaanites, his avowed enemies. So when God Almighty shall gather the Pagan, Mohammedan, and Roman Catholic, and other formal Christian powers of the earth together in one place, for the

destruction of their army, a part of the army, like the idolatrous Israelites, will be his *pretended* or avowed friends, of whom he will say, I never knew you; while the other, like the idolatrous Canaanites, will be his avowed enemies.

But *where this place will be*, I do not now pretend to say; yet, as to when, I am sure the event is in the future. Some, however, say it will be at Mt. Megiddon, in the land of Israel. Some have said it was the great battles fought in Europe by Napoleon. Some say it was the more recent battles of France and Austria. And it is believed by others that it will be soon in the United States of America.

[V. 17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done]—This vial will begin to be poured out in about 840 years from now, and will, like the other vials, occupy about 180 years, the period from A. D. 2760 to 2940. This, I judge, will be the *time when* this important event will transpire; and what determines my judgment, is the fulfillment of the past prophecies of this book, which we have proved to agree exactly with this chronological measure.

But as to the *place where*, or that upon which the vial is poured, is another question; and therefore, we shall now proceed to consider what is meant by the *Air*, into, or more properly *upon* which, the seventh vial is to be poured. I think it has been satisfactorily shown, that all things upon which the former vials were poured, were used in a metaphorical sense.

The earth symbolized political governments. The sea, ecclesiastical governments. The rivers and fountains of water, empires, kingdoms, and states. The sun, the American government. The seat of the Beast, Rome, and Roman Catholic countries. The great river Euphrates, the Mohammedan empire. And now, we must expect to find that *air*, in this place, has an *emblematic meaning*, and therefore, like all true prophecy, be consistent with itself, and those predictions with which it is intimately connected.

The Air, in this passage, signifies what Jeremiah xlix: 36, means by the *four winds*. The four winds comprise the whole air or atmosphere; and he tells us what he means by the *four winds* or air; he means all nations, all people, all mankind. And St. Paul uses a term of similar import, Eph. ii: 2, "Wherein in time past ye walked according to the course of this world, *according to the Prince of the Power of the Air*. The spirit that now worketh (or ruleth) in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind:

and were by nature the children of wrath, even as others." Here I understand the Apostle to mean, by walking *according to the course of this world*, the laws, rules, or government of this world: and to walk according to the Prince of the Power of the Air, is to obey the laws, rules of action, of corrupt, cruel, and unjust political governments of the world, through which *Satan*, the great Dragon, the *Prince* of the political governments of the world, works in the hearts of the children of disobedience, and accomplishes his purposes in opposition to the cause and Kingdom of Christ in the world. At the close of the period of pouring out of this vial, will be fulfilled the declaration of Christ, John xii, 31: "Now is the judgment of this world: now shall the Prince of this world be cast out." The Prince of this world and the Prince of the Power of the Air, symbolize Satan, the Prince of this world, or the Prince of the Power of the Air, who, through the medium of political governments, has sent out his three unclean spirits, War, Wine, and Whoredom, and their concomitants, by which he has caused men to enact cruel laws; to teach false doctrines, and to lead reveling lives; and hereby engendered universal disregard to the Divine government, and thus entitling men to the appellation of Children of Disobedience; and in this manner, and by these means has the Prince of the Power of the Air, the Prince of this world, maintained his dominion over mankind.

The close of this period, 2880, will bring the morning light of the Millennial Day. This is the year, 2880, in which Daniel's 2300 days end. This is precisely the year, also, in which ends the woman's second sojourn in the wilderness. And this will be the year in which all political governments on earth will be overthrown. Under the pouring out of the Seventh Vial will be fulfilled the prediction of the prophet Joel, as quoted by St. Peter, on the Day of Pentecost.

"But Peter, standing up with the eleven, lift up his voice and said unto them, Ye men of Judea, and all ye that dwell in Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days (saith God), I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out, in those days, of my Spirit, and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood and fire, and vapor of smoke: The sun shall be turned into darkness,

and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, *that* whosoever shall call on the name of the Lord, shall be saved.”—Acts ii: 14-21.

In this period the wrath of God will be poured out, or in other words, his disapprobation will be revealed from heaven against all ungodliness of conduct, and all unrighteousness of government in the whole world. The Sun and Moon, all forms of government will be overthrown; the blessings of a second Pentecost be poured out on all the world; and then begins the dawn of the long-looked for period, when shall be seen the sign of the Son of Man in Heaven: this event is the *very mystery* of God which should be revealed in the *days when the Seventh Trumpet shall sound*. Rev. xi: 15, “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and *he shall reign forever and ever*.”

[And there will be thunders]—Supernatural voices, or superhuman voices, proclaiming the second advent, as there were angelic voices proclaiming his first advent. And *there will be lightnings*. Unusual appearances, and superhuman indications will appear in the heavens, and angels begin once more to hover over our long-cursed world, and suddenly as lightning there will be a multitude of the heavenly host praising God, and saying, glory to God in the highest, and on the earth everlasting peace, and eternal good-will to men.

[And there will be a great earthquake]—Which, I suppose, is to be understood in a metaphorical sense, and indicates the great moral, social, and political changes, which will then begin to take place, and revolutionize the world, such as was not since men were upon the earth, so mighty an earthquake, and so great.

The generation, which is then in existence, when these events begin to transpire, shall not pass away, till all these things be fulfilled. And two shall be in the field; one shall be taken to reign with Christ, and the other condemned as quick as lightning, and *left as ashes under the feet of the righteous*, in the day that I shall do this, saith the Lord of hosts.—Malachi iv.

Then shall be seen the sign of the Son of Man in the heavens, 120 years, in my opinion, before this event finally occurs; so that the world will be fully warned, as in the days of Noah. This sign of the Son of Man, in my judgment, will be a remarkably luminous appearance, seen first in the solemn depths of the heavens, in the quiet hours of night, when men are watching flocks of stars, instead of sheep. Then the far-off Light of the New Jerusalem shall first fall upon mortal

vision, and years shall pass before the light of its glory shall fall upon the unaided eye of the humble child of God. But as it nears the earth, then the cry shall go up from the joyful children of God: “Behold, the bridegroom cometh, go ye out to meet him.”—Matth. xxiv: 30-35.

The *precise day, month, or year*, however, of the second advent is not revealed, and more than this, it never will be revealed, because the immutable justice of God requires that it should be concealed. But that *generation*, (and 120 years was allotted man for a generation,) which shall live from A. D. 2880 to 3000, shall not see death, and shall witness all these things, and see the Son of Man coming in great glory to the Executive Judgment Day.

[And there came a great voice out of the Temple of heaven, from the throne, saying, It is done]—The Gospel has been preached to all nations for a testimony to them. The time for the cleansing of the Sanctuary from all errors in doctrine, corruptions in practice, and unrighteousness in government, has come; the time when the second sojourn of the woman in the wilderness, was to end; the time when all political governments should be overthrown; and the time that the saints should arise and possess the kingdom under the whole heaven. Here then the present Gospel dispensation ends, and the new dispensation will begin, under the personal reign of our Lord Jesus Christ.

And now, *it is done*, as it was said in Rev. x: 7, that in the *days of the seventh trumpet, the mystery of God should be finished*; so here we find it *completed*—it is done! Once there were Pagans, and Romans, and Mohammedans, and nominal Christians; and they had cities, governments—political and ecclesiastical: but now, they are all extinct; and right has triumphed gloriously over wrong!

[V. 18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and so great*]—The great events here described, will occur at the end of the present dispensation, and at the Executive Judgment Day—about A. D. 3000. And the events predicted here, are the same as those foretold by the Prophet Daniel, chap. xii: 1-2. “And at that time shall Michael stand up, the *great Prince*, which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time, thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and ever-

lasting contempt." And these same events were also predicted by our Lord:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

But, as it was in the days of Noah, so it will be at the second advent, or the return of Jesus Christ to our world. As this seventh vial period ends from A. D. 2880 to 2940, it will be 120 years from 2880, before the 7000 years of the world, or the 3000 years of the Christian era, will end! And during this 120 years, as in the days of Noah, mankind will be warned of the impending doom, by *voices* of good men from earth, as Noah warned the antediluvians 120 years *before the flood came and took them all away*.

Now when Christ was here upon earth, no man knew of the day when he would return to earth, after he ascended to the throne of the Father; not even the angels, but the Father only; and that *day* will be only revealed by his advent.

[V. 19. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath]—By the *Great City* I understand the combined and corporated enemies of the people and Gospel of Jesus Christ; for the Great City is represented under this character, and set by contrast with the Holy City, the true Church of God. The Great City, or political and Papal Corporations of the world will be divided into three parts, by the end of the *seventh vial period*; one part Pagans, one Roman Catholics, and the other Mohammedans. True Christians will have rejected, by this time, all political governments as a nuisance, and a reproach to the Christian name and character; and in this way, *the cities*, or political corporations, of the Christian nations will fall, and Christians will be no longer compelled to spend their money for that which is not bread, and their labor for that which satisfieth not body or mind; as is true of all political government.

And this great political Babylon, which, like ancient Babylon, has so long held the people of God in corrupt, cruel, and unjust bondage to a set of political taskmasters, who have been of no

service to the people of God, or to the advancement of his Kingdom in the world, but on the contrary have kept his people in bondage, and the woman in the wilderness 2520 years, from the days of the sounding the first trumpet, to the close of the seventh vial period. But at the end of this period, the power, and honor, and dominion of this great political and ecclesiastical Babylon shall be taken away; for at this time shall great Babylon come up in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath; "which is a manifest token of the righteous (executive) judgment of God, to recompense tribulation to those that trouble you. And to you who are troubled, rest with us, in the promise, that when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire (like lightnings), taking vengeance on them that know not God, and *that obey not the Gospel* of our Lord Jesus Christ."—2 Thess. i: 5-8.

[V. 20. And every island fled away, and the mountains were not found]—I suppose islands and mountains are to be understood in a metaphorical sense, and are used by metonymy for states, kingdoms, and empires, small and great, which have been united against Christ and his Kingdom. But at the coming of Jesus Christ, these Papal Corporations and political kingdoms will be completely annihilated, and as utterly overthrown as if the islands were sunk, or the mountains cast into the depths of the sea. The states and kingdoms of the world shall no more support an idolatrous Church, and the "man of sin" shall no more oppress the people of God.

[V. 21. And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great]—By *men*, I understand the Prophet to represent the enemies of God and his moral government; the very characters which are said to *know not God*, and *obey not the Gospel*, which is the only system of laws designed for the moral government of mankind, in the kingdom of our Lord Jesus Christ in this world.

But as the Gospel recognizes man as a moral agent, and capable of moral government alone, without any political restraints; therefore, all human enactments, and those men who labor to maintain them, will be gathered out of his kingdom, so that there shall be nothing left to hurt or destroy, in all my holy mountain, saith the Lord.

Hail, we have noticed, signifies destructive war, and coming from heaven, indicates that it will come directly from God, upon his foes, when he

shall be *revealed from heaven*, to take vengeance on them that know him not, and obey not his Gospel; and every stone about the *weight of a talent*, equal to about one hundred and twenty pounds, signifies the suddenness and certainty of the destruction.

[And men blasphemed God because of the plague of the hail]—The characters of these *men* are determined by their conduct, so that by their fruits they are known; and it proves that incorrigibly wicked men blasphemed God in life, in death, and will do the same in the day of judgment; and therefore are unfit for his heavenly kingdom, and the company of holy angels; and utterly unfit for the companionship of their happy and glorified fellow mortals, who by faith and obedience, and through great tribulation, entered the kingdom of God.

This plague will be exceeding great, and it will

be impossible for men to escape its destructive influence. All the attempts of sinners to escape the just judgments of God, will be fruitless, vain, and impossible.

This chapter contains the predictions of the Seven Vials, the pouring out of which implies both *action* and *time*; and the period of time which is required for these Seven Angels to pour out the seven vials, is 180 years to each angel; and the whole length of time is 1260 years. The first angel began to pour out his vial in A. D. 1680; and the seventh angel ceases to pour out his vial, or rather completes the pouring out of his vial, in A. D. 2940. And here all human government ends; the Gospel is no longer preached; the offers of repentance are no longer proffered; and the very last effort is made for the *salvation* of a sinful world, by the agency of the Holy Spirit, through good men and holy angels.

REVELATION.

CHAPTER XVII.

3 4, *A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5 which is great Babylon, the mother of abominations. 9 The interpretation of the seven heads, 12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb.*

1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns.

8. The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

9. And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

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(V. 1.) Woe to the bloody city! *it is* all full of lies *and* robbery; the prey departeth not; The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcasses; and *there is* none end of *their* corpses; they stumble upon their corpses: Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I *am* against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame. — Nahum iii: 1–5.

Set up the standard upon the walls of Babylon, make the watch strong; set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness. The LORD of hosts hath sworn by himself, *saying*, Surely I will fill thee with men as with caterpillars; and they shall lift up a shout against thee. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth *his* voice, *there is* a multitude of waters in the heavens; and he causeth the vapors to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them. They *are* vanity, the work of errors: in the time of their visitation they shall perish. The Portion of Jacob *is* not like them; for he *is* the former of all things; and *Israel is* the rod of his inheritance; The LORD of hosts *is* his name. Thou *art* my battle-axe *and* weapons of war: for with thee will I break in pieces the nations; and with thee will I destroy kingdoms; And with thee will I break in pieces the horse

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and his rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the LORD.—Jer. li: 12-24.

(V. 5.) MOREOVER, the word of the LORD came unto me, saying, Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt show her all her abominations. Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come; and maketh idols against herself to defile herself. Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. *Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.* Behold, the princes of Israel every one were in thee to their power to shed blood. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherless and the widow. Thou hast despised my holy things, and hast profaned my sabbaths. In thee are men that carry tales to shed blood; and in thee they eat upon the mountains; in the midst of thee they commit lewdness; In thee they have discovered their father's nakedness; in thee have they humbled her that was set apart for pollution. And one hath committed abomination with his neighbor's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast

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greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God. Behold, therefore, I have smitten my hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thy heart endure, or can thy hands be strong, in the days that I shall deal with thee? I the LORD have spoken *it*, and will do *it*. And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD. And the word of the LORD came unto me, saying, Son of man, the house of Israel is to me become dross; all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver. Therefore thus saith the Lord God, Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. *As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.* Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you. And the word of the LORD came unto me, saying, Son of man, say unto her, Thou *art* the land *that is* not cleansed, nor rained upon in the day of indignation. *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned my holy things: they have put no difference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to

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10. And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These shall have one mind, and give their power and strength unto the beast.

14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, King of kings; and they that are with him *are* called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city which reigneth over the kings of the earth.

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get dishonest gain. And her prophets have daubed them with untempered *mortar*, seeing vanity, and divining lies unto them, saying, Thus saith the LORD God, when the LORD hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out mine indignation upon them; I have con-

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sumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the LORD God.—Ezek. xxii: 1–31.

(V. 12.) Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me *one* like the appearance of a man, and he strengthened me, And said, O man greatly beloved, fear not; peace *be* unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.—Dan. x: 14–21.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep *this* commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see: to whom *be*

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honor and power everlasting. Amen.—1 Tim. vi: 11-16.

(V. 14.) And he shall stand and feed in the strength of the LORD, and in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth. And this *man* shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders. And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: and I will cut off the cities of thy land, and throw down all thy strongholds: And I will cut off witchcrafts out of thy hand; and thou shalt have no *more* soothsayers: Thy graven images also will I cut off, and thy standing images, out of the midst of thee; and thou shalt no more worship the work of thy hands. And I will pluck up thy groves out of the midst of thee: so I will destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.—Micah v: 4-15.

And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also

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justified: and whom he justified, them he also glorified. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. viii: 28-39.

This is my commandment, That ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before *it hated* you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—Jno. xv: 12-19.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute

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you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.—John xv: 20–27.

(V. 15.) The LORD spake unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall overflow and go over; he shall reach *even* to the neck: and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God *is* with us. For the LORD spake thus to me with a strong hand, and instructed me, that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.—Isa. viii: 5–12.

(V. 16.) And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee

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naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thy houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.—Ezek. xvi: xvi: 39–42.

Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame, for thy sins that thou hast committed more abominable than they: they are more righteous than thou; yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.—Ezek. xvi: 51–52.

Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore, I also will recompense thy way upon *thy* head, saith the LORD God; and thou shalt not commit this lewdness above all thine abominations. Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, so *is* her daughter. Thou *art* thy mother's daughter, that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: your mother was a Hittite, and your father an Amorite. And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations; but, as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways. As I live, saith the LORD God, Sodom thy sisters hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness, was in her, and in her

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daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*.—Ezek. xvi: 43–50.

How doth the city sit solitary *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary! She weepeth sore in the night, and her tears *are* on her cheeks; among all her lovers she hath none to comfort *her*: all her friends have dealt treacherously with her; they are become their enemies.—Lam. i: 1–2.

Ask ye of the LORD rain in the time of the latter rain; *so* the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams: they comfort in vain; therefore they went their way as a flock, they were troubled, because *there was* no shepherd. Mine anger was kindled against the shepherds, and I punished the goats; for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together. And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I have mercy upon them; and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.—Zech. x: 1–6.

(V. 17.) And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that they lifted their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven and earth, and the sea and all that in them is; Who by the mouth of thy servant David hast said, Why did

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the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. For of a truth, against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatnings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thy hand to heal; and that signs and wonders may be done by the name of the holy child Jesus.—Acts iv: 23–30.

The wilderness, and solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the LORD, *and* the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, Be strong, fear not; behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: Then shall the lame *man* leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass, with reeds and rushes. And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk *there*. And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. xxxv: 1–10.

ANNOTATIONS.

CHAPTER XVI.

[V. 1. And there came one of the seven angels, which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore, that sitteth upon many waters]—This angel, which talked with the Prophet, was, in my opinion, the fifth angel, which poured out his vial upon the seat of the Beast; and would, therefore, be more intimately acquainted with the character, the conduct, and the judgment of the great whore, than the other angels, who were called to do the will of God, in other parts of his dominions. This judgment is the *Executive Judgment*, which will occur immediately after the close of the seventh vial period: this must be the judgment here spoken of, as this great whore is being judged and condemned every day in the present Gospel, or *probative judgment*, which will end at the beginning of the *Executive Judgment Day*.

It would be waste of time to stop to prove to the attentive Bible reader, that idolatrous worship is frequently represented, in the Sacred Scriptures, under the character of a *whore*, or whoredom; as it is frequently expressed by the prophets.

The woman mentioned here, is called a *great whore*, to denote her excessive depravity, the enormity of her sins, and the awful nature of her idolatry. She is also represented as sitting upon many waters, to denote the extent of her commerce, the greatness of her dominion, and the captivating power of her influence.

[V. 2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication]—By *kings of the earth* are represented those that love the world, and the things of the world—lovers of pleasure more than lovers of God; those who love, worship, and serve the creature more than the Creator. If any man *thus* love the world, the love of the Father is not in him; for all that is in the world: the *lust* of the *flesh*, and the *desire* of the eyes, and the *pride* of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God, abideth forever.

Our text contains one of the most deplorable pictures, which was ever painted, by the hand of inspiration, of this religion of the world, in alliance, and subjection to this great whore, Kings have committed spiritual fornication with her; Pagan kings have united their idolatrous wor-

ship with her Papal idolatry; and the subjects of their kingdoms and empires have been compelled to bow down to their images, till their minds have been filled with superstition, intoxicated with error, and have been *made abominably drunk* with her dreadful doctrines, called *the wine of her fornication*.

[V. 3. So he carried me away, in the spirit, into the wilderness, and I saw a woman sit upon a scarlet-colored Beast, full of names of blasphemy, having seven heads and ten horns]—This wilderness, into which the Prophet was carried in the spirit, is the wilderness in which the woman sojourned, both in Europe and America. We have shown that the Beast, the *scarlet-colored Beast*, or *Red Dragon*, was the Roman Empire; and that this woman sits upon this government, and directs and controls it, as a rider does his horse. This woman, which symbolizes an idolatrous, ecclesiastical power, has sat upon, and controlled the destinies of Europe, during the first sojourn of the woman—true Church,—in the wilderness with as much authority as they would the Beast they ride. No doubt can be entertained that this woman in scarlet, is a *Papal Corporation*—the Romish Church; for she sits upon, and controls, the destinies of the countries which once composed the *Red Dragon*,—*Roman Empire*,—just as a rider controls his beast; indeed, they have sustained the relation of cause and effect to each other.

[And the Beast was full of *names* of *blasphemy*]—And it is well known, that the nations, in support of the Romish Church, have abounded in blasphemous appellations, as we have already shown in our former historical quotations; and they have not blushed to attribute to themselves, and to their Church, the most sacred titles, not only blaspheming by the improper use of sacred names, but even by applying to its bishops and Popes those names and titles, which alone belong to God.

[V. 4. And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations, and filthiness of her fornication]—The woman was arrayed in purple and scarlet, which represents, that she was protected by the kings, and princes of the earth; and decked with gold and precious stones, and pearls, implies, that she was defended by valuable and precious men and women; for she

had, at times, some of the excellent of the earth under her dominion, and enlisted in her service, as the defenders of whatever was worthy in the character of her ladyship. And she held in her hand a golden cup; the outward appearance was rich, beautiful, and attractive. This, in my judgment, symbolizes the word of God, the Holy Bible, which she holds; yet by her notes, and comments, and human traditions, *it is "full of her abominations, and filthiness of her fornication,"* or vindications of her idolatrous doctrines and practices. This is certainly a very vivid representation of the pompons manner in which the woman arrayed in purple and scarlet color,—the Roman Catholic Corporation,—has presented to the nations the rites and ceremonies of her idolatrous and corrupt worship; and which she maintains to this day, both in Europe and America.

[V. 5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH]—*Forehead*, in my opinion, in this place, is used metaphorically to represent the impudence, the confidence, the assurance, and the audaciousness of the Roman Papal Corporation.

1. *Her impudence is a mystery*; to set herself up above all political power, and to claim to monopolize all the grace of Heaven!

2. *Her confidence is a mystery*; to set up her authority above the word of God, teaching that the commandments of the Church are more important than the precepts and counsels of the Gospel!

3. *Her assurance is a mystery*; in claiming to be *the Church*, to the exclusion of all others, and even denying salvation to all who die out of the pale of her Corporation!

4. *Her audacity is a mystery*; to disregard all moral law and restraint, and kill and carry into captivity, and persecute unto death, all whom she may adjudge to be heretics or infidels, in direct violation of the Divine command, *THOU SHALT NOT KILL*, but do unto others, as you would have them do unto you.

The word *name* is used, by metonymy, for *power*; which is shown by her conduct and declarations, *as clearly as if written upon her forehead*. Her *power* has been impudent, confident, assuming, audacious, and altogether a mystery, in view of her claim to be the true, unerring, and infallible follower of the Lamb of God, the meek and patient Saviour of the world.

This inscription being written upon her forehead, implies that she is not ashamed of her doctrines or practices, but publicly announces them by her Popes and General Councils; and she publicly professes and glories in them before the nations. She has indeed "a whore's forehead";

she has refused to be ashamed," she cannot blush for her impudence, meanness, or audacity. This inscription upon her forehead is exactly the portrait of the Roman Catholic Church, and suits her as well now as when first taken for her, above a thousand years ago. "This Church is," as Bishop Newton well expresses it, "A MYSTERY OF INIQUITY."

This woman is also called *BABYLON the Great*; because she is the very antitype of the ancient Babylon (which led the ancient people of God into captivity) in her idolatry, cruelty, and abominations. But ancient Babylon, with all her greatness and baseness, was but a miniature. This is, indeed, *BABYLON the Great*. It is true, she affects the manner and title of *our HOLY MOTHER, the Church*; but she is not the mother of virgins—pure Christians; but the *mother of harlots*; which is the result of the precepts and practice of some of her priestly confessors.

[And mother of the abominations of the earth]—Drunkenness, reveling, and lawless sensuality have been committed by her, in every age of her existence, and every country of her sojourn.

[V. 6. And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus; and when I saw her I wondered with great admiration]—This woman is set, by antithesis, with the woman clothed with the sun. The one is clothed in garments of light; the other is clothed in purple and scarlet—in garment of blood; the one dwelt in the wilderness, and was protected by the Almighty; the other in the Great City, and is sustained by the Beast, protected by political power. The one is the emblem of *true Religion*; and she is the mother of wise virgins; and chaste, holy, spiritual delights. The other is the emblem of *False Religion*; and is the mother of foolish virgins and harlots, and abominations of the earth. The woman clothed with the sun has promoted wisdom, sobriety, purity, peace, righteousness, and joy in the world. The woman clothed in purple and scarlet fared sumptuously every day; and persecuted the woman in the wilderness, and her peaceful, non-resisting children; *until she is drunken with the blood of Saints and the Martyrs of Jesus*. This woman has lived through all times, and is the bride of the Devil—Satan's wife. She is the mother of the abominations of the Earth; persecutions, wars, drunkenness, whoredom, and every evil thing. The woman clothed in purple has promoted ambition, folly, pride, and prodigality. She interdicts the Bible, the Book of God; the only book of true Wisdom, from her children and from her schools. Her books are Legends, Romances, Novels, fictions, and works of obscenity. And thus her children are instructed

in the ways of wickedness, and prepared for every evil word and work, as we shall see.

"Few persons suspect how many novels are written, and printed, and sold. There are about five thousand five hundred offered for sale in this country. If a man were to read one a week for seventy-five years, he would not be through the list. There are, of course, many novel-readers. Something on a great scale will be the result. What will it be; good or evil? Let us see.

"It is natural to inquire, Who write novels? A few pious persons have written works which are sometimes called novels. But they are too serious for the gay, and too gay for the serious. So they are seldom read. Others are written by moral persons, who really seem anxious to teach some truth in an easy way. But nearly or quite all such are thought dull; and so they lie, covered with dust, on the shelves of the bookseller, are sent to auction, and used as waste paper. The popular novels of our day are, to a great extent, written by men who are known to be lax in principle, and loose in life, England and France contain no men who are more free from the restraints of sound morality, than their leading novelists. They are literal and 'literary debauchees.'

"But do not novels contain many good things, which can not be learned elsewhere? I answer, they do not. It is confessed that they never teach science. It is no less true, that they pervert history, or supplant it by fiction. This is throughout true of Walter Scott, who has excelled all modern novelists in the charms of style. The literature of novels is commonly poor, and that of the best can not compare with the standard English and French classics. Even Scott's best tales are intended to ridicule the best men, and to excuse or extol the worst men of their age. Like Hume, he was an apologist of tyrants, whose crimes ought to have taken away both their crowns and their lives. I beseech you not to read novels. I will give you my reasons:

1. Their *general tendency* is to evil. They present vice and virtue in false colors. They dress up vice in gayety, mirth, and long success. They put virtue and piety in some odious or ridiculous posture. Suspicion, jealousy, pride, revenge, vanity, rivalries, resistance of the laws, rebellion against parents, theft, murder, suicide, and even piracy are so represented in novels as to diminish, if not take away the horror which all the virtuous feel against these sins and crimes. Almost all that is shocking in vice is combined with some noble quality, so as to make the hero, on the whole, an attractive character. The thief, the pirate, and especially the rake, are often presented as successful, elegant, and happy. Novels abound in immodest and profane allusions and

expressions. Wantonness, pride, anger, and unholy love, are the elements of most of them. They are full of exaggerations of men and things. They fill the mind with false estimates of human life. In them the romantic prevails over the real. A book of this sort is very dangerous to the young, for in them the imagination is already too powerful for the judgment.

"2. Novels beget a *vain turn of mind*. So true is this, that not one in a hundred of novel-readers is suspected, or is willing to be suspected of being devout. Who by reading a novel of the present day was ever inclined to prayer or praise? Novel-reading is most unhappy in its effects on the female mind. It so unfits it for devotion, that even in the house of God levity or tedium commonly rules it. Thus practical atheism is engendered. The duties of life are serious and weighty. They whose trade it is to trifle and to nourish vanity, can not be expected to be well-informed, or well-disposed respecting serious things. However much novel-readers may weep over fictitious misery, it is found that they generally have little or no sympathy with real suffering. Did you never know a mother to send away a sick child, or a daughter to neglect a sick mother, for the purpose of finishing a novel? If irreligion and impiety do not flourish under such influences, effects cannot be traced to causes.

"3. The price of these books is often low, yet the *cost* of them in a lifetime is very great. Miss W. borrowed some books, yet she paid seventy dollars in one year for novels alone. Doing this for fifteen years, she would spend one thousand and fifty dollars. Yet her nephews and nieces were growing up without an education. Mrs. L. stinted her family in groceries, that she might have a new novel every month. Mr. C. pleaded want of means to aid the orphan asylum, yet he paid more than sixty dollars a year for novels for his daughters. Novels have, in the last five years, cost the people of the United States from twelve to fifteen millions of dollars. For one, they have paid thirty thousand dollars. This waste is wanton. No good is received in return.

4. "Novel-reading is a great *waste of time*—

That stuff that life is made of,
And which, when lost, is never lost alone,
Because it carries souls upon its wings.

Nothing is so valuable as that which is of great use, yet can not be bought with any thing else. We must have time to think calmly and maturely of a thousand things, to improve our minds, to acquire the knowledge of God, and to perform many pressing duties. The business of life is to act well our part here, and prepare for that solemn exchange of worlds which awaits us. He

whose time is spent without economy and wasted on trifles, will awake and find himself undone, and will 'mourn at the last, when his flesh and his body are consumed, and say, How have I hated instructions, and my heart despised reproof!'

"The effects of novel-reading on *morals* are disastrous. Many young offenders are made so by the wretched tales which now abound. In one city, in less than three months, three youths were convicted of crimes committed in imitation of the hero of a novel. Here is a court of justice in session. Blood has been shed. Men are on trial for their lives. All the parties involved are intelligent and wealthy. The community is excited. Crowds throng the court-room from day to day. The papers are filled with the letters which led to the tragical end of one, and the misery of many. The whole scene is painful in the highest degree. Among the witnesses is one of manly form, polished manners, and hoary locks. Even the stranger does him reverence. His country has honored him. He must testify, and so sure as he does, he will tell the truth; for he has honor, and blood is concerned. He says, The husband of my daughter was 'kind, honorable, and affectionate,' and 'if my daughter has been in an unhappy state of mind, I attribute it to the impure works of Eugene Sue and Bulwer.' All these cases have been judicially investigated and published to the world. They have filled many a virtuous mind with horror, and every judicious parent with concern.

"Nor is novel-reading a wholesome recreation. It is not a recreation at all. It is an ensnaring and engrossing occupation. Once begin a novel, and husband, children, prayer, filial duties, are esteemed trifles until it is finished. The end of the story is the charm. Who reads a novel a second time?

"Some say, Others do it, and so may we. But others are not law to us. The prevalence of an evil renders it the more binding on us to resist the current.

"Novel-reading makes none wiser, or better, or happier. In life it helps none. In death it soothes none, but fills many with poignant regrets. At the bar of God, no man will doubt that madness was in his heart, when he could thus kill time and vitiate his principles. I add:

1. Parents know what books your children read. If there were not a novel on earth, you still should select their reading. Leave not such a chance, to giddiness, or vice. Give your children good books. A bad book is poison. If you love misery, furnish novels to your children.

2. Young people, be warned in time. Many, as unsuspecting as you, have been ruined. Be not rebellious, to your own undoing. Listen to

the voice of kindness, which says, Beware, beware of novels!

3. "Pastors, see that you do all in your power to break up a practice which will ruin your young people, and render your ministry fruitless. I was shocked when I heard of one of you recommending a novel which exposed the arts of the Jesuits. The Jesuits are indeed bad, but not worse than Sue.

4. "Booksellers, let me say a word. A young man, with a hurried manner, entered a druggist's shop and asked for an ounce of laudanum. It was refused. He went to another and got it, and next morning was a corpse. Which of these druggists acted right? You sell poison when you sell novels. They kill souls. You sell for gain. 'Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.' You may make money by depraving the public morals, but for all these things God will bring you into judgment."

Her schools have been gladiatorial Shows, Games, Races, Prize-fights, Circuses, the giddy dance, and the Theater, the Opera, the Saloon, and her houses which are on the road to death, whose chambers go down to hell. It may be said of all such places what Pollock says of the Theater:

"The Theater was from the very first,
The favorite haunt of sin: though honest men,
Some very wise and worthy men,
Maintained it might be turned to good account;
And so perhaps it might, but never was.
From first to last it was an evil place;
And now such things were acted there as made
The devils blush; and from the neighborhood,
Angels and holy men, trembling retired.
And what with dread aggravation crowned
This dreary time was sin against the light.
All men knew God, and knowing, disobeyed;
And gloried to insult him to his face."

[And when I saw her, I wondered with great admiration]—In contemplating the long-suffering and forbearance of God toward this heartless and drunken woman, False Religion, permitting her to slay his saints, and kill his children, until she was drunken with their blood. It would seem to require as great an effort on the part of pure, holy, and just Omnipotence to forbear the sudden destruction of such a monster of sin and cruelty, as to create a world. But his ways are not our ways; many of his purposes are hidden from us; and his judgments are past finding out; yet it shall be seen, in the end, that all his works and ways are according to infinite wisdom and goodness.

Meanwhile the Earth increased in wickedness,
 And hasted daily to fill up her cup.
 Satan raged loose, Sin had her will, and Death
 Enough. Blood trode upon the heels of Blood,
 Revenge, in desperate mood, at midnight met
 Revenge, War brayed to war, Deceit deceived
 Deceit, Lie cheated Lie, and Treachery
 Mined under Treachery, and Perjury
 Swore back on Perjury, and Blasphemy
 Arose with hideous Blasphemy, and Curse
 Loud answered Curse, and drunkard, stumbling, fell
 O'er drunkard fallen; and husband husband met,
 Returning each from other's bed defiled;
 Thief stole from thief, and robber on the way
 Knocked robber down, and Lewdness, Violence,
 And Hate, met Lewdness, Violence, and Hate.
 Oh, Earth! thy hour was come! the last elect
 Was born, complete the number of the good,
 And the last sand fell from the glass of Time.
 The cup of guilt was full up to the brim;
 And Mercy, weary with beseeching, had
 Retired behind the sword of Justice, red
 With ultimate and unrepenting wrath;
 But man knew not: he o'er his bowl laughed loud,
 And prophesying, said, "To-morrow shall
 As this day be, and more abundant still!"
 As thou shalt hear—But hark! the trumpet sounds,
 And calls to evening song; for, though with hymn
 Eternal, course succeeding course, extol
 In presence of the incarnate, holy God,
 And celebrate his never-ending praise,—
 Duly at morn and night, the multitudes
 Of men redeemed, and angels, all the hosts
 Of glory, join in universal song,
 And pour celestial harmony, from harps
 Above all number, eloquent and sweet,
 Above all thought of melody conceived.
 And now behold the fair inhabitants,
 Delightful sight! from numerous business turn,
 And round and round, through all the extent of bliss
 Towards the temple of Jehovah bow,
 And worship reverently before his face.—*Pollock.*

[V. 7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the Beast that carrieth her, which hath the seven heads and ten horns]—This woman, we have shown, is a personification of *False Religion*, in every age and country. And the Beast which supports this woman, is a corrupt, cruel, and unjust political government, personified by a Beast, on account of its tyrannical and destructive character. And as to the seven heads, I understand that this Beast began to exist in one of its heads in the days of Nimrod, and the *Red Dragon* was but a *miniature* of this Beast; therefore, what we have said in regard to it, will not be applicable to this monstrous Beast, which hath *the seven heads and ten horns*.

It is not surprising, that the apostolic Prophet wondered, with great admiration, at the woman for being drunken with the blood of saints and martyrs of Jesus, when he saw *her* and the *Beast* which carried her assume and receive, for the purpose of *dissimulation*, the most sacred appel-

lations, such as *holy, most holy, most Christian, sacred, most sacred*, thus "stealing the livery of heaven to serve the devil in."

God never does for man what he can do for himself. However, but for this interpretation of the angel, in regard to this Beast with seven heads and ten horns, the mystery of the *Red Dragon*, and *this Beast*, on which the woman clothed in purple sitteth, both having seven heads and ten horns, could never have been fully explained and understood in all their particulars of agreement, or disagreement, without a subsequent revelation.

[V. 8. The Beast that thou sawest was, and is not: and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life, from the foundation of the world, when they behold the Beast that was, and is not, and yet is]—The Beast, or political government, that thou sawest was alive or in existence, from the foundation of political government in the world; but five of his heads have been killed, and therefore these heads are not: and he hath two other heads that shall ascend out of the *great deep* of *Political Power*, here called the abyss, or bottomless pit, because all such powers are of the earth earthy, and they shall go into perdition; for none other shall be after these, for all political power is to be utterly overthrown.

And they that dwell upon the earth, live by their fat offices, and rich political incomes, public spoils and robbery, shall *wonder*, why such a great change has taken place; and these thousands on thousands of officers, from the monarch on his throne, to the humblest postilion that helps to drive the coach of state, shall *wonder* what they shall do to obtain their daily bread; for the days will again come, when he that will not work, shall not eat. And all whose names are not worthy of a place in the register of life, are not numbered with the children of the woman clothed with the sun; and on the same condition that all have been recorded in the book of life; on the condition that they believed and obeyed the Gospel, loved mercy, dealt justly, and walked humbly before God; that they were diligent in business, fervent in spirit, serving the Lord; and this is the condition, and only condition, that the names of any have been recorded as the subjects of the heavenly kingdom from the foundation of the world; and it is on these conditions only, that their names are retained in the book of life.

All men, except true Christians, will *wonder* at the overthrow of political government. But the children of the heavenly king will rejoice, when that long-looked for, happy day shall dawn upon our oppressed world.

Thrice happy days ! thrice blessed the man who saw
 Their dawn ! The Church and State, that long had held
 Unholy intercourse, were now divorced ;
 Princes were righteous men, judges upright ;
 And first, in general, now—for in the worst
 Of times there were some honest seers—the priest
 Sought other than the fleece among his flocks,
 Best paid when God was honored most ; and like
 A cedar, nourished well, Jerusalem grew,
 And towered on high, and spread, and flourished fair ;
 And underneath her boughs the nations lodged,
 All nations lodged, and sung the song of peace.
 From the four winds, the Jews, eased of the Curse,
 Returned, and dwelt with God in Jacob's land,
 And drank of Sharou and of Carmel's vine.
 Satan was bound, though bound, not vanished quite,
 But lurked about the timorous skirts of things,
 Ill lodged, and thinking whiles to leave the earth,
 And with the wicked,—for some wicked were,—
 Held midnight meetings, as the saints were wont,
 Fearful of day, who once was as the sun,
 And worshiped more. The bad, but few, became
 A taunt, and hissing now, as heretofore
 The good ; and, blushing, hasted out of sight.
 Disease was none ; the voice of war, forgot ;
 The sword, a share ; a pruning-hook, the spear.
 Men grew and multiplied upon the earth,
 And filled the city and the waste ; and Death
 Stood waiting for the lapse of tardy Age,
 That mocked him long. Men grew and multiplied,
 But lacked not bread ; for God his promise brought
 To mind, and blessed the land with plenteous rain,
 And made it blessed, for dews, and precious things
 Of heaven, and blessings of the deep beneath,
 And blessings of the sun, and moon, and fruits,
 Of day and night, and blessings of the vale,
 And precious things of the eternal hills,
 And all the fullness of perpetual Spring.

The prison-house, where chained felons pined,
 Threw open his ponderous doors, let in the light
 Of heaven, and grew into a Church, where God
 Was worshiped. None were ignorant, selfish none.
 Love took the place of law ; where'er you met
 A man, you met a friend, sincere and true.
 Kind looks foretold as kind a heart within ;
 Words as they sounded, meant ; and promises
 Were made to be performed. Thrice happy days !
 Philosophy was sanctified, and saw
 Perfections that she thought a fable, long.
 Revenge his dagger dropped, and kissed the hand
 Of Mercy ; Anger cleared his cloudy brow,
 And sat with Peace ; Envy grew red, and smiled
 On Worth ; Pride stooped, and kissed Humility ;
 Lust washed his miry hands, and, wedded, leaned
 On chaste Desire ; and Falsehood laid aside
 His many-folded cloak, and bowed to Truth ;
 And Treachery up from his mining came,
 And walked above the ground with righteous Faith ;
 And Covetousness unclenched his sinewy hand,
 And opened his door to Charity, the fair ;
 Hatred was lost in Love ; and Vanity,
 With a good conscience pleased, her feathers cropped ;
 Sloth in the morning rose with Industry ;
 To Wisdom Folly turned ; and Fashion turned
 Deception off, in act as good as word.
 The hand that held a whip was lifted up
 To bless ; Slave was a word in ancient books
 Met, only ; every man was free ; and all
 Feared God, and served him day and night in love.

[V. 9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth]—Here is what the mind which hath wisdom can fully comprehend and understand, when the Angel explains what is meant by the heads and horns of the Beast. This Beast has reared its heads, mountain high, seven different times, as we shall yet show.

Mountain, is used to symbolize an empire ; therefore, the seven heads of this Beast are the *seven great empires* which have existed on earth since the days of the flood, and the organization of the first form of political government.

[On which the woman sitteth]—This woman, which symbolizes *False Religion*, has sat upon, and directed and controlled the Beast in every age and country. In the name of their gods they set up their banners and fought their battles ; and when their conquests were ended, they honored this woman, False Religion, by idolatrous sacrifices, Bacchanalian feasts, and unhallowed revelings, as the charcater of those will prove, who had the name or mark of the Beast, or the number of his name in their hand or forehead !

The rest, who lost the heavenly light revealed,
 Not wishing to retain God in their minds,
 In darkness wandered on : yet could they not,
 Though moral night around them drew her pall
 Of blackness, rest in utter unbelief.
 The voice within, the voice of God, that naught
 Could bribe to sleep, though steeped in sorceries
 Of Hell, and much abused by whisperings
 Of Evil Spirits in the dark, announced
 A day of judgment, and a judge,—a day
 Of misery, or bliss ;—and being ill
 At ease, for gods they chose them stocks and stones,
 Reptiles, and weeds, and beasts, and creeping things,
 And Spirits accursed—ten thousand Deities !
 (Imagined worse than he who craved their peace)
 And bowing, worshiped these as best beseeemed,
 With midnight revelry obscene and loud,
 With dark, infernal, devilish ceremonies,
 And horrid sacrifice of human flesh,
 That made the fair heavens blush. So bad was Sin.
 So lost, so ruined, so depraved was man !—
 Created first in God's own image fair !

O, cursed, cursed Sin ! traitor to God,
 And ruiner of man ! mother of Woe,
 And Death, and Hell,—wretched, yet seeking worse :
 Polluted most, yet wallowing in the mire ;
 Most mad, yet drinking Frenzy's giddy cup ;
 Depth ever deepening, darkness darkening still ;
 Folly for wisdom, guilt for innocence ;
 Anguish for rapture, and for hope despair ;
 Destroyed destroying ; in tormenting pained ;
 Unawed by wrath ; by mercy unreclaimed ;
 Thing most unsightly, most forlorn, most sad—
 Thy time on earth is past, thy war with God
 And holiness : but who, oh who shall tell,
 Thy unrepentable and ruinous thoughts ?
 Thy sighs, thy groans ? Who reckon thy burning tears,
 And damned looks of everlasting grief,
 Where now, with those who took their part with thee,
 Thou sitt'st in Hell, gnawed by the eternal Worm—
 To hurt no more, oh all the holy hills ?

[V. 10. And there are seven kings; five are fallen, and one is, and the other is not yet, come; and when he cometh he must continue a short space]—Kings, in this place, are used, by metonymy, for kingdoms or empires; and therefore we may say there are seven great empires to exist in the world before the Beast is destroyed; and the great kingdoms or empires of the world precisely answer the Prophet's description: 1. The Assyrian empire; 2. The Egyptian empire; 3. The Babylonian empire; 4. The Medo-Persian empire; 5. The Greeian empire. These five had arisen, flourished and fallen before the Christian era; and the woman clothed in purple and scarlet, False Religion, had been maintained and carried by all of them. [And one is]—6. The old Roman empire, which is Daniel's seven-headed and ten-horned Beast, was in existence at the Advent, and was still in existence when this vision was revealed to the Prophet, in the island of Patmos, and continued until A. D. 520. [And the other is not yet come]—7. This is the new Roman empire, St. John's seven-headed and ten-horned Beast.

[And when he cometh, he must continue a short space]—This is St. John's seven-headed and ten-horned Beast, which came into existence about A. D. 520, and continued but a short space as a separate political government; for by the ninth century, the Roman Catholic Pontiffs claimed *universal supremacy* over the whole Roman empire; and therefore, it continued as a mere political power, but for a short space, compared with the Old Roman empire, which was Daniel's seven-headed and ten-horned beast, which was diverse from all the other Beasts or empires which had been before it; and continued to exist from the founding of Rome, about 740 years B. C., to about A. D. 520, just 1260 years.

"The infernal Phocas, indeed, according to many historians, wrested the title of universal bishop from the Byzantine patriarch, and entailed it in perpetuity on the Roman Pontiff. Some modern publications annex considerable importance to this transaction, and even date the Papal supremacy from this epoch. But this, as many reasons show, was no leading fact, much less a marked era in the history of the Papacy. The truth of the narration is very questionable. The contemporary historians are silent on this topic. The relation rests on the sole credit of Baronius, who, on account of his modernness as well as his partiality, is no authority. Pelagius and Gregory had disclaimed the title, which, for some centuries, was not retained by the successors of Boniface. The Roman Pontiff, says Gratian, 'is not universal,' though some refer its assumption to the ninth century. But the account, even if true, is unimportant. The application, intended merely

as complimentary and honorary, was not new nor accompanied with any fresh accessions of authority. The title had been given to Pope Leo the Great, by the Council of Chalcedon, and to the Byzantine patriarchs by the emperors Leo and Justinian. Leo had called Stephen Universal, and Justinian, at a latter date, had, in the same style, mentioned Mennas, Epiphanius, and Anthemius. The patriarchs of Constantinople, before, as well as after Boniface, were called universal bishops. Phocas, indeed, rescinded the dignity. But the title was afterward restored by Heraclius the successor of Phocas, and retained with the utmost pertinacity.

"But Phocas, if he did not bestow the title of universal bishop on the Roman Pontiff, conferred something, which, if belief may be attached to Anastasius, Bede, and Paul the Deacon, was equivalent or even superior. The primacy, claimed by the eastern patriarch, this emperor, according to these historians, transferred to the western Pontiff. The primacy, however, obtained in this manner, could have no pretensions to be of ecclesiastical or divine origin; but on the contrary, like all the honors of the Papacy, was of civil and human authority.

"Nicholas and John, in the ninth century, laid the foundation, and Gregory, in the eleventh, raised the superstructure. The latter completed the outline, which the two former had begun. The skeleton, which Nicholas and John had organized, Gregory clothed with flesh, supplied with blood, and inspired with life and activity. Innocent the Third seemed, if possible, to out-rival Gregory in the career of usurpation and tyranny. Unwearied application, extensive knowledge of ecclesiastical law, and vigilant observation of passing events, sustained this Pontiff's fearless activity; and he obtained the three great objects of his pursuit, sacerdotal sovereignty, regal monarchy, and dominion over kings. Boniface the Eighth walked in Innocent's steps, and endeavored to surpass his predecessor in the paths of despotism. During the period which elapsed from Innocent till Boniface, the sun of pontifical glory shone in all its meridian splendor. The thirteenth century constituted the noonday of papal domination. Rome, mistress of the world, inspired all the terrors of her ancient name, thundering anathemas, interdicting nations, and usurping authority over councils and kings. Christendom, through all its extended realms of mental and moral darkness, trembled while the Pontiff fulminated excommunications. Monarchs quaked on their thrones at the terror of Papal despotism, and crouched before his spiritual power like the meanest slaves. The clergy considered his holiness as the fountain of their subordinate authority, and

the way to future promotion. The people, immersed in gross ignorance and superstition, viewed his supremacy as a terrestrial deity, who wielded the temporal and eternal destinies of man. The wealth of nations flowed into the sacred treasury, and enabled the successor of the Galilean fisherman and head of the Christian commonwealth, to rival the splendor of eastern pomp and grandeur."—*Edgar's Variations.*

[V. 11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition]—And the two-horned Beast, or political government, that was seen coming up out of the earth, *and is not yet come* at the giving of this Revelation, nor did not appear till about A. D. 1783; *even he is the eighth Beast*, or great political empire, which shall be on the earth; *and is of the seven*; is the offspring of former political governments or empires; and shall exercise all the power of the *first Beasts before him*. If they extended their power over the world, so will this Beast. If they were corrupt, cruel, unjust, and oppressive to their subjects, so this Beast will be the same; but, like all Beasts before him, he goeth into perdition—is to be utterly overthrown.

Nor was the general aspect of the world
Always a moral waste; a time there came,
Tho' few believed it e'er should come, a time
Typed by the Sabbath day recurring once
In seven; and by the year of rest indulged
Septennial to the lands on Jordan's banks:
A time foretold in Judah's bards in words
Of fire: a time, seventh part of time, and set
Before the eighth and last—the Sabbath day
Of all the earth—when all had rest and peace.
Before its coming many to and fro
Ran; ran from various cause; by many sent
From various cause; upright, and crooked both.
Some sent, and ran for love of souls sincere;
And more at instance of a holy name.
With godly zeal much vanity was mixed;
And circumstance of gaudy civil pomp;
And speeches buying praise for praise; and lists
And endless scrolls, surcharged with modest names
That sought the public eye; and stories, told
In quackish phrase, that hurt their credit, even
When true—combined with wise and prudent means.
Much wheat, much chaff, much gold, and much alloy:
But God wrought with the whole—wrought most with what
To men seemed weakest means—and brought result
Of good from good and evil both; and breathed
Into the withered nations breath and life,
The breath and life of liberty and truth,
By means of knowledge breathed into the soul.
Then was the evil day of tyranny!
Of kingly and of priestly tyranny,
That bruised the nations long. As yet, no state
Beneath the heavens had tasted freedom's wine,
Though loud of freedom was the talk of all.
Some groaned more deeply, being heavier tasked;
Some wrought with straw, and some without; but all
Were slaves, or meant to be; for rulers still,
Had been of equal mind, excepting few,

Cruel, rapacious, tyrannous, and vile,
And had with equal shoulder propped the Beast.
As yet, the Church, the holy spouse of God,
In numbers few, had wandered in her weeds
Of mourning, persecuted, scorned, reproached,
And buffeted, and killed; in members few,
Though seeming many whiles; then fewest, oft,
When seeming most. She still had hung her harp
Upon the willow-tree, and sighed and wept
From age to age. Satan began the war,
And all his angels, and all wicked men,
Against her fought by wile or fierce attack,
Six thousand years; but fought in vain. She stood,
Troubled on every side, but not distressed;
Weeping, but yet despairing not; cast down,
But not destroyed; for she upon the palms
Of God was graven, and precious in his sight,
As apple of his eye; and, like the bush
On Midia's mountain seen, burned unconsumed;
But to the wilderness retiring, dwelt,
Debased in sackcloth, and forlorn in tears.

[V. 12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast]—This Beast, which had the ten horns, which St. John saw rising out of the sea, was the seventh beast, or great political empire that has appeared in the world, which had not been divided into kingdoms as yet, when this prediction was given; but the empire would be divided into ten horns or kingdoms, and those kings receive power in the fullness of time; *one hour with the Beast*, which he saw coming up out of the earth, having two horns, which we have found to be the American government.

These ten horns or kingdoms, in my judgment, are to exist contemporarily with the *two-horned Beast*; and therefore it is said, "they have received no kingdom as yet; but shall receive power as kings, *one hour with the Beast*," that had two horns like a lamb; but he spake as a Dragon, having the same language and laws.

[V. 13. These have one mind, and shall give their power and strength unto the beast]—These ten kingdoms shall have one mind—shall be of one mind, in the days of the fifth angel, when he shall pour out his vial upon Europe, the seat of the Beast, which arose out of the sea: and then shall they give their kingly power or name, and political strength, unto the two-horned Beast; and all Europe become a part of the great Republican Empire, of which America, the two-horned Beast, will be the head and place where the great Congress of nations shall assemble.

[V. 14. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful]—Whatever is done to the servants of Christ, is the same as if it was done to him; and whatever is done by his people, is the same as if it was

done by him; therefore we understand by these kings making war with the Lamb, implies that they would make war with the followers of the Lamb, which these kings actually did in the late war, and war of the American Revolution. And the Lamb, through his true people, overcame them, so that no kingdom of Europe will dare to renew the attack upon the American people; for in this victory the Captain of our salvation has proved himself to be Lord of lords; of all the lords of England; and King of kings, of all the kings of Europe. And if, like our faithful forefathers, we are true to our trust, no weapon formed against us shall ever prosper!

[*And they that are with him are called, and chosen, and faithful*].—Never, perhaps, could this passage have applied with more truth and force, to any set of men on earth, than to our American Revolutionary sires. They were *called* under God, to defend the last lingering fires of Liberty, and the sacred altar of pure Religion! And they were *chosen* to endure hardness as good soldiers of Jesus Christ; and how they endured, their blood-stained steps, and the records of time shall tell! And their *faithfulness* shall never be forgotten, for though their labors were on earth, their reward is on high!

[V. 15. And he sayeth unto me, The waters which thou sawest, where the whore sitteth are peoples, and multitudes, and nations, and tongues].—This whore, or idolatress, the woman clothed in *purple* and *scarlet*, as we before said, is the *personification* of *False Religion*; and she has rested upon the Beast, or political power of every nation on earth. "So many words in the plural number," says Bishop Newton, "fitly denote the great extensiveness of her power and jurisdiction. She herself glories in the title of *Catholic Church*, and exults in the number of her votaries, as a certain proof that hers is the true religion. Cardinal Ballarmin's first note of the true church is, *the very name of the Catholic Church*; and his fourth note is, *amplitude, or multitude, and variety of believers*; for the *truly Catholic Church*, says he, ought not only to comprehend all ages, but likewise all *places*, all *nations*, all *kinds* of men."

As yet had sung the scarlet-colored Whore,
Who on the breast of civil power reposed
Her harlot head, (the Church a harlot then,
When first she wedded civil power,) and drank
The blood of martyred saints,—whose priests were lords,
Whose coffers held the gold of every land,
Who held a cup of all pollutions full,
Who with a double horn the people pushed,
And raised her forehead, full of blasphemy,
Above the holy God, usurping oft
Jehovah's incommunicable names.
The nations had been dark; the Jews had pined,
Scattered without name, beneath the Curse;

War had abounded, Satan raged, unchained
And earth had still been black with moral gloom.

But now the cry of men oppressed went up
Before the Lord, and to remembrance came
The tears of all his saints, their tears, and groans.
Wise men had read the number of the name;
The prophet-years had rolled; the time, and times,
And half a time, were now fulfilled complete;
The seven fierce vials of the wrath of God,
Poured by seven angels strong, were shed abroad
Upon the earth, and emptied to the dregs;
The prophecy for confirmation stood;
And all was ready for the sword of God.

The righteous saw, and fled without delay,
Into the chambers of Omnipotence.
The wicked mocked, and sought for erring cause,
To satisfy the dismal state of things;
The public credit gone, the fear in time
Of peace, the starving want in time of wealth,
The insurrection muttering in the streets,
And pallid consternation spreading wide;
And leagues, though holy termed, first ratified
In hell, on purpose made to under-prop
Iniquity, and crush the sacred truth.

Meantime, a mighty angel stood in heaven,
And cried aloud, "Associate now yourselves,
Ye princes, potentates, and men of war,
And mitred heads, associate now yourselves,
And be dispersed; embattle, and be broken.
Gird on your armor, and be dashed to dust.
Take counsel, and it shall be brought to naught.
Speak, and it shall not stand." And suddenly
The armies of the saints, imbannered, stood
On Zion hill; and with them angels stood
In squadron bright, and chariots of fire;
And with them stood the Lord, clad like a man
Of war, and to the sound of thunder, led
The battle on. Earth shook, the kingdoms shook
The Beast, the lying Seer, dominions, fell;
Thrones, tyrants fell, confounded in the dust,
Scattered and driven before the breath of God,
As chaff of summer threshing-floor, before
The wind. Three days the battle wasting slew.
The sword was full, the arrow drunk with blood;
And to the supper of Almighty God,
Spread in Hamonah's vale, the fowls of heaven,
And every beast, invited, came, and fed
On captains' flesh, and drank the blood of kings.

And, lo! another angel stood in heaven,
Crying aloud with mighty voice, "Fallen, fallen,
Is Babylon the Great, to rise no more.
Rejoice, ye prophets! over her rejoice,
Apostles! holy men, all saints, rejoice!
And glory give to God, and to the Lamb."
And all the armies of disburdened earth,
As voice of many waters, and as voice
Of thunderings, and voice of multitudes,
Answered, Amen. And every hill and rock
And sea, and every beast, answered, Amen.
Europa answered, and the farthest bounds
Of woody Chili, Asia's fertile coasts,
And Afric's burning wastes, answered, Amen.
And Heaven, rejoicing, answered back, Amen.

[V. 16. And the ten horns, which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire].—The ten horns, or ten kingdoms which thou sawest upon the

Beast, which arose out of the sea; these shall hate the Whore, in the days of the fifth vial, and shall make her desolate and naked; shall take from her all means of protection and defense, and shall eat up her flesh, food, subsistence and riches, and burn her with fire, to the great joy of the people of God.

Not so the wicked. They afar were heard Lamenting. Kings, who drank her cup of whoredoms, Captains, and admirals, and mighty men, Who lived deliciously; and merchants, rich With merchandise of gold, and wine, and oil; And those who traded in the souls of men, Known by their gaudy robes of priestly pomp;— All these afar off stood, crying, Alas! Alas! and wept, and gnashed their teeth, and groaned; And, with the owl that on her ruins sat, Made dolorous concert in the ear of Night. And over her again the Heavens rejoiced, And Earth returned again the loud response.

[V. 17. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled]—We have shown that these ten kingdoms, will give their power and strength, here called their kingdom, unto the two-horned Beast, in the days of the fifth vial; for God, who maketh men to be of one mind, shall put into their hearts to fulfill his will, *and to agree* for this very purpose, that his will may be fulfilled, according to the words which he hath predicted, in regard to the two-horned Beast; showing that it is to be the last Beast, or political government on earth; and like all before it, is finally to go into perdition; be utterly overthrown at the close of the seventh vial period, to give place to the kingdom of the Saints, for all the kingdoms of this world are to be given unto the saints of the Most High; and their own Messiah shall reign king forever, over all the world.

[V. 18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth]—In the eleventh chapter, True Religion is represented under the emblem of the Holy City: and her heartless enemy, False Religion, is represented under the emblem of the Great City. Then True Religion is again symbolized by the woman clothed with the sun; and False Religion, by the woman clothed with purple and scarlet. Here, the first emblem, Great City, is again repeated, to show that she is the same in character, whatever her name.

And at the shadowy twilight—in the dark And gloomy night, I looked, and saw her come Abroad, arrayed in harlot's soft attire; And walk without in every street, and lie In wait at every corner, full of guile. And as the unwary youth of simple heart, And void of understanding, passed, she caught

And kissed him, and with lips of lying said:
I have peace-offerings with me; I have paid,
My vows this day; and therefore came I forth
To meet thee, and to seek thee diligently,
To seek thy face, and I have found thee here.
My bed is decked with robes of tapestry,
With carved work, and sheets of linen fine;
Perfumed with aloes, myrrh, and cinnamon.
Sweet are stolen waters! pleasant is the bread
In secret eaten! the goodman is from home.
Come, let us take our fill of love till morn
Awake; let us delight ourselves with love.
With much fair speech she caused the youth to yield;
And forced him with the flattering of her tongue.
I looked, and saw him follow to her house,
As goes the ox to slaughter; as the fool
To the correction of the stocks; or bird
That haste into the subtle fowler's snare,
And knows not, simple thing, 'tis for its life.
I saw him enter in; and heard the door
Behind them shut; and in the dark still night,
When God's unsleeping eye alone can see,
He went to her adulterous bed. At morn
I looked, and saw him not among the youths:
I heard his father mourn, his mother weep:
For none returned that went with her. The dead
Were in her house; her guests in depths of hell.
She wove the winding-sheet of souls, and laid
Them in the urn of everlasting death.

[Which reigneth over the kings of the earth]—Kings of the earth, is used here, in my opinion, not only literally, but also metaphorically, and in contrast with the kings of the Eastern Sun, or Sun of Righteousness. This woman reigneth in every age and country, over the kings of the earth, the children of disobedience, called also the children of this world, because all their labors, and hopes, and pleasures, are entirely confined to this world.

This Great City, or False Religion, and political corporation, which began in pride, and rebellion against God, at the building of Babel, and the founding of the first political government, was in disobedience, and direct insult to the God of heaven, who designed to be the lawgiver and King of mankind forever. But on account of their disobedience, God dispersed them abroad over the world; and confused their languages, and divided them by different tongues, into separate nations. From that time to this, the Great City, the false political and false religious powers, through the influence and agency of Satan, have reigned over the kings of the earth, as well as over their most abject vassals. And this state of things will continue, until God shall turn a pure language upon Zion, and all mankind shall be again of one language and one speech; and this will take place at the close of the seventh vial period, which will be about the year A. D. 2880.

Pride, self-adoring pride, was primal cause
Of all sin past, all pain, all woe to come.
Unconquerable Pride! first, eldest sin—

Great fountain-head of evil—highest source,
 Whence flowed rebellion 'gainst the Omnipotent,
 Whence hate of man to man, and all else ill.
 Pride at the bottom of the human heart
 Lay, and gave root and nourishment to all
 That grew above. Great ancestor of vice
 Hate, unbelief, and blasphemy of God;
 Envy and slander; malice and revenge;
 And murder, and deceit, and every birth
 Of damned sort, was progeny of Pride.
 It was the ever-moving, acting force,
 The constant aim, and the most thirsty wish
 Of every sinner unrenewed, to be
 A God :—in purple or in rags, to have
 Himself adored; whatever shape or form
 His actions took: whatever phrase he threw
 About his thoughts, or mantle o'er his life,
 To be the highest, was the inward cause
 Of all—the purpose of the heart to be
 Set up, admired, obeyed. But who would bow
 The knee to one who served and was dependent?
 Hence man's perpetual struggle, night and day,
 To prove he was his own proprietor,
 And independent of his God, that what
 He had might be esteemed his own, and praised
 As such—He labored still, and tried to stand
 Alone unpropped—to be obliged to none;
 And in the madness of his pride he bade
 His God farewell, and turned away to be
 A god himself; resolving to rely,
 Whatever came, upon his own right hand.

O desperate frenzy! madness of the will! [quench
 And drunkenness of the heart! that nought could
 But floods of wo, poured from the sea of wrath,
 Behind which mercy set. To think to turn
 The back on life original, and live---
 The creature to set up a rival throne
 In the creator's realm---to deify
 A worm---and in the sight of God be proud---
 To lift an arm of flesh against the shafts
 Of the Omnipotent, and midst his wrath
 To seek for happiness---insanity
 Most mad! guilt most complete! Seest thou those
 That roll at various distance around the throne
 Of God, innumerable, and fill the calm
 Of heaven with sweetest harmony, when saints
 And angels sleep---as one of these, from love
 Centripetal withdrawing, and from light,
 And heat, and nourishment cut off, should rush
 Abandoned o'er the line that runs between
 Create and increate; from ruin driven
 To ruin still, thro' the abortive waste:
 So Pride from God drew off the bad; and so
 Forsaken of him, he lets them ever try
 Their single arm against the second death;
 Amidst vindictive thunders lets them try
 The stoutness of their hearts; and lets them try
 To quench their thirst amidst the unfading fire;
 And to reap joy where he has sown despair:
 To walk alone unguided, unbemoaned,
 Where Evil dwells, and Death, and moral Night,
 In utter emptiness to find enough;
 In utter dark find light; and find repose
 Where God with tempest plagues for evermore;
 For so they wished it, so did Pride desire.

Such was the cause that turned so many off
 Rebelliously from God, and led them on
 From vain to vainer still, in endless chase.
 And such the cause that made so many cheeks
 Pale, and so many knees to shake, when men
 Rose from the grave; as thou shalt hear anon.

We will close our annotations on this chapter,
 with a few additional observations in regard to
 the teachings of the fifth verse.

Mystery, is a word, which in the language, and
 at the time this Revelation was given, signified
 a *dramatic representation*. Now if we take the
 term in this sense, was there ever a Religion, to
 which MYSTERY could be so suitably applied, as to
 the Papal Religion? It is a complete system of
dramatic representations, in rites, ceremonies,
 and symbols.

As a Political Corporation, she has more truly
 merited the title of BABYLON the great, on account
 of her bloody wars, Crusades, and Inquisition, than
 any other political power on earth. Do the annals
 of history give any account of any power, which
 has so long held the true Israel of God in captivity,
 showed them so little favor, and so unrelentingly
 destroyed such countless numbers? Was it the
 Assyrian, Egyptian, Babylonian, Medo-Persian,
 Grecian, or Pagan Roman? History answers
 from the four winds, NO.

But if we look at her as an Ecclesiastical Cor-
 poration, the very structure of her laws, neces-
 sarily entitles her to the character of *the mother*
of harlots. What is the united testimony of ex-
 perience and history, as to her law, interdicting
 the marriage of her clergy? And what is the
 testimony of ages, as to her confessional, in pro-
 ducing individual and national prostitution?

Now if we look at her as a trading, or Commer-
 cial corporation, we shall see by the clear light
 of history, that she is the parent of the *abomina-*
tions of the earth. What else was the sale of her
 indulgences, but to produce every evil word and
 work, *the abominations of the earth*? And all
 these have stood out as prominently in her char-
 acter, conduct, and counsels, *as if written* in liv-
 ing letters of largest type upon her forehead.
 Therefore, this is her name; MYSTERY, BABY-
 LON THE GREAT, THE MOTHER OF HAR-
 LOTS, AND ABOMINATIONS OF THE
 EARTH. Can all this be applied with equal
 force and propriety, to any other power which
 has ever existed on earth? The answer comes
 up in the negative, from every period of her exist-
 ence, from every land of her sojourn, and from
 every page of her history!

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CHAPTER XVIII.

2 *Babylon is fallen.* 4 *The people of God commanded to depart out of her.* 9 *The kings of the earth, 11 with the merchants and mariners, lament over her.* 20 *The saints rejoice for the judgments of God upon her.*

1. AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10. Standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

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(V. 1.) Afterward he brought me to the gate, *even* the gate that looketh toward the east: And, behold, the glory of the God of Israel came from the way of the east; and his voice *was* like a noise of many waters: and the earth shined with his glory. And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city; and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the LORD came into the house, by the way of the gate whose prospect *is* toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory the LORD filled the house. And I heard *him* speaking unto me out of the house; and the man stood by me.—Ezek. lxiii: 1–6.

(V. 2.) And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there: But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and the dragons in *their* pleasant palaces; and her time is near to come, and her days shall not be prolonged.—Isa. xiii: 19–22.

The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none *shall* be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of dragons, *and* a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vul-

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tures also be gathered, every one with her mate. Seek ye out of the book of the LORD, and read; no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his Spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it forever, from generation to generation shall they dwell therein.—Isa. xxxiv: 11–17.

But these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, *and* for the great abundance of thine enchantments. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge it hath perverted thee; and thou hast said in thy heart, *I am*, and none else beside me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it of; and desolation shall come upon thee suddenly, *which* thou shalt not know. Stand now with thy enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from *these things* that shall come upon thee. Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; *there shall not be* a coal to warm at, *nor* fire to sit before it. Thus shall they be unto thee with whom thou hast labored, *even* thy merchants from thy youth: they shall wander every one to his quarter; none shall save thee.—Isa lxxvii: 9–15.

(V. 4.) The word that the LORD spake against Babylon, *and* against the land of the Chaldeans, by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish, *and* conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none

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shall dwell therein: they shall remove, they shall depart, both man and beast. In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion, with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten. My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their resting-place. All that found them have devoured them; and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice; even the LORD, the hope of their fathers. Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.—Jer. l: 1–8.

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols; for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—2 Cor. vi: 14–18.

(V. 6.) Slay all her bullocks, let them go down to the slaughter: wo unto them! for their day is come, the time of their visitation. The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple. Call together the archers against Babylon: all ye that bend the bow, camp against it round about: let none thereof escape: *r* compensate her according to her work; accord to all that she hath done do unto her: for

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12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13. And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15. The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing.

16. And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones and pearls!

17. For in one hour so great riches is come to nought. And every-ship master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18. And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city!

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20. Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21. And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of the harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsmen, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more in thee;

hath been proud against the LORD, against the Holy One of Israel.—Jer. 1: 27–29.

By the rivers of Babylon there we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion. How shall we sing the LORD's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget *her cunning*. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O LORD, the children of Edom in the day of Jerusalem; who said, *Rase it, rase it, even* to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy *shall he be* that rewardeth thee as thou hast served us. Happy *shall he be* that taketh and dasheth thy little ones against the stones.—Psalm xiii: 1–9.

This *is* the rejoicing city that dwelt carelessly: that said in her heart, *I am*, and *there is* none besides me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.—Zeph. ii: 15.

Wo to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God. Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.—Zeph. iii: 1–3.

(V. 7.) Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. Take the millstones and grind meal; uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee* as a man. *As for* our Redeemer, the LORD of hosts *is* his name, the Holy One of Israel. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no

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more be called, The lady of kingdoms. I was wroth with my people; I have polluted mine inheritance and given them into thy hand: thou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke. And thou saidst, I shall be a lady forever: so that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou *that art* given to pleasures, that dwellest carelessly; that sayest in thy heart, I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children:—Isa. lxvii: 1–8.

(V. 9.) Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame. I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.—Zeph. iii: 4–6.

(V. 10.) Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and they shall tremble at *every* moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed *that wast* inhabited of sea-faring men, the renowned city which was strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it! Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure. For thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; I wilt make thee a terror, and thou *shalt be* no

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more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.—Ezek. xxvi: 16–21.

(V. 11.) The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas. Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy caulkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company, which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes; And they shall make themselves utterly bald for thee, and gird them with sackcloth; and they shall weep for thee with bitterness of heart *and* bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city* is like Tyrus, like the destroyed in the midst of the sea. When thy wares went forth out of the seas, thou filledst many people: thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time *when* thou shalt be broken by the seas in the depths of the waters, thy merchandise, and all thy company in the midst of thee, shall fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance. The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more.—Ezek. xxvii: 25–36.

(V. 16.) There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked

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23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24. And in her was found the blood of the prophets, and of saints, and of all that were slain upon the earth.

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his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom: And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us that *would come* from thence.—Luke xvi: 19–26.

(V. 19.) For thus saith the LORD of hosts, the God of Israel, Behold, I will cause to cease out of this place, in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity, or what *is* our sin, that we have committed against the LORD our God? Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshiped them, and have forsaken me, and have not kept my law: And ye have done worse than your fathers; (for, behold, ye walk every one

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after the imagination of his evil heart, that they may not hearken unto me.—Jer. xxvi: 9–12.

We are confounded, because we have heard reproach; shame hath covered our faces; for strangers are come into the sanctuaries of the LORD's house. Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images; and through all her land the wounded shall groan. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD. A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans: Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered: Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken; every one of their bows is broken; for the LORD God of recompenses shall surely requite. And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name *is* The LORD of hosts. Thus saith the LORD of hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire; and the people shall labor in vain, and the folk in the fire, and they shall be weary. The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Juda into Babylon, in the fourth year of his reign. And *this* Seraiah *was* a quiet prince. So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words, Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates: And thou shalt say,

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Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her, and they shall be weary. Thus far *are* the words of Jeremiah.—Jer. li: 51–64.

(V. 20.) Therefore thus saith the LORD of hosts, Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.—Jer. xxv: 8–12.

And he spake a parable unto them *to this end*, that men ought always *to* pray, and not to faint: Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? —Luke xviii: 1–8.

(V. 21.) And the watchman told, saying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the son of Nimshi; for he driveth furiously. And Joram said, Make ready. And Joram king of Israel,

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and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts *are* so many? And Joram turned his hands, and fled, and said unto Ahaziah, *There is treachery, O Ahaziah!* And Jehu drew a bow with his full strength, and smote Jehoram between his arms; and the arrow went out at his heart, and he sunk down in his chariot. Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the field of the portion of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him; surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take *and* cast him into the plat of *ground*, according to the word of the LORD. But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house: and Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. And in the eleventh year of Joram the son of Ahab began Ahaziah to rein over Judah. And when Jehu was come to Jezreel, Jezebel heard *of it*; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two or three eunuchs. And he said throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she *is* a king's daughter. And they went to bury her; but they found no more of her than the scull, and the

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feet, and the palms of *her* hands. Wherefore they came again and told him. And he said, this *is* the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, in the portion of Jezreel shall the dogs eat the flesh of Jezebel: And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This *is* Jezebel.—2 Kings ix: 20–37.

(V. 22.) AND the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for the stranger that sojourneth with thee, And for thy cattle, and for the beasts that *are* in thy land, shall all the increase thereof be meat. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the *tenth day* of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in of thy vine undressed. For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his pos-

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session. And if thou sell aught unto thy neighbor, or buyest *aught* of thy neighbor's hand, ye shall not oppress one another: According to the number of years after the jubilee thou shalt buy of thy neighbor, *and* according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of *the years* of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.—Lev. xxv. 1–19.

(V. 23.) Therefore thou shalt speak all these words unto them: but they will not hear-ken to thee: thou shalt also call unto them; but they will not answer thee. But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth. Cut off thy hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath. For the children of Judah have done evil in my sight saith the LORD: They have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my heart. Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor, The valley of the son of Hinnom, but, the valley of slaughter: for they shall bury in Tophet till there be no place. And the carcases of this people shall be meat for the fowls of heaven, and for the beasts of the earth; and none shall fray *them* away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice

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of the bride; for the land shall be desolate.—Jer. vii: 27–34.

For thus saith the LORD, Enter not into the house of mourning, neither go to lament or bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies. Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor cut themselves, nor make themselves bald for them: Neither shall *men* tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother. Thou shalt not also go into the house of feasting, to sit with them to eat and to drink. For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.—Jer. xvi: 5–9.

Is this your joyous *city*, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honorable of the earth? The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honorable of the earth. Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength. He stretched out his hand over the sea; he shook the kingdoms: the LORD hath given a commandment against the merchant-*city*, to destroy the strongholds thereof. And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon; arise, pass over to Chittim; there also shalt thou have no rest.—Isa. xxiii: 7–12.

(V. 24.) In the end of the sabbath, as it began to dawn toward the *first* day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him

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the keepers did shake, and became as dead *men*. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said, Come, see the place where the Lord lay: And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him *away* while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money; and this saying is commonly reported among the Jews until this day. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshiped him: but some doubted. And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.—Matt. xxviii: 1–20.

And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; And were continually in the temple praising and blessing God. Amen.—Luke xxiv: 50–53.

A N N O T A T I O N S.

CHAPTER XVIII.

[V. 1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory]—This perhaps is the seventh angel, which will pour out his vial upon the air, by which it will be purified from the clouds of error, gloom, and superstition, which have so long darkened the earth; for we are told that this angel had great power, and the earth, meaning the people, was enlightened with his glory.

[V. 2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird]—This angel declares with a fearless and emphatic voice, that *Babylon the Great*, which symbolizes both Political Government and False Religion, called the Beast, and the false Prophet, are degraded and ruined; and therefore the Beast is fallen, and the false Prophet is fallen. And because of their fallen condition, the offices of Church and State will be filled with devils; men who live and enact laws in rebellion against God, by which they became the implacable enemies and tempters of the human race, by making an idol of human laws.

And the Churches, or rather places called Churches, will become the hold, or will hold men of perverse minds, reprobate concerning the Faith; giving heed to seducing spirits, and doctrines of devils. And as wicked men will wax worse and worse, deceiving and being deceived by their base intrigues, for place or power, in their self-styled political or ecclesiastical offices, good men will have nothing to do with either; and therefore these places in the State will be filled with every *unclean bird*; wicked and impure-minded men, who will fly into office by any means in their power.

And the offices of False Religion will be filled with every *hateful bird*; men who will be hated because they seek the feathers and the fleece from their flocks, to warm their own nests and folds, while they utterly neglect the poor, the feeble, and the lame!

That those, deserting once the lamp of truth,
Should wander ever on, from worse to worse
Erroneously, thy wonder needs not ask;
But that enlightened, reasonable men,
Knowing themselves accountable, to whom
God spoke from heaven, and by his servants warned,
Both day and night, with earnest, pleading voice,
Of retribution equal to their works,

Should persevere in evil, and be lost—
This strangeness, this unpardonable guilt,
Demands an answer, which my song unfolds
In part directly, but hereafter more,
To satisfy thy wonder, thou shalt learn,
Inferring much from what is yet to sing.

Know then, of men who sat in highest place
Exalted, and for sin by others done
Were chargeable, the king and priest were chief.
Many were faithful, holy, just, upright,
Faithful to God and man—reigning renowned,
In righteousness, and, to the people, loud
And fearless, speaking all the words of life.
These at the judgment-day, as thou shalt hear
Abundant harvest reaped; but many too,
Alas, how many! famous now in hell,
Were wicked, cruel, tyrannous, and vile;
Ambitious of themselves, abandoned, mad;
And still from servants hasting to be gods,
Such gods as now they serve in Erebus.
I pass their lewd example by, that led
So many wrong, for courtly fashion lost,
And prove them guilty of one crime alone.
Of every wicked ruler, prince supreme,
Or magistrate below, the one intent,
Purpose, desire, and struggle day and night,
Was evermore to wrest the crown from off
Messiah's head, and put it on his own;
And in his place give spiritual laws to men;
To bind religion—free by birth, by God
And nature free, and made accountable
To none but God—behind the wheels of State;
To make the holy altar, where the Prince
Of life incarnate, bled to ransom man,
A footstool to the throne; for this they met,
Assembled, counseled, meditated, planned,
Devised in open and secret; and for this
Enacted creeds of wondrous texture, creeds
The Bible never owned, unsanctioned too,
And reprobate in heaven; but by the power
That made, (exerted now in gentler form,
Monopolizing rights and privileges,
Equal to all, and waving now the sword
Of persecution fierce, tempered in hell,)
Forced on the conscience of inferior men:
The conscience, that sole monarchy in man,
Owing allegiance to no earthly prince;
Made by the edict of creation free;
Made sacred, made above all human laws;
Holding of heaven alone; of most divine,
And indefeasible authority;
An individual sovereignty, that none
Created might, unpunished, bind or touch;
Unbound, save by the eternal laws of God
And unamenable to all below.

Thus did the uncircumcised potentates
Of earth debase religion in the sight
Of those they ruled—who, looking up, beheld
The fair celestial gift despised, enslaved;
And, mimicking the folly of the great,
With prompt docility, despised her too.

The prince or magistrate, however named
Or praised, who knowing better acted thus

Was wicked, and received, as he deserved,
 Damnation. But the unfaithful priest, what tongue
 Enough shall execrate? His doctrine may
 Be passed, tho' mixed with most unhallowed leaven,
 That proved to those who foolishly partook,
 Eternal bitterness:—but this was still
 His sin—beneath what cloak soever veiled,
 His ever growing and perpetual sin,
 First, last, and middle thought, whence every wish,
 Whence every action rose, and ended both—
 To mount to place, and power of worldly sort;
 To ape the gaudy pomp and equipage
 Of earthly state, and on his mitered brow
 To place a royal crown: for this he sold
 The sacred truth to him who most would give
 Of titles, benefices, honors, names;
 For this betrayed his Master; and for this
 Made merchandise of the immortal souls
 Committed to his care—this was his sin.

Of all who office held unfairly, none
 Could plead excuse; he least, and last of all.
 By solemn, awful ceremony, he
 Was set apart to speak the truth entire,
 By action, and by word; and round him stood
 The people, from his lips expecting knowledge;
 One day in seven, the Holy Sabbath termed,
 They stood; for he had sworn in face of God
 And man, to deal sincerely with their souls;
 To preach the Gospel for the Gospel's sake;
 Had sworn to hate and put away all pride,
 All vanity, all love of earthly pomp;
 To seek all mercy, meekness, truth and grace;
 And being so endowed himself, and taught,
 In them like works of holiness to move;
 Dividing faithfully the word of life.
 And oft indeed the word of life he taught;
 But practicing, as thou hast heard, who could
 Believe? Thus was religion wounded sore
 At her own altars, and among her friends.
 The people went away, and like the priest,
 Fulfilling what the prophet spoke before,
 For honor strove, and wealth, and place, as if
 The preacher had rehearsed an idle tale.
 The enemies of God rejoiced, and loud
 The unbeliever laughed, boasting a life
 Of fairer character than his, who owned,
 For king and guide, the undefiled One.

Most guilty, villanous, dishonest man!
 Wolf in the clothing of the gentle lamb!
 Dark traitor in Messiah's holy camp!
 Leper in saintly garb!—assassin masked
 In Virtue's robe! vile hypocrite accursed!
 I strive in vain to set his evil forth.
 The words that should sufficiently accurse,
 And execrate such reprobate, had need
 Come glowing from the lips of eldest hell.
 Among the saddest in the den of woe, [damned.
 Thou saw'st him saddest, 'mong the damned, most

But why should I with indignation burn,
 Not well beeming here, and long forgot?
 Or why one censure for another's sin?
 Each had his conscience, each his reason, will,
 And understanding, for himself to search,
 To choose, reject, believe, consider, act;
 As God proclaimed from heaven, and by an oath
 Confirmed, that each should answer for himself;
 And as his own peculiar work should be,
 Done by his proper self, should live or die.
 But sin, deceitful and deceiving still,
 Had gained the heart, and reason led astray.

Perhaps the reason why Babylon is chosen as
 the symbol of these things, is, that at the time of
 the building of Babel, or the founding of Baby-
 lon, these pernicious principles in regard to civil
 and sacred power, were first inculcated; and from
 thence, false doctrines and practice were promul-
 gated throughout the whole world; and therefore
 all nations have drunk of the wine of the wrath
 of her fornication; and the kings of the earth have
 committed fornication with her, (have added re-
 bellion to blasphemy) and the merchants of the
 earth are waxed rich through the abundance of
 her delicacies, her offices, and benefices.

[V. 4. And I heard another voice from heaven,
 saying, Come out of her, my people; that ye be
 not partakers of her sins, and that ye receive not
 of her plagues]—The reader, perhaps, has ob-
 served, ere this, that whenever the Almighty
 speaks to the Prophet, that he sees no *form* or
similitude, but hears a voice only, proceeding
 from heaven, or the Temple, or the eternal Throne.
 This voice is from Immanuel, God with us, say-
 ing, Come out of her, my people; which implies
 that God's people are entangled in the affairs of
 this life; or, have united themselves to this polit-
 ical and spiritual Babylon.

As the Almighty could not, in justice, destroy
 Sodom and Gomorrah until Lot and his family,
 which were God's people in that city, had left it,
 so he can not destroy this political and spiritual
 Babylon, this Great City, until his people come
 out of her, *entirely disconnecting themselves*
from her political strife—her idolatries, corrup-
tions, and cruelties.

And the reason why the people of God should
 come out of her is given in these words: "that
 ye be not partakers of her sins, and that ye receive
 not of her plagues." God is no respecter of per-
 sons; and although his people be as the SIGNET
 UPON HIS RIGHT HAND, yet, if they disobey him by
 not coming out of Babylon, they should receive
 of her plagues; because they had become partak-
 ers of her sins.

[V. 5. For her sins have reached unto heaven,
 and God hath remembered her iniquities]—"Ye
 who desire to live a godly life, depart from Rome;
 for, although all things are lawful there, yet to be
 godly is unlawful."—*Muntuanus*. Her political
 sins and priestly iniquities have become so great,
 impudent, and blasphemous, that the long-suffer-
 ing and patience of the Almighty must give place
 to his just vengeance against such offenders.

[V. 6. Reward her, even as she rewarded
 you, and double unto her double according to her
 works: in the cup which she hath filled, fill to her
 double]—In the cup of affliction, sorrow, and
 tribulation which she hath filled for you, my
 people, and faithful martyrs, fill unto her double,

according to her works in this world ; and reward her even as she hath rewarded you in this world ; and adjudge unto her the punishment which I have threatened against her in the world to come. She could only kill your bodies—only punish or afflict you in this world ; but she shall be punished both in this life and the life to come ; and *therefore her punishment shall be double.*

However awful this prophetic declaration may appear, it is precisely what will take place ; for God will deal with her as she hath dealt with others, even in this world ; and award her everlasting punishment in the world to come, *according to her works* ; therefore, whatsoever a man soweth, that shall he also reap !

[V. 7. How much she hath glorified herself and lived deliciously ; so much torment and sorrow give her ; for she saith in her heart, I sit a queen, and am no widow ; and shall see no sorrow]—It will be with this woman clothed in purple and scarlet, and faring sumptuously every day, as Christ hath declared of all who exalt and glorify themselves : *they shall be abased and humbled, with torment and sorrow.* It matters not how much False Religion may pride herself in being the QUEEN of the world, while the Woman clothed with the Sun, True Religion, has been the servant of servants, and dwelt in the wilderness. It matters not how much she may pride herself in being no widow, not being deprived of kingly protection and comfort ; while the Woman mantled with the Sun, has been as a widow in a waste, howling wilderness, while her Bridegroom hath taken his journey into a far country, and will not return until *seven times* pass over the world. It matters not how much she may pride herself that she shall see *no sorrow*, as *no one* has power to afflict or persecute her ; for all power, she claims, belongs to her and the Kings of the Earth ; who has lived deliciously with her, while the *true Woman* has sat down in solitude, and wept in the bitterness of her heart, and drank deep of the cup of sorrow, because of the cruel martyrdom of her innocent sons and daughters. But the day will come when she, that was forsaken and afflicted, shall come up out of the wilderness, fair as the moon, and bright as the sun, leaning upon the breast of the Bridegroom ; and then her days of mourning are forever ended.

[V. 8. Therefore shall her plagues come in one day, death, and mourning, and famine ; and she shall be utterly burned with fire ; for strong is the Lord God who judgeth her]—Just at the time when she is saying peace, peace, then comes the sudden destruction. In the previous verse she has been making her boast of peace, prosperity, and happiness ; but she is putting her trust in the wrong power ; she is trusting in the arm

of flesh ; *therefore shall her plagues come in one day.*

We have noticed that one day is used to denote a long period of time. St. Peter says that one day with the Lord is as a thousand years. And St. John, in the eleventh chapter of this Revelation, calls *twelve hundred and sixty years*, three days and a half. Therefore, I conclude that *one day here*, includes at least the Seventh Vial Period, or 180 years, from A. D. 2700, to 2880 ; and it may extend to A. D. 3000, by which time I confidently expect the Son of Man will be revealed from heaven in flaming fire, to take vengeance upon them that know him not and obey not the Gospel of our Lord Jesus Christ !

[Her plagues shall come in one day]—*Death*, of her kings and courtiers, by whom she was upheld and comforted ; and the *destruction* of her *laws, legends, and liturgies* ; by which she oppressed, deceived, and destroyed the nations.

[And mourning]—On account of the utter loss of all the things she possessed.

[And famine]—Utter want, and destruction of all her political and priestly power ; by which she reigned over the Kingdoms of the Earth. *And she shall be utterly burned with fire*, at the Executive Judgment Day. *For strong is the Lord God who judgeth her. He is now judging her in the Gospel Judgment Day, and gradually consuming her by the breath of his mouth, his Word and Spirit.* But at the Executive Judgment Day, he will utterly burn her *laws, legends, and liturgies*, by the fire of his wrath, and destroy her with the brightness of his coming to the Retributive Judgment Day ; which will be to “reward her even as she rewarded” his people, by *burning the Bible*, the precepts, councils, and promises of the God of Heaven, and thus blaspheming his Word, and despising the riches of his grace.

[V. 9. And the kings of the earth, who hath committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning]—The Kings of the Earth, the children of this world, the children of the wicked one, and children of wrath, who have copied her disobedience, corruptions, and cruelties ; have believed her false doctrines and superstitions, and adopted her idolatries and blasphemies, shall bewail her and lament for her, when they shall see the smoke of her burning ; because they know that the day of their doom is at hand ; for the Kings of the Earth, which are also put, by metonymy, for political powers, or the Beast, must soon be overthrown.

And the destruction of the one comes suddenly after the other ; and therefore the kings of the Earth bewail and lament for her, not merely

because she was their most important friend and ally, but because they know from the declarations of this Prophecy, that the Beast and Babylon, Political Government and False Religion, sustain the relation of cause and effect to each other. And therefore, like the house built upon the *sand*, against which the winds and rains and floods of wrath shall pour, in the days when the seventh angel shall pour out his vial on the Air, the mystery of God shall be revealed, and the words of God fulfilled against all who have committed fornication, and lived deliciously with her; and they shall increase their lamentations, when they behold the smoke of her burning; her extreme anguish of soul here, and her fearful looking for, of the fiery indignation hereafter, which she is to endure when God shall double unto her double, according to her works.

Such was the shadow fools pursued on earth
Under the name of pleasure,—fair outside,
Within corrupted, and corrupting still :
Ruined, and ruinous : her sure reward,
Her total recompense was still, as he,
The bard, recorder of Earth's Seasons, sung,
"Vexation, disappointment, and remorse."
Yet at her door the young and old, and some
Who held high character among the wise,
Together stood,—and strove among themselves,
Who first should enter, and be ruined first
Strange competition of immortal souls !
To sweat for death ! to strive for misery !
But think not Pleasure told her end was death.
Even human folly then had paused at least,
And given some signs of hesitation ; nor
Arrived so hot and out of breath at woe.
Though contradicted every day by facts,
That sophistry itself would stumble o'er,
And to the very teeth a liar proved
Ten thousand times, as if unconseious still
Of inward blame, she stood, and waved her hand,
And pointed to her bower, and said to all
Who passed : Take yonder flowery path ; my steps
Attend ; I lead the smoothest way to heaven ;
This world receive as surety for the next.
And many simple men, most simple, tho'
Renowned for learning much, and wary skill,
Believed and turned aside, and were undone.

[V. 10. Standing afar off for the fear of her torment, saying, Alas, alas, that great city, Babylon, that mighty city ! for in one hour is thy judgment come]—The world or monarchical governments, like all false friends, now forsake False Religion, and will try to stand afar off, for fear of her torments ; as if they had not been allied to her, and had not lived deliciously on each other's dainties, and think to escape her torment, after being partakers of her sins. But however willing they might be to assist her, the day of Divine vengeance and recompense has come, and they are compelled to stand afar off, and behold her desolations, her sorrow, and her

utter ruin, with grief and astonishment, being utterly unable to afford her any kind of comfort or assistance in her day of doom and destruction !

[V. 11. And the merchants of the earth shall weep and mourn over her : for no man buyeth their merchandise any more]—The men who have bought and sold states, kingdoms, and empires ; or, benefices, prebendaries, and pontificates shall weep and mourn over her ; *for no man buyeth their merchandise any more.* All political and ecclesiastical powers and privileges will be swept away by this great event ; and therefore these things will no longer be matters of merchandise among men !

Bishop Bale, who was once a priest of the Roman Catholic Church, applies all these things to that Church ; and thus the reader may learn, from his paraphrases of the principal passages of this chapter, something of the religious, or rather, *idolatrous* usages of his times, which were a little after the *Lutheran Reformation*, and after the *Word of God* was translated into the vulgar tongues and put into the hands of the common people. Although his style is *antiquated*, and some of the usages of his times have become *obsolete*, I think he gives the true meaning of the text, and shows the *real mockery* of this idolatrous, intolerant, and mysterious Corporation.

"The mighty *kings* and potentates *of the earth*, not having afore their eyes the love and feare of God, have committed with this whore moste vile filthynesse ; abusing themselves by many straunge or uncommanded worshipings, and bynding themselves by othe to observe hyr lawes and customs. At the examples, doctrines, counsels, and persuasions of hyr holy whoremongers, have they broken the covenants of peace ; battailed, oppressed, spoyled, ravished, tyrannously murdered innocents ; yea, for vain, foolish causes, and more vaine titles, as though there was neither heaven nor hel, God, nor accounts to be made.

"And her mitredd *marchants*, hyr shorne soldiers, hir masse-mongers, hyr soule-sellers, and hir mart-brokers, waxed very riche, through the sale of hir oyles, creme, salt, water, bread, orders, hallowings, houselings, ashes, palme, waxe, frankensence, beades, crosses, candlesticks, copes, belles, organes, images, reliques, and other pedlary wares.

"They have gotten unto them pallaces, and princely houses, fat pastors and parkes, meadowes and warrens, rivers and pondes, villages and towns, cities and whole provinces, with the divill and all els ; besides other men's wives, daughters, mayd servantes, and children, whom they have abominably corrupted. What profits they have drawen unto them also by the sale of great bishopricks, prelacies, promotions,

benefices, *tot quoties*, pardons, purgatory; besides the yearely rents of cathedrall churches, abbayes, colleges, convents, for sutes and suche other.—Specially shal they be sore discontented with the matter, which have with hir committed the whor-don of spyrite, by many externe worshipings of drye waffier cakes, oyles, roods, relyques, ladyes, images, sculles, bones, chippes, olde ragges, showes, (*shoes*) bootes, spurres, hattes, breches, whodes, night capes, and such like.

“And they that have *lived wantonly* with hir, (ver. 9) in following hir idle observacions, in mat-tenses, houres, and masses; in sensinges, halow-ings, and font hallowing; in going processions with canapaye, crosse, and pyx; with banneres, streamers, and torche light; with such other gaudes to foolish for children.

“*Alas, alas, that great cyty*, (ver. 10) that beautiful *Babylon*, that blessed holy mother the church, which sometimes had so many popes, pardons, so many bishoppes blessings, so many holye stacions, so many cleane remissions *à pena et culpa*, so many good ghostly fathers, so many religions orders, so much holy water for spirites, and Saint John’s Gospels, with the five woundes, and the length of our Lord for drowning, is nowe decayed forever!

“*Alas, alas*, who shall pray for us now? Who shal singe dirges and trentoles? Who shal spoil us of our sinnes? Who shal give us ashes and palmes? Who shal blesse us with a spade, and singe us out of purgatory when we are deade? If we lacke these things we are like to want heaven. These are the desperate complaints of the wicked.”

“Verse 12. *The merchandise of gold and silver*, &c. The same author, Bishop Bale, who was once a priest of the Romish Church, goes on to apply all these things to that church: and whether the text have this meaning or not, they will show us something of the religious usages of his time; and the *real mockery* of this intolerant and superstitious church. Speaking in reference to the *Reformation*, and the general light that had been diffused abroad by the Word of God, which was then translated into the vulgar tongue, and put into the hands of the people at large, he says:—

“They will pay no more *money* for the housell sippings, bottom blessings, nor for ‘seest me and seest me not,’ above the head and under of their chalices, which in many places be of fine *gold*. Neyther regarde they to kneele anye more downe, and to kisse the pontificall rings which are of the same metal. They will be no more at coste to have the ayre beaten, and the idols perfumed with their sensers at pryncipall feastes; to have their crucifixes layde upon horses, or to have

them solemnly borne aloft in their gaddings abroad; with the religious occupyings of their paxes, cruettes, and other jewels, which be of *sil-ver*.

“Neyther passe they greatly to beholde pre-cious stones any more in their two-horned miters, whan they hallow their churches, give their whorish orders, and triumphantly muster in processions. Nor in costuous pearles in theyr copes, perroures, and chysibilles, whan they be in their prelately pompous sacrifices. Men, know-ing the worde of God, supposeth that their orna-ments of *silk*, wherewith they garnishe their tem-ples and adorne their idolles, is very blasphemous and divillish. They thinke also, that their fayre white rockets of raynes, or fine linnen cloath; theyr costly gray amices, of calabar and cattes tayles; theyr fresh purple gownes, whan they walke for their pleasures: and their read scarlet frockes, whan they preach lyes in the pulpit, are very superfluous and vayne.

“In their *thynen wood*, (whom some men call *algume trees*, some *basil*, some *corall*.) may be understande all their curious buildings of tem-ples, abbeyes, chapples, and chambers; all shrines, images, church stooles, and pews that are well paid for; all banner staves, paternoster scores, and pceces of the holy crosse.

“The *vessels of ivory* comprehendeth all their maundy dyshes, their offering platters, their reli-que chestes, their god boxes, their drinking horns, their sipping cuppes for the hiccough, their tables whereupon are charmed their chalices and vestiments; their standiches, their combes, their muske balles, their pomaunder pottes, and their dust boxes, with other toyes.

“The *vessels of precious stone*; which after some interpretours, art of preccious stone, or after some are of *most precious wood*; betokeneth their costuous cuppes, or cruses of jasper, jacinet, amel, and fine beral; and their alabaster boxes, wherewith they annointe kinges, confirme chil-dren, and minister their holy whorish orders. Their pardon masers, or drinking dishes, as Saint Benit’s bole, Saint Edmond’s bole, Saint Giles’ bole, Saint Blithe’s bole, and Westminster bole, with such other holy reliques.

“Of *brasse*, which containeth latten, copper, alcumine, and other hard metals, are made all their great candlesticks, holy water kettles, lampes, desks, pyllers, butterasses, bosses, bells, and many other things more.

“Of strong *yron* are the braunches made that holde up the lightes before their false gods; the tacks that sustayne them for fallinge; the lockes that save them from the robberye of thieves; their fyre pans, bars, and poolyes, with many other straunge ginnes besides.

“With *marble* most commonlye pave they their temples, and build strong pillars and arches in their great cathedrale churches and monasteries; they make thereof also their superalities, their tums, and their solemne gravestones; besides their other buildinges, with free-stone, flint, ragge, and brick, comprehended in the same.

“Verse 13. *And cinnamon*. By the *sinnamon* is meant all manner of costly spyces, wherewith they bury their byshops and founders, lest they shoulde stinke when they translate them agayne to make saintes for advauntage.

“By the smellynge *odours*, the swete herbes that they strewe abroad at their dedications and burials; besydes the damaske waters, bawmes, muskes, poemaunder, civit, and other curious confections they yet bestow upon theyr owne precious bodyes.

“The *oyntmentes* are such oyles as they mingle with rose water, aloes, and spike, with other mery conceits, wherewith they anoynt their holy savours and roods, to make to sweat, and to smell swete when they are borne abroad in procession upon their high feastfull dayes.

“*Frankinsence*, occupye they ofte as a necessarie thinge in the sensyng of their idols, hallowinge of their paschal, conjuringe of their ploughes; besydes the blessing of their palmes, candles, ashes, and their dead men’s graves, with *requiescant in pace*.

“With *wine* synge theyr masses for money, they housell the people at Easter, they wash their aultar stones upon Maunday Thursday; they fast the holy imber dayes, besydes other banketinges all the whole yeare, to kepe theyr flesh chaste.

“With *oyle* smere they younge infantes at baptisme and bishopping; they grease their massmongers, and geve them the mark of madian; they anele their cattell that starveth; and do many other feates els.

“*Fyne-floure*, is such a merchandise of theirs as far exceedeth all other, and was first geven them by Pope Alexander I, thinkinge Christes institution not sufficient, nor comly in using the common breade in that ministerie. For that ware hath brought them in their plentiful possessions, their lordshippes, fatte benefices, and prebendaries, with innumerable pleasures els.

“*Wheat* have thei of their farmes, whereof they make pardon bread and cakes, to draw people to devocion towards them.

“*Cattell* receive they, offered unto their idols by the idiots of the countries, for recover of sondrye diseases; besides that they have of their tithes.

“*Shepe* have they, sometime of their owne pastures, sometime of begginge, sometime of bequestes for the dead, to cry them out of their fearful purgatorye, when they be asleepe at midnight.

“Great *horses* have they, for mortnaries, for offices, for favours, giftes and rewardes, to be good lords unto them, that they may holde still their farmes, and to have saunder waspe their sonne and their heire a priest; or to admitte him unto a mannerly benefice, that he may be called ‘maister person,’ and suche lyke.

“*Charets* have they also, or *horse litters*, of al manner of sorts, especially at Rome, with foote men runninge on both sides of to make roome for the holy fathers. Of whom some carye their own precious bodyes, some theyr treasure, some the blessed sacremente, some holy reliques and ornamentes, some their whores, and some their bastardes. The *bodyes of men* must needes be judged to be at their pleasure, so long as Christen provinces be tributaries unto them, princes obediente, people subject, and their lawes at their commaundement to slea and to kyll. And to make this good, who hath not in England payd his Peter penny, sometime to acknowledge himself a *bondman* of theirs, at the receit of his yerly howsell. Furthermore yet, besides their market muster of monkes, fryars, and priestes, they have certayne *bondmen*, of whom some they sell to the *Venicians*, some to the *Genues*, some to the *Portingales*, and some to the *Turks*, to row in their galleis. And laste of all, to make up their market, least any thing should escape their hands, these unmerciful bribers maketh marchaundise of the *soules of men*, to deprive Christe of His whole right, sending many unto hell, but not one unto heaven, (unlesse they maliciously murther them for the truths sake,) and all for mony. After many other sortes els, abuse they these good creatuers of God, whom the Holy Ghost heere nameth. Much were it to shew here by the cronicles severally of what pope they have received authoritye, power, and charge, to utter these wares to advauntage, and how they came firste by the old idolatrous.”

[V. 12. The merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble]—Men will no more be *compelled* to pay their *gold* for *political taxes*, and *silver* for *priestly tithes*; nor *precious stones* for *kingly crowns*, or *priestly miters*; nor pearls to adorn their queens or harlots, nor fine linen for priests, or purple for kings; nor silk for their queens, or scarlet for their priestly concubines; nor thyne wood for their palaces or pontifical parlors; nor most precious wood for kingly coffers or priestly pyres; nor vessels of ivory for the king and his retinue, or the Pope and his clergy, as was their ancient custom.

[V. 13. And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men]—In the twelfth and thirteenth verses of this chapter, there are four times seven, or *twenty-eight articles of merchandise mentioned*—fourteen in each verse; and they seem to be set in pairs; and were, and are, the principal articles of merchandise among the incumbents of *princely* and *priestly* office. By *political* or *pontifical laws*, every one of these articles have been bought and sold to get gain; and some without any sanction from the Gospel. We again quote Bishop Bale:

“But be certaine, and sure, thou myserable church, that thou shalt no longer enjoy the commodious pleasures of a free citye. The merry noyes of them that play upon *harpes, lutes, and fidels*; the sweet voice of musicians, that sing with *virginals, vials, and chimes*; the armony of them that *pipe* in *recorders, flutes, and drums*; and the shirle showt of *trumpets, waits, and shawmes*, shall no more be heard in thee, to the delight of men. Neyther shall the sweet *organs*, containing the melodious noyse of all maner of *instruments* and *byrdes*, be plaied upon; nor the great *belles* be rong after that; nor yet the *fresh discant, prick-song, counter-point, and faburden*, be called for in thee; which art the very sinagog of Sathan. Thy lascivious armonye and delectable musique, much provoking the weake hartes of men to meddle in thy abominable whordom, by the wantonnes of idolatry in that kinde, shall perish with thee for ever. No cunning *artificer, carver, paynter*, nor *gilder, embroiderer, gold-smith, nor silk-worker*; with such other like of what occupacion soever they be, or have bene to thy commodity, shall never more be found so agayne.

“Copes, cruettes, candlesticks, miters, crosses, sensors, crismatoris, corporasses, and chalices, which for thy whorishe holines might not sometime be touched, will than, for thy sake, be abhorred of all men. Never more shall be builded for marchants of thi livery and mark, palaces, temples, abbeys, collages, covents, chauntries, fair houses, and horcherds of pleasure. The clapping noise of neyther wyndmil, horsemil, nor watermil, shal any more be heard, to the glutenous feeding of thy puffed up porklings, for the maintenance of thine idle observacions and ceremonies. For thy mitred marchaunts were sumtimes princes of the earth, whan they reined in their roialty. Thy shorn shavelinges were lordes over the multitude, whan they held their priestly authority over the soules and bodies of men. Yea, and with thy privy legardemain, with thy juggling castes, with thy craftes and enchaunt-

mentes of thy subtile charmes were all nacions of the world deceyed.”—*B. Bale*.

“This is very plain language; and thus, on all hands, a monstrous system of superstition and idolatry was attacked by our reformers; and with these unfurnished weapons, directed by the Spirit of the living God, Popery was driven from the *throne*, from the *bench*, from the *universities*, and from the *churches*, of this favored kingdom. And by a proper application of Scripture, and by a universal diffusion of the word of God, it may be soon driven from the face of the universe. And when the inventions of men are separated from that church, and it becomes truly regenerated; and of this it is highly capable, as among its monstrous errors and absurdities, it contains all the essential truths of God, it will become a praise and a glory in the earth. Protestants wish not its *destruction*, but its *reformation*.

“Some there may be who in their zeal for truth, would pull the whole edifice to pieces; but this is not God’s method: He destroys what is evil, and saves what is good. It is *reformation*, not *annihilation*, that this church needs.”—*Dr. A. Clarke*.

[V. 14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all]—The original text, justifies the idea, that the rich autumnal fruits which were the result of patient labor and watchfulness, which the soul of the husbandman lusted after, should suddenly disappear, and leave him the subject of disappointment, vexation, and sorrow. And not only all things which were *dainty* for the food and refreshment of himself, and family, and friends, should depart suddenly and strangely, in the day of the threatened *famine*; but whatever was goodly, splendid, and costly in apparel, perfumes, apartments, ornaments, and equipage, should suddenly and strangely depart, and be found no more at all.

By the *fruits*, and all things which are *dainty* and *goodly*, are evidently meant the things which are enumerated in the two previous verses. *Those twenty-eight articles* of merchandise above enumerated, comprehend generically, every thing which the world has *lusted after*, or *coveted*, and sought *happiness in*, instead of looking with gratitude beyond them, to their Creator, for pure and eternal bliss.

This Great City, this *Beastly* and *Babylonish* organization, this Whore, the emblem of False Religion, began her career of disobedience, wantonness, and covetousness, to gain gold and silver; and ends her life of infamy, by making merchandise of slaves and souls of men.

Gold, many hunted, sweat and bled for gold ;
Waked all the night, and labored all the day ;
And what was this allurements, dost thou ask ?
A dust dug from the bowels of the earth,
Which, being cast into the fire, came out
A shining thing that fools admired, and called
A god ; and in devout and humble plight
Before it kneeled, the greater to the less.
And on its altar sacrificed ease, peace,
Truth, faith, integrity ; good conscience, friends,
Love, charity, benevolence, and all
The sweet and tender sympathies of life ;
And to complete the horrid murderous rite,
And signalize their folly, offered up
Their souls, and an eternity of bliss,
To gain them—what ? an hour of dreaming joy ;
A feverish hour that hastened to be gone,
And ended in the bitterness of wo.

Most, for the luxuries it bought, the pomp,
The praise, the glitter, fashion, and renown,
This yellow phantom followed and adored.
But there was one in folly further gone,
With eye awry, incurable, and wild,
The laughing-stock of devils and of men,
And by his guardian angel quite given up,—
The miser, who with dust inanimate
Held wedded intercourse. Ill guided wretch,
Thou mightst have seen him at the midnight
When good men slept, and in light winged dreams
Ascended up to God,—in wasteful hall,
With vigilance and fasting worn to skin
And bone, and wrapped in most debasing rags,—
Thou mightst have seen him bending o'er his heaps
And holding strange communion with his gold ;
And as his thievish fancy seemed to hear
The night-man's foot approach, starting alarmed,
And in his old, decrepit, withered hand,
That palsy shook, grasping the yellow earth
To make it sure. Of all God made upright,
And in their nostrils breathed a living soul,
Most fallen, most prone, most earthy, most debased ;
Of all that sold Eternity for Time,
None bargained on so easy terms with death.
Illustrious fool ! Nay, most inhuman wretch !
He sat among his bags, and, with a look
Which hell might be ashamed of, drove the poor
Away unalmsed, and midst abundance died,
Sorest of evils ! died of utter want.

Before this shadow, in the vales of earth,
Fools saw another glide, which seemed of more
Intrinsic worth. Pleasure her name ; good name,
Though ill applied. A thousand forms she took,
A thousand garbs she wore ; in every age
And clime, changing, as in her votaries changed
Desire ; but, inwardly, the same in all.
Her most essential lineaments we trace ;
Her general features everywhere alike.

Of comely shape she was, and fair of face ;
And underneath her eyelids sat a kind
Of witching sorcery, that nearer drew
Whoever with unguarded look beheld ;
A dress of gaudy hue loosely attired
Her loveliness ; her air and manner frank,
And seeming free of all disguise ; her song
Enchanting ; and her words which sweetly dropt,
As honey from the comb, most large of promise,
Still prophesying days of new delight,
And rapturous nights of undecaying joy.
And in her hand, where'er she went, she held
A radiant Cup that seemed of nectar full—

And by her side danced fair delusive Hope
The fool pursued enamoured, and the wise
Experienced man who reasoned much, and thought,
Was sometimes seen laying his wisdom down,
And vying with the stripling in the chase.

[V. 15. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing]—
The merchants of these things which are enumerated above, which were made rich by her merchandise, shall stand afar off, for the fear of her torment coming on them also, as they have been partakers of her sins ; and weeping and wailing, because they have been dealing in her articles of merchandise, which are contraband, according to the counsels of the Gospel.

Much truth had been assented to in Time,
Which never, till this day, had made a due
Impression on the heart. Take one example.
Early from heaven it was revealed, and oft
Repeated in the world, from pulpits preached,
And penned and read in holy books, that God
Respected not the persons of mankind.
Had this been truly credited and felt,
The king, in purple robe, had owned, indeed,
The beggar for his brother ; pride of rank
And office thawed into paternal love ;
Oppression feared the day of equal rights,
Predicted ; covetous extortion kept
In mind the hour of reckoning, soon to come ;
And bribed injustice thought of being judged,
When he should stand, on equal foot, beside
The man he wronged ; and surely—nay, 'tis true,
Most true, beyond all whispering of doubt,—
That he, who lifted up the reeking scourge,
Dripping with gore from the slave's back, before
He struck again, had paused, and seriously
Of that tribunal thought, where God himself
Should look him in the face, and ask in wrath,
“Why didst thou this ? Man ! was he not thy brother,
Bone of thy bone, and flesh and blood of thine ?”
But, ah ! this truth, by heaven and reason taught,
Was never fully credited on earth.
The titled, flattered, lofty men of power,
Whose wealth brought verdicts of applause for deeds
Of wickedness, could ne'er believe the time
Should truly come when judgment should proceed
Impartially against them, and they, too,
Have no good speaker at the Judge's ear,
No witnesses to bring them off for gold,
No power to turn the sentence from its course ;
And they of low estate, who saw themselves,
Day after day, despised, and wronged, and mocked,
Without redress, could scarcely think the day
Should e'er arrive, when they, in truth, should stand
On perfect level with the potentates
And princes of the earth, and have their cause
Examined fairly, and their rights allowed.
But now this truth was felt, believed and felt,
That men were really of a common stock,
That no man ever had been more than man.

[V. 16. And saying, alas, alas ! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls]—Alas, alas ! that Great City, that

great political and ecclesiastical corporation, which was enriched with all manner of costly, *dainty*, and *goodly* merchandise; whose priests were clothed in fine linen, and whose kings were clothed in *purple*, and their queens and concubines were arrayed in *scarlet*, and they all fared sumptuously every day; and their attire was ornamented in the most costly manner, with *gold*, and *precious stones*, and *pearls*, which they had extorted for tax, and tithes, from a politically oppressed and priestly burdened people!

The wealth which has been expended to maintain this Great City, would be sufficient to send the Gospel of Christ, to every continent, and kingdom, and city, and hamlet, and home, on earth, and teach every man the knowledge of the Lord, by which he might become wise unto eternal salvation!

[V. 17. For in one hour so great riches are come to nought; and every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off]—One hour, we have shown, indicates a period of *sixty years*; each minute taken for a common year. So I think the time of one hour in this text implies at least that many years, but not any more; and this hour will occur at the close of the seventh vial period. This great event will not only affect the merchants of the earth, monarchs, and political rulers, but every sea merchant, every pontiff and calif, all the masters of the ships of state, and false religion; every ship-master, captain, and officer, and all the company, or passengers, in the ships of the monarch, the pontiff, and the calif, which have obeyed their laws in the commerce of life, to the utter disregard of the commandments of God, were partakers of her sins, and therefore stood afar off, for fear of her plagues. And all the sailors, who helped to man these ships of State and Church Union, stood afar off; and as many as trade by sea, as well as by land, or from port to port, or from party to party, sometimes filling the offices of Church, and then anon the offices of State, stood afar off, weeping and wailing, for fear of her torment coming on them, as they are partakers of her sins, by being her servants. “Know ye not, that to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey, whether of sin unto death, or obedience unto righteousness?”

[V. 18. And cried when they saw the smoke of her burning, saying, What city is like unto this great city]—What organization is like unto this great corporation, founded, constituted, and maintained, in direct disregard to the Divine Lawgiver and Ruler of the Universe, by the Dragon, the Beast, and the False Prophet; by the tyranny of the Monarch, the oppression of the

Pontiff, and the false doctrine of the Calif? No corporation on earth is so great in age, extent, and power, as this Great City, which was founded by the Dragon soon after the Deluge, and has been built, rebuilt, and garnished by the Beast, the Pontiff, and False Prophet. But her day, even her hour, of long predicted doom has come, and she is to be utterly burned by the Almighty.

[V. 19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate]—Here closes the lamentation over this Great City, which, like Sodom, was ruined on account of its great wickedness. Among the mourners we number every class of men who have held commerce with the Great City, and have in any way been identified with her interests and merchandise; kings and false priests, queens and concubines, mechanics, miners, and merchants, the artificer, the navigator, the sea captain, and the sailor, the arborist, and the apothecary, the vintner, and the confectioner, the husbandman, and the miller, the herdsman, the shepherd, and butcher, and last of all, those who traded in horses and chariots, and bodies and souls of men.

[V. 20. Rejoice over her, thou heaven! and ye holy apostles and prophets; for God hath avenged you on her]—The mourners who lamented over this Great City gave evidence of the most heartfelt sorrow, as we learn from their words and actions. But God no longer pities her, for she was incorrigibly impenitent; therefore a voice from the Invisible proclaims: Rejoice over her thou Heaven! By the word, Heaven, is meant the Holy City, which was trodden down by the Great City, and must remain in this deplorable condition until the occurrence of this event; which, we have already shown, will happen at the close of the seventh vial period; the time of the cleansing of the Sanctuary, and the end of the Woman's second sojourn in the wilderness—about A. D. 2880.

And by Apostles and Prophets I understand the Two Witnesses, the representatives in both the past and present dispensations, the faithful people of God; who have not entangled themselves with the *covetous desires* of the *dainty and goodly things of this life*, and have, therefore, kept themselves unspotted and disentangled from the world.

This is a grand and sublime description of the overthrow of whatsoever things are wrong; for the Great City was the oppressor and persecutor of the Holy City, and her holy inhabitants; the enemy of the works and government of God; and therefore Apostles, and Prophets, and all the

hosts of Heaven are called to rejoice over her ruin; for God hath avenged you on her.

[V. 21. And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all]—Our Lord is described as being a stone of stumbling, and a rock of offense; and whosoever should fall upon it should be broken; but upon whomsoever it falls shall be ground to powder!

He was to the Jews a stumbling-block, and to the Greeks foolishness; but to all that believed on him he was the wisdom of God, and the power of God unto salvation. But upon his enemies, the inhabitants of the Great City, he will fall upon them suddenly; and it shall be thrown down and consumed to dust, and therefore shall be found no more at all. This is true of many ancient cities, as Babylon, Nineveh, and Jerusalem; and their governments, riches, and influence, both political and religious, are gone, and all on account of their sins.

This state of things, however, is not yet true of *Pagan* or *Papal* Rome. The latter still exists, as a monument of God's mercy, and to become the object of his vengeance; and the former is most intimately connected with it, sustaining the relation of Beast and rider—for Papal Rome has got above Pagan Rome, and in her religious service has retained her Pagan language, and rites, and ceremonies, and some of her idols, and has consecrated many of her heathen temples to pretended or real saints, and has incorporated many of her heathen superstitions, absurdities, and idolatries into a *professedly Christian service*.

[V. 22. And the voice of harpers and musicians, and of pipers, and of trumpeters shall be heard no more at all in thee; and no craftsman, of whatever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee]—It would seem, if we should take this language in a literal sense, that this Great City was to become extinct, by being overthrown by an earthquake, and burnt up by fire from God out of Heaven, as were the cities of Sodom and Gomorrah! But I think it is set by contrast with the Holy City, and is the emblem of unjust monarchical government and False Religion; and must be utterly overthrown, to give place to the kingdom of our Lord Jesus Christ in the world.

The characters mentioned in this verse, have reference, in my judgment, to the supporters, servants, and officers of all *Political Governments*. With their harps they have lulled men to rest, or soothed them to peace. And again, with their shrill trumpets they have called to action, and to

combat, and to deadly strife, the warriors of the nations.

[V. 23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by their sorceries were all nations deceived]—The characters and customs mentioned in this verse have reference to the Rites, Ceremonies, and Service of the Religious department of the Great City.

No system of Religion on earth has made such a liberal use of candles in her rites and ceremonies as the Roman Catholic Church; and therefore the language of the text applies more forcibly to her than any other in the history of the world. No set of men have set up such high pretensions to be *the great men* of the *Earth as the Popes*. And no set of men have deceived the nations by their sorceries to so great an extent as these would-be great men have, by their Political arts, and State tricks, and counterfeit miracles, and deceptive manœuvres of every kind, and they still continue to practice their sorceries, by which they deceive the nations.

[V. 24. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth]—"This is an evil generation;" for her progeny, in regular succession, have manifested the same implacable hatred toward the children of God; and, therefore, in her race of descendants, was found the Blood of Prophets, and of Saints, and of all that were slain upon the Earth; "Therefore, also, said the Wisdom of God, I will send them Prophets and Apostles, and some of them they shall slay and persecute; that the blood of all the Prophets, which was shed from the foundation of the world, may be required of this generation: From the blood of Abel unto the blood of Zacharias, which perished between the Altar and the Temple. Verily I say unto you, it shall be required of this generation," this Great City, the Dragon, the Beast, and False Prophet.

O Love-destroying, eursed Bigotry!
Cursed in heaven, but eursed more in hell,
Where millions curse thee, and must ever curse!
Religion's most abhorred! perdition's most
Forlorn! God's most abandoned! hell's most damned!
The infidel, who turned his impious war
Against the walls of Zion, on the rock
Of ages built, and higher than the clouds,
Sinned, and received his due reward; but she
Within her walls sinned more. Of Ignorance
Begot, her daughter, Persecution, walked
The earth, from age to age, and drank the blood
Of saints, with horrid relish drank the blood
Of God's peculiar children, and was drunk,
And in her drunkenness dreamed of doing good.
The supplicating hand of innocence,
That made the tiger mild, and in his wrath

The lion pause, the groans of suffering most
 Severe, were naught to her ; she laughed at groans.
 No music pleased her more, and no repast
 So sweet to her as blood of men redeemed nn
 By Blood of Christ. Ambition's self, though mad,
 And nursed on human gore, with her compared,
 Was merciful. Nor did she always rage.
 She had some hours of meditation, set
 Apart, wherein she to her study went,
 The Inquisition, model most complete
 Of perfect wickedness, where deeds were done,—
 Deeds ! let them ne'er be named,—and sat and plained
 Deliberately, and with most musing pains,
 How to extremest thrill of agony,
 The flesh, and blood, and souls of holy men,
 Her victims might be wrought ; and when she saw
 New tortures of her laboring fancy born,
 She leaped for joy, and made great haste to try
 Their force—well pleased to hear a deeper groan.

But now her day of mirth was passed, and come
 Her day to weep, her day of bitter groans,
 And sorrow unbemoaned, the day of grief
 And wrath retributory poured in full
 On all that took her part. The man of sin,
 The mystery of iniquity, her friend
 Sincere, who pardoned sin, unpardoned still,
 And in the name of God blasphemed, and did
 All wicked, all abominable things,
 Most abject stood, that day, by devils hissed,
 And by the looks of those he murdered, scorched ;
 And plagued with inward shame, that on his cheek
 Burned, while his votaries, who left the earth,
 Secure of bliss, around him, undeceived,
 Stood, undeceivable, till then ; and knew
 Too late, him fallible, themselves accursed,
 And all their passports and certificates,
 A lie : nor disappointed more, nor more
 Ashamed, the Mussulman, when he saw, gnash
 His teeth and wail, whom he expected judge.
 All these were damned for bigotry, were damned,

Because they thought, that they alone served God,
 And served him most, when most they disobeyed.

Of those forlorn and sad, thou mightst have marked
 In number most innumerable, stand
 The indolent ; too lazy these to make
 Inquiry for themselves, they stuck their faith
 To some well-fatted priest, with offerings bribed
 To bring them oracles of peace, and take
 Into his management all the concerns
 Of their eternity ; managed how well
 They knew, that day, and might have sooner known,
 That the commandment was, Search, and believe
 In Me, and not in man ; who leans on him
 Leans on a broken reed, that will impierce
 The trusted side. I am the way, the truth,
 The life, alone, and there is none besides.

This did they read, and yet refused to search,
 To search what easily was found, and found,
 Of price uncountable. Most foolish they
 Thought God with ignorance pleased, and blinded faith,
 Took not root in reason, purified
 With holy influence of his Spirit pure.
 So on they walked, and stumbled in the light
 Of noon, because they would not open their eyes.
 Effect how sad of sloth ! that made them risk
 Their piloting to the eternal shore,
 To one who could mistake the lurid flash
 Of hell for heaven's true star, rather than bow
 The knee, and by one fervent word obtain
 His guidance sure, who calls the stars by name.
 They prayed by proxy, and at second hand
 Believed, and slept, and put repentance off,
 Until the knock of death awoke them, when
 They saw their ignorance both, and him they paid
 To bargain of their souls 'twixt them and God,
 Fled, and began repentance without end.
 How did they wish, that morning, as they stood
 With blushing covered, they had for themselves
 The Scripture searched, and for themselves believed,
 And made acquaintance with the Judge ere then !

REVELATION.

CHAPTER XIX.

1 *God is praised in heaven for judging the great whore, and avenging the blood of his saints.* 7 *The marriage of the Lamb.* 10 *The angel will not be worshiped.* 17 *The fowls called to the great slaughter.*

1. AND after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God:

2. For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3. And again they said, Alleluia. And her smoke rose up forever and ever.

4. And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9. And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11. And I saw heaven opened, and behold, a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13. And he *was* clothed in a vesture dipped in blood: and his name is called The Word of God.

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(V. 1.) Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the ways of sinners, nor sitteth in the seat of the scornful: But his delight *is* in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly *are* not so: but *are* like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.—Psalm i. 1–5.

(V. 2.) O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble. At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered. And your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them. The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: the fear of the LORD *is* his treasure. Behold, their valiant ones shall cry without; the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man. The earth mourneth *and* languisheth; Lebanon is ashamed *and* hewn down; Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*. Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself. Ye shall conceive chaff: ye shall bring forth stubble: your breath *as* fire shall devour you. And the people shall be *as* the burning of lime; *as* thorns cut up shall they be burned in the fire. Hear ye *that are* far off, what I have done; and ye *that are* near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites: Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from hold-

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ing of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defense *shall be* the munitions of rocks; bread shall be given him, his waters *shall be* sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. Thy heart shall meditate terror. Where *is* the scribe? where *is* the receiver? where *is* he that counted the towers?—Isa xxxiii: 2–18.

Thou shalt not see a fierce people; a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious LORD *will be* unto us as a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the LORD *is* our judge, the LORD *is* our law-giver, the LORD *is* our king, he will save us. Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. And the inhabitants shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.—Isa. xxxiii: 19–24.

(V. 5.) Praise ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD. Ye that stand in the house of the LORD, in the courts of the house of our God. Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant. For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the LORD *is* great, and *that* our LORD *is* above all gods. Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places. He causeth the vapors to ascend from the ends of the earth: he maketh lightnings for the rain: he bringeth wind out of his treasures. Who smote the first-born of Egypt, both of man and beast. *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his serv-

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ants. Who smote great nations, and slew mighty kings; Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: And gave their land *for* a heritage, a heritage unto Israel his people.—Ps. cxxxv: 1–12.

(V. 6.) The LORD reigneth, let the earth rejoice; let the multitude of isles be glad *thereof*. Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne. A fire goeth before him and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth. The heavens declare his righteousness, and all the people see his glory. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods. Sion heard, and was glad; and the daughters of Judah rejoiced, because of thy judgments, O LORD. For thou, LORD, *art* high above all the earth; thou art exalted far above all gods. Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.—Ps. xcvi: 1–12.

(V. 7.) Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so*: lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

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14. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God.

18. That he may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him that sat on the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

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Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. xxv: 1–13.

(V. 8.) And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more

honorable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Give unto the LORD, O ye mighty, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name: worship the LORD in the beauty of holiness. The voice of the LORD *is* upon the waters: the God of glory thundereth; the LORD *is* upon many waters. The voice of the LORD *is* powerful; the voice of the LORD *is* full of majesty. The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon. He maketh them also skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the LORD divideth the flames of fire. The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh. The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of *his* glory. The LORD sitteth upon the flood; yea, the LORD sitteth King forever. The LORD will give strength unto his people; the LORD will bless his people with peace.—Ps. xxix: 1–11.

(V. 9.) Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed: for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just. And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.—Luke xiv: 12–15.

(V. 10.) The Spirit of the Lord God *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to pro-

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claim liberty to the captives, and the opening of the prison to *them that are bound*; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, The Planting of the LORD, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolation, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen, and your vine-dressers. But ye shall be named the priests of the LORD; *men* shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall you boast yourselves. For your shame you *shall have* double, and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed. I will greatly rejoice in the LORD, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.—Isa. lxi: 1-11.

Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all); That word, *I say*, you know, which was published throughout all

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Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and showed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.—Acts x: 34-43.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, *even* the salvation of *your* souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you his holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy, for I am holy.

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(V. 11.) We have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old; *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them. Thou art my King, O God; command deliverances for Jacob. Through thee will we push down our enemies; through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us.—Ps. xl: 1-7.

Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.—Song of Solomon.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen; and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water. Turn ye to the stronghold, ye prisoners of hope: even to-day do I declare, *that* I will render double unto thee; When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south. The LORD of hosts shall defend them; and they shall devour, and subdue with sling-stones; and they shall drink, *and* make a noise as through wine; and they shall be filled

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like bowls, *and* as the corners of the altar. And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land. For how great *is* his goodness, and how great *is* his beauty! Corn shall make the young men cheerful, and new wine the maids.—Zech. ix: 9-17.

(V. 12.) For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp *that* burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.—Isa. lxii: 1-7.

(V. 13.) In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not.—Jno. i: 2-5.

The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of

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the world. When he prepared the heavens, I *was* there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: Then I was by him, *as* one brought up *with him*; and I was daily *his* delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights *were* with the sons of men. Now, therefore, hearken unto me, O ye children: for blessed *are they that* keep my ways. Hear instruction, and be wise, and refuse it not. Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death.—Proverbs viii: 22–36.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters

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cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian sea: and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dry-shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.—Isa. xi: 1–16.

(V. 17.) And, thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed,

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and my hand that I have laid upon them.—Ezek. xxxix: 17–21.

(V. 20.) I beheld then, because of the voice of the great words which the horn spake; I beheld, *even* till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.—Dan. vii: 11–12.

A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith the God. Rejoice ye with Jerusalem, and be

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glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the LORD shall be known towards his servants, and *his* indignation towards his enemies. For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.—Isa. lxvi: 6–16.

A N N O T A T I O N S.

CHAPTER XIX.

[V. 1. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, unto the Lord our God]—The whole heavenly host give glory to God, because he has judged the great Whore, and avenged the blood of his servants; saying, Alleluia, praise Jehovah: to him send up your anthems of praise, and hymns of holy joy. Sing again the Song of Moses and the Lamb. Ascribe ye *Salvation* unto our God, for he hath triumphed gloriously over all his foes, and delivered us from all our enemies. And to him be the glory of the victory, and the glory of our salvation, and the glory of our eternal happiness. And to him be the *honor* of everlasting authority, over all his creatures, in all places of his dominions. And ascribe ye *power* unto him; for his power only is adequate to these mighty and immortal achievements.

Alleluia, for Jehovah is the author of our salvation, or deliverance from all our sins, and from the oppressions of all our enemies; and therefore the glory belongs to him; and it is to him we ascribe the honor of this high distinction, that we are accounted worthy of his salvation and kingdom; for it is by his *power* alone that all this is effected against his enemies, and for his people, for he alone is the Lord our God.

“It is worthy of remark, that the *Indians* of *North America*, have the same word, Alleluiah, in their religious worship, and use it in the same sense. In their places of worship, or *beloved Square*, they dance sometimes for a whole night, always in a bowing posture, and frequently singing *Halleluiah*; Ye-ho-wah, praise ye Yah, Ye-ho-vah; probably the true pronunciation of the Hebrew word, *Jehovah*.”

[V. 2. For true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand]—The judgments of God against the great Whore are *true to the very letter*, according to his predictions, which he made known to her by his prophets; and therefore his power displayed in her destruction, the destruction of his enemies, and the salvation of his people, is a most *righteous* exercise of Omnipotence, according to the principles of eternal equity, wisdom, and holiness, which he has made known to man from generation to generation, by his word and Spirit, as is beautifully expressed by the poet.

Wisdom took up her harp, and stood in place
Of frequent concourse—stood in every gate,
By every way, and walked in every street;
And, lifting up her voice, proclaimed: Be wise,
Ye fools! be of an understanding heart.
Forsake the wicked: come not near his house:
Pass by; make haste; depart, and turn away.
We follow—me, whose ways are pleasantness,
Whose paths are peace, whose end is perfect joy.
The Seasons came and went, and went and came
To teach men gratitude; and as they passed,
Gave warning of the lapse of time, that else
Had stolen unheeded by: the gentle Flowers
Retired, and, stooping o’er the wilderness,
Talked of humility, and peace, and love.
The Dews came down unseen at evening tide,
And silently their bounties shed, to teach
Mankind unostentatious charity.
With arm in arm the forest rose on high,
And lesson gave of brotherly regard.
And, on the rugged mountain brow exposed
Bearing the blast alone—the ancient oak
Stood, lifting high his mighty arm, and still
To courage in distress exhorted loud.
The flocks, the herds, the birds, the streams, the breeze
Attuned the heart to melody and love.
Mercy stood in the cloud, with eye that wept
Essential love; and, from her glorious bow,
Bending to kiss the earth in token of peace.
With her own lips, her gracious lips, which God
Of sweetest accent made, she whispered still,
She whispered to Revenge:—forgive, forgive!
The sun rejoicing round the earth, announced
Daily the wisdom, power, and love of God.
The moon awoke, and from her maiden face,
Shedding her cloudy locks, looked meekly forth,
And with her virgin stars walked in the heavens,
Walked nightly there, conversing as she walked,
Of purity, and holiness, and God.
In dreams and visions sleep instructed much.
Day uttered speech to day, and night to night
Taught knowledge: silence had a tongue: the grave,
The darkness, and the lonely waste, had each
A tongue, that ever said—Man! think of God!
Think of thyself! think of eternity!
Fear God, the thunders said; fear God, the waves:
Fear God, the lightning of the storm replied,
Fear God, deep loudly answered back to deep,
And in the temples of the Holy One—
Messiah’s messengers, the faithful few,
Faithful ’mong many false—the Bible opened,
And cried: Repent! repent, ye sons of men!
Believe, be saved: and reasoned awfully
Of temperance, righteousness, and judgment soon
To come—of ever-during life and death.
And chosen bards from age to age awoke
The sacred lyric, and full on folly’s ear,
Numbers of righteous indignation poured.
And God Omnipotent, when mercy failed,
Made bare his holy arm: and with the stroke
Of vengeance smote; the fountains of the deep
Broke up; heaven’s windows opened: and sent on men
A flood of wrath; sent plague and famine forth;

With earthquake rocked the world beneath ; with storms
 Above laid cities waste ; and turned fat lands
 To barrenness ; and with the sword of war
 In fury marched, and gave them blood to drink.
 Angels remonstrated ; Mercy beseeched ;
 Heaven smiled, and frowned ; Hell groaned ;
 Time fled : Death shook
 His dart, and threatened to make repentance vain.
 Incredible assertion ! men rushed on
 Determinedly to ruin : shut their ears,
 Their eyes to all advice, to all reproof :
 O'er mercy and o'er judgment downward rushed
 To misery ; and, most incredible
 Of all ! to misery rushed along the way
 Of disappointment and remorse, where still
 At every step, adders in pleasure's form,
 Stung mortally ; and Joys, whose blooming cheeks
 Seemed glowing high with immortality,
 Whose bosoms prophesied superfluous bliss,—
 While in the arms received, and locked in close
 And riotous embrace, turned pale, and cold,
 And died, and smelled of putrefaction rank :
 Turned in the very moment of delight,
 A loathsome, heavy corpse, that with the clear
 And hollow eyes of Death, stared horribly.

All tribes, all generations of the earth,
 Thus wantonly to ruin drove alike :
 We heard indeed of golden and silver days ;
 And of primeval innocence unstained—
 A pagan tale ! but by baptized bards,
 Philosophers, and statesmen, who were still
 Held wise and cunning men, talked of so much,
 That most believed it so, and asked not why.

The pair, the family first made, were ill :
 And for their great peculiar sin incurred
 The Curse, and left it due to all their race ;
 And bold example gave of every crime :
 Hate, murder, unbelief, reproach, revenge.
 A time, 'tis true, there came, of which thou soon
 Shalt hear—the Sabbath Day, the Jubilee
 Of Earth, when righteousness and peace prevailed ;
 This time except, who writes the history
 Of men, and writes it true, must write them bad.
 Who reads, must read of violence and blood.
 The man who could the story of one day
 Peruse ; the wrongs, oppressions, cruelties ;
 Deceits, and perjuries, and vanities ;
 Rewarded worthlessness, rejected worth ;
 Assassinations, robberies, thefts and wars ;
 Disastrous accidents, life thrown away ;
 Divinity insulted ; Heaven despised ;
 Religion scorned ;—and not being sick at night,
 And sad, had gathered greater store of mirth,
 Than ever wise man in the world could find.

One cause of folly, one especial cause
 Was this—few knew what wisdom was ; though well
 Defined in God's own words, and printed large,
 On heaven and earth in characters of light,
 And sounded in the ear by every wind.

[V. 3. And again they said, Alleluiah. And her smoke rose up forever and ever]—There was, and shall be, a *continual evidence* of God's judgments executed on this *great Whore*, this *Idolatrous City*, this *ungodly Corporation*, which had been in perpetual rebellion against the kingdom of God, and evermore controverting the wisdom of heaven, in the government of the world.

Wisdom is humble, said the voice of God.
 'Tis proud, the world replied. Wisdom, said God,
 Forgives, forbears, and suffers, not for fear
 Of man, but God. Wisdom revenges, said
 The world ; is quick and deadly of resentment
 Thrusts at the very shadow of affront,
 And hastes, by death, to wipe its honor clean.
 Wisdom, said God, loves enemies, entreats
 Solicits, begs for peace. Wisdom, replied
 The world, hates enemies ; will not ask peace,
 Conditions spurns, and triumphs in their fall.
 Wisdom mistrusts itself, and leans on heaven,
 Said God. It trusts and leans upon itself,
 The world replied. Wisdom retires, said God,
 And counts it bravery to bear reproach
 And shame, and lowly poverty upright ;
 And weeps with all who have just cause to weep.
 Wisdom, replied the world, struts forth to gaze,
 Treads the broad stage of life with clamorous foot ;
 Attracts all praises : counts it bravery
 Alone to wield the sword, and rush on death
 And never weeps but for its own disgrace.
 Wisdom, said God, is highest, when it stoops
 Lowest before the holy throne, throws down
 Its crown abased, forgets itself, admires
 And breathes adoring praise. There wisdom stoops
 Indeed, the world replied—there stoops, because
 It must : but stoops with dignity, and thinks,
 And meditates the while of inward worth.

Thus did Almighty God, and thus the world,
 Wisdom define. And most the world believed :
 And boldly called the truth of God a lie.
 Hence, he that to the worldly wisdom shaped
 His character, became the favorite
 Of men—was honorable termed ; a man
 Of spirit ; noble, glorious, lofty soul !
 And as he crossed the earth in chase of dreams,
 Received prodigious shouts of warm applause.
 Hence, who to godly wisdom framed his life,
 Was counted mean, and spiritless and vile.
 And as he walked obscurely in the path
 Which led to heaven, fools hissed with serpent tongue,
 And poured contempt upon his holy head :
 And poured contempt on all who praised his name.

But false as this account of wisdom was—
 The world's I mean—it was its best ; the creed
 Of sober, grave, and philosophic men ;
 With much research and cogitation framed ;
 Of men, who with the vulgar scorned to sit.

The popular belief seemed rather worse,
 When heard replying to the voice of truth.
 The wise man, said the Bible, walks with God,
 Surveys far on the endless line of life ;
 Values his soul ; thinks of eternity ;
 Both worlds considers, and provides for both ;
 With reason's eye his passions guards ; abstains
 From evil ! lives on hope,—on hope, the fruit
 Of faith ; looks upward ; purifies his soul ;
 Expands his wings, and mounts into the sky ;
 Passes the sun, and gains his father's house ;
 And drinks with angels from the fount of bliss.

The multitude aloud replied—replied
 By practice, for they were not bookish men,
 Nor apt to form their principles in words—
 The wise man first of all eradicates,
 As much as possible, from out his mind,
 All thought of death, God, and eternity ;
 Admires the world, and things of Time alone ;
 Avoids the Bible, all reproof avoids ;
 Rocks conscience, if he can, asleep ; puts out

The eye of reason ; prisons, tortures, binds ;
And makes her thus, by violence and force,
Give wicked evidence against herself ;
Lets passion loose ; the substance leaves ; pursues
The shadow vehemently, but ne'er o'ertakes ;
Puts by the cup of holiness and joy ;
And drinks, carouses deeply in the bowl
Of death ; grovels in dust ; pollutes, destroys
His soul ; is miserable to acquire
More misery ; deceives to be deceived ;
Strives, labors till the last to shun the truth ;
Strives, labors till the last to damn himself ;
Turns desperate, shudders, groans, blasphemes, and dies,
And sinks—where could he else ?—to endless woe,
And drinks the wine of God's eternal wrath.

The learned thus, and thus the unlearned world,
Wisdom defined—in sound they disagreed ;
In substance, in effect, in end the same ;
And equally to God and truth opposed ;
Opposed as darkness to the light of heaven.
Yet were there some that seemed well-meaning men,
Who systems planned, expressed in supple words,
Which praised the man as wisest, that in one
United both ; pleased God, and pleased the world ;
And with the saint, and with the sinner had,
Changing his garb unseen, a good report.
And many thought their definition best ;
And in their wisdom grew exceeding wise.

Union abhorred ! dissimulation vain !
Could holiness embrace the harlot sin ?
Could life wed death ? could God with Mammon dwell ?
O, foolish men ! oh, men forever lost !
In spite of mercy lost, in spite of wrath !
In spite of disappointment and remorse,
Which made the way to ruin ruinous !

Hear what they were—the progeny of sin
Alike ; and oft combined ; but differing much
In mode of giving pain. As felt the gross,
Material part, when in the furnace cast,
So felt the soul the victim of remorse.
It was a fire which on the verge of God's
Commandments burned, and on the vitals fed
Of all who passed. Who passed, there met remorse,
A violent fever seized his soul ; the heavens
Above, the earth beneath, seemed glowing brass,
Heated seven times ; he heard dread voices speak,
And mutter horrid prophecies of pain,
Severer and severer yet to come :
And as he writhed and quivered, scorched within,
The Fury round his torrid temples flapped
Her fiery wings, and breathed upon his lips,
And parched tongue, the withered blasts of hell.
It was the suffering begun thou saw'st
In symbol of the Worm that never dies.

[V. 4. And the four-and-twenty elders and the four beasts fell down and worshiped God that sat upon the throne, saying, Amen ; Alleluiah]—The four-and-twenty elders, the representatives of the true Church of God, twelve for the Jewish, and twelve for the Christian Church, otherwise called the *Prophets* and *Apostles*, all praised God for what he had done ; and the four Beasts fell down ; all forms of political government submitted to the dominion of God, and worshiped adored, revered, and obeyed God, and that God only, that sat on the *throne* ; for all thrones,

kingdoms, powers, and dominions, will be given unto him, and he shall rule king alone over all the world. [Saying, Amen]—It ought to be so, and it will be so, and it shall be so, that all the servants of God shall say *Alleluiah* ; praise the Lord, for his is the empire, and the power, and the glory, forever and ever.

[V. 5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great]—The *fear of the Lord* is the beginning of wisdom ; and a good understanding have all they that keep his commandments, and believe his promises and predictions. And this *voice*, which declared it was wisdom's highest work to walk in the ways of God, came from the throne of the Invisible, and was *written* for our instruction, by holy men of old, who *wrote* as they were moved by the Holy Ghost.

Much prophecy—revealed by holy bards,
Who sung the will of heaven by Judah's stream—
Much prophecy, that waited long, the scoff
Of lips uncircumcised, was then fulfilled ;
To the last tittle scrupulously fulfilled.
It was foretold by those of ancient days,
A time should come when wickedness should weep
Abased ; when every lofty look of man
Should be bowed down, and all his haughtiness
Made low ; when righteousness alone should lift
The head in glory, and rejoice at heart ;
When many, first in splendor and renown,
Should be most vile ; and many, lowest once,
And last in poverty's obscurest nook,
Highest and first in honor, should be seen,
Exalted ; and when some, when all the good,
Should rise to glory and eternal life ;
And all the bad, lamenting, wake, condemned
To shame, contempt, and everlasting grief.

These prophecies had tarried long, so long,
That many wagged the head, and taunting, asked,
“ When shall they come ? ” but asked no more, nor
For the reproach of prophecy was wiped [mocked ;
Away, and every word of God found true.

And oh ! what change of state, what change of rank
In that assembly everywhere was seen !
The humble-hearted laughed, the lofty mourned,
And every man according to his works
Wrought in the body, there took character.

Thus stood they mixed, all generations stood !
Of all mankind, innumerable throng !
Great harvest of the grave !—waiting the will
Of heaven, attentively and silent all,
As forest spreading out beneath the calm
Of evening skies, when even the single leaf
Is heard distinctly rustle down and fall ;
So silent they, when from above, the sound
Of rapid wheels approached, and suddenly
In heaven appeared a host of angels strong,
With chariots and with steeds of burning fire ;
Cherub, and Seraph, Thrones, Dominions, Powers,
Bright in celestial armor, dazzling, rode.
And, leading in the front, illustrious shone
Michael and Gabriel, servants long approved
In high commission,—girt that day with power,
Which naught created, man or devil, might

Resist. Nor waited, gazing long ; but, quick
 Descending, silently and without song,
 As servants bent to do their master's work,
 To middle air they raised the human race,
 Above the path long traveled by the sun ;
 And as a shepherd from the sheep divides
 The goats ; or husbandman, with reaping bands,
 In harvest, separates the precious wheat,
 Selected from the tares ; so did they part
 Mankind, the good and bad, to right and left,
 To meet no more ; these ne'er again to smile,
 Nor those to weep ; these never more to share
 Society of mercy with the saints,
 Nor, henceforth, those to suffer with the vile.
 Strange parting ! not for hours, nor days, nor months,
 Nor for ten thousand times ten thousand years ;
 But for a whole eternity !—though fit,
 And pleasant to the righteous, yet to all
 Strange and most strangely felt ! The sire, to right,
 Retiring, saw the son,—sprung from his loins,
 Beloved how dearly once ! but who forgot,
 Too soon in sin's intoxicating cup,
 The father's warnings and the mother's tears,—
 Fall to the left among the reprobate ;
 And sons, redeemed, beheld the fathers, whom
 They loved and honored once, gathered among
 The wicked. Brothers, sisters, kinsmen, friends ;
 Husband and wife, who ate at the same board,
 And under the same roof, united dwelt,
 From youth to hoary age, bearing the chance
 And change of Time together, parted then
 Forevermore : But none, whose friendship grew
 From virtue's pure and everlasting root,
 Took different roads ; these knit in stricter bonds
 Of amity, embracing, saw no more
 Death, with his scythe, stand by : nor heard the word,—
 The bitter word, which closed all earthly friendships,
 And finished every feast of love—Farewell.
 To all, strange parting ! to the wicked, sad
 And terrible ! New horror seized them, while
 They saw the saints withdrawing, and with them
 All hope of safety, all delay of wrath.

Beneath a crown of rosy light,—like that
 Which once, in Goshen, on the flocks, and herds,
 And dwellings, smiled, of Jacob, while the land
 Of Nile was dark ; or like the pillar bright
 Of sacred fire, that stood above the sons
 Of Israel, when they camped at midnight by
 The foot of Horeb, or the desert side
 Of Sinai ;—now, the righteous took their place,
 All took their place, whoever wished to go
 To heaven, for heaven's own sake. Not one remained
 Among the accursed, that e'er desired with all
 The heart to be redeemed, that ever sought
 Submissively to do the will of God,
 Howe'er it crossed his own ; or to escape
 Hell, for aught other than its penal fires.
 All took their place, rejoicing, and beheld
 In center of the crown of golden beams
 That canopied them o'er, these gracious words,
 Blushing with tints of love : " Fear not, my saints."

[V. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluiah ; for the Lord God Omnipotent reigneth]—The Prophet heard, as it were, the concentrated voice of a great multitude in such perfect unison, that it seemed but one mighty, earnest,

ontspoken voice ; but as the sound heightens, the voice is as the sound of many waters. But still the sound of the voice heightens in glory, and grandeur, and majesty, until it is as mighty thunderings, and as the voice of the trump of God, saying, Alleluiah ; praise ye the Lord ! *for our Lord God Almighty reigneth.*

This is the voice of the whole Church of God, which has been redeemed and saved in all ages, from the Jewish and Christian Churches, and from among the patriarchs and pious Pagans, who, having not the *written* law, are a law unto themselves ; are saved by a law peculiar to themselves, which show the work of the law written in their hearts ; not by pen and ink, but by the Spirit of God, for he is the true light, which lighteneth every man that cometh into the world ; and therefore a portion of this Spirit is given to every man to profit withal.

What unspeakable consolation to every man on earth that reads or hears the heavenly injunction ; *Praise our God, all ye his servants, and all ye that fear him, both small and great.* The smallest, feeblest child of God is cared for first, and all are cared for from first to last ; for he ever careth for you, and *our Lord God is the Almighty.* He has permitted men to rule in the kingdoms of the earth ; but this *our Almighty* now reigneth, and he will never again intrust the reins of government in the hands of the unregenerate children of men. Therefore, Alleluiah, for our Lord God Almighty reigneth, and we shall be no more oppressed or persecuted by the Great City, the Beast, or False Prophet.

[V. 7. Let us be glad and rejoice, and give honor to him ; for the marriage of the Lamb is come, and his wife hath made herself ready]—After the Lord Jesus had purchased the Church, the Bride, with his own blood ; and after he was espoused, he took his journey into a far country, even to his Father's House, and took with him many of the resurrected saints into the Holy City, the Heavenly Jerusalem ; and he sent the Holy Spirit as a comforter to his sponse, until he should return ; and he gave her the fullest assurance, that he would return at the appointed time ; which, we infer, would be in about *three days*, from the time of his first advent, *or three thousand years ; for one day with the Lord, is as one thousand years* : therefore, according to the promise to the Bride, and his predictions by his servant the Prophet, *Let us be glad and rejoice, both Bride, and friends of the Bridegroom ; for the Great City, the Beast, and the False Prophet, are utterly overthrown by his second advent.* And the Holy City is rebuilt, and her temple, her sanctuary, is cleansed ; the Woman, the Bride of the Lamb, has completed her second sojourn in

the wilderness, and has come up out of the wilderness, leaning upon the arm of her Beloved, fair as the moon, and bright as the sun, and terrible as an army with banners. Now let us who have watched and waited for his coming, give honor to him, for keeping his promise, and keeping us by his power, through faith, unto the day of his coming: *for the marriage of the Lamb is come, and his wife hath made herself ready—arrayed herself in her beautiful garments for the marriage.*

“The question of Christ coming before or after the Millennium, is one of great importance to that Christian ‘who loves his appearing,’ and prays, ‘Amen, even so, Lord Jesus, come.’”

“All commentators and writers on the subject, excepting those who deny a Millennial age, or locate it in the days of Constantine, are agreed that the Millennial dawn is not far distant. A few years, more or less, must usher in that glorious period. Since many of the ablest divines in all ages and in all denominations—such as Latimer, Meade, Baxter, Bunyan, Gill, Newton, Henry, Chalmers, Bonar, M’Neil, Bickersteth, etc.—have believed that Christ will personally come before the Millennium, we certainly should examine the reasons why so many eminent and pious men have entertained this opinion. Is, indeed, that long-wished-for period so near? then is the coming of my best friend, my Saviour, also near at hand. Who, that ardently loves that absent Friend, does not desire to be informed on this subject? Especially should every thoughtful mind be induced to such an examination, since it is stated, upon the authority of as devoted and pious men as the Church ever possessed, that Daniel Whitby, a commentator, who died in 1727, was the *first writer* who advocated the present theory of a Spiritual Millennium, or universal prevalence of righteousness, brought about *only* by existing instrumentalities on the earth before the resurrection of the saints. This theory has been generally adopted. But if we are to believe the testimony of the Church historians, Mosheim, Giesler, Neander, Russel, Lardner, Milner, Jones, etc., as well as that of the various encyclopedias, then, to use the identical language of Whitby himself—the originator of the opposite prevailing view—‘The doctrine of the Millennium, or the reign of saints on earth a thousand years, is now rejected by all Roman Catholics and by the greatest part of Protestants; and yet it passed among the best of Christians, for two hundred and fifty years, for a tradition *Apostolical*, and, as such, is delivered by many Fathers of the second and third centuries, who speak of it as the tradition of *our Lord and his Apostles*, and of all the ancients who lived before them, who tell us the very words

in which it was delivered, the Scriptures which were then so interpreted; and say that it was held by *all Christians that were exactly orthodox.*”

[V. 8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints]—The thought presented by this verse is a continuation of the idea presented in the context: the Bride had been in the wilderness of this world, during the absence of the Bridegroom; and was poorly appareled, oppressed, and persecuted, and but for the Comforter, she must have fainted and perished; but the days of her mourning are ended. She is now told, in the beautiful language of the Prophet; Awake, awake, put on thy beautiful garments, as badges of distinction and honor, that it might be known, that her Bridegroom had come. And to her was granted protection and privilege, that she should be arrayed in fine linen; which was not only clean, as the garment of the pure Church had always been, but now they were both *clean and white*, so that one may know her by her attire. And here is the contrast between the *Holy City* and the *Great City*; the Bride, the Lamb’s wife, is arrayed in fine linen, clean and white; the great Whore, her enemy, is arrayed in purple and scarlet. The Woman clothed in fine linen pure and white, is the emblem of pure, holy, and Spiritual Religion; and the Woman clothed in purple and scarlet is the symbol of False Religion. The former is the mother of the children of God; the latter is the mother of harlots, and the hateful children of Earth. The one is the mother of the kings of the East; the other is the mother of the kings of the earth.

And this honor hath all the children of the Bride, to be clothed, honored and protected in fine linen, for they are the children of the King: for the fine linen is the Righteousness of Saints; is as much the evidence of their purity, patience, and holiness, and that they are the children of the Bride, and not the children of the great Harlot; as the fine linen is evidence that their mother is the Lamb’s wife: and by this evidence ye shall return and discern between the children of the Bride and the children of the Harlot; between the Righteous and the Wicked; between him that serveth God and him that serveth him not. The children of the one are clothed in fine linen, *clean and white*; the emblems of heavenly purity, light, and glory; the children of the other are clothed in purple and scarlet, the symbols of blood, and wrath, and eternal fire, and punishment in the world to come.

The fine linen, here spoken of, *is not the righteousness of Christ imputed to believers*; and to contend that it is, would be perverting the Scriptures,

and handling the Word of God deceitfully ; “*for the fine linen is the righteousness of Saints,*” saith the Lord. *It is the evidence,* the outward profession of conduct and character, which we give to man of the work of pardon done for us, and the work of purification done in us, by the grace and power of the Holy Spirit ; who taketh of the things of God, and giveth them unto us ; and therefore, is the witness to us of these things ; and therefore the Spirit itself beareth witness with our spirit that we are the children of God, and pardoned, and purified, and accepted through the beloved sacrificial Lamb of God.

[V. 9. And he saith unto me, Write, Blessed are they which are called unto the Marriage Supper of the Lamb ; and he saith unto me, these are the true sayings of God]—The idea conveyed by this passage is, that happy will that people be who live after Christ comes to reign personally upon Earth, in the evening of the Gospel dispensation ; and even all that are now *called* or *invited* by the reading or hearing of the Gospel and obey it, are happy, and will be happy and blessed when the marriage supper of the Lamb shall occur, for they shall be guests at the feast, having on wedding garments. All such will enjoy a priceless privilege ; they shall have part in the first Resurrection, and shall live and reign with Christ one thousand years, in peace, righteousness, and heavenly joy ; as expressed in the beautiful language of the poet :

Canst thou believe my song whilst thus I sing ?
When man had fallen, was ruined, hopeless, lost !
Ye choral harps ! ye angels that excel
In strength ! and loudest, ye redeemed of men !
To God—to him that sits upon the throne
On high, and to the Lamb, sing honor, sing
Messiah, Prince of Peace, Eternal King.
Died, that the dead might live, the lost be saved.
Wonder, O heavens ! and be astonished, earth !
Thou ancient, thou forgotten earth ! Ye worlds, admire !
Admire, and be confounded ! and thou Hell !
Deepen thy eternal groan—men would not be
Redeemed—I speak of many, not of all—
Would not be saved for lost, have life for death !

Mysterious song ! the new arrived exclaimed ;
Mysterious mercy ! most mysterious hate !
To disobey was mad, this madder far,
Incurable insanity of will.
What now but wrath could guilty men expect ?
What more could love, what more could mercy do ?
No more, resumed the bard, no more they could :
Thou hast seen hell—the wicked there lament ;
And why ? for love and mercy twice despised ;
The husbandman, who sluggishly forgot
In spring to plow and sow, could censure none,
Tho’ winter clamored round his empty barns ;
But he who having thus neglected, did
Refuse when Autumn came, and famine threatened,
To reap the golden field that charity
Bestowed—nay, more obdurate, proud, and blind
And stupid still, refused, tho’ much beseeched,
And long entreated, even with Mercy’s tears,

To eat what to his very lips was held,
Cooked temptingly—he certainly, at least
Deserved to die of hunger unbemoaned.
So did the wicked spurn the grace of God ;
And so were punished with the second death.
The first, no doubt, punishment less severe
Intended, death belike of all entire ;
But this incurred, by God discharged, and life
Freely presented, and again despised,
Despised, though bought with Mercy’s proper blood—
’Twas this dug hell, and kindled all its bounds
With wrath and inextinguishable fire.

Free was the offer, free to all, of life
And of salvation ; but the proud of heart,
Because ’twas free, would not accept ; and still
To merit wished ; and choosing—thus unshipped,
Uncompassed, unprovisioned, and bestormed,
To swim a sea of breadth immeasurable,
They scorned the goodly bark, whose wings the breath
Of God’s eternal Spirit filled for heaven,
That stopped to take them in—and so were lost.

What wonders dost thou tell ? to merit, how ?
Of creature meriting in sight of God,
As right of service done, I never heard
Till now : we never fell ; in virtue stood
Upright, and persevered in holiness ;
But stood by grace, by grace we persevered ;
Ourselves, our deeds, our holiest, highest deeds
Unworthy aught—grace worthy endless praise.
If we fly swift, obedient to his will,
He gives us wings to fly ; if we resist
Temptation, and ne’er fall, it is his shield
Omnipotent that wards it off ; if we,
With love unquenchable, before him burn,
’Tis he that lights and keeps alive the flame.
Men surely lost their reason in their fall,
And did not understand the offer made.

[And he saith unto me, these are the true sayings of God]—The precepts and promises ; the doctrines and duties ; the characters, times, and events described in the Book of this Prophecy are *true sayings* of God, in whom there is no variableness or shadow of turning, for it is impossible for God to lie. Therefore we should give the most earnest heed to these things, for they *are the true sayings* of God, who does not say one thing and mean another ; but when he calls men to the Gospel feast, he means they shall *come*, and partake and be happy forever. Therefore, how shall we escape if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness.

They might have understood, the bard replied—
They had the Bible—hast thou ever heard
Of such a book ? the author God himself ;
The subject God and man ; salvation, life
And death—eternal life, eternal death—
Dread words, whose meaning has no end, no bounds—
Most wondrous book ! bright candle of the Lord !
Star of eternity ! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely ; only star which rose on Time,
And, on its dark and troubled billows, still,
As generation drifting swiftly by

Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye :
By prophets, seers, and priests, and sacred bards,
Evangelists, apostles, men inspired,
And by the Holy Ghost anointed, set
Apart and consecrated to declare
To earth the counsels of the Eternal One,
This Book—this holiest, this sublimest book,
Was sent—Heaven's will, Heaven's code of laws entire
To man, this book contained ; defined the bounds
Of vice and virtue, and of life and death ;
And what was shadow and what was substance taught.
Much it revealed ; important all ; the least
Worth more than what else seemed of highest worth,
But this of plainest, and most essential truth—
That God is one, eternal, holy, just,
Omnipotent, omniscient, infinite ;
Most wise, most good, most merciful and true ;
In all perfection most unchangeable :
That man—that every man of every clime
And hue, of every age, and every rank,
Was bad—by nature and by practice bad ;
In understanding blind, in will perverse,
In heart corrupt ; and in every thought and word,
Imagination, passion, and desire,
Most utterly depraved throughout, and ill,
In sight of Heaven, though less in sight of man,
At enmity with God his maker born,
And by his very life an heir of death :
That man—that every man was farther, most
Unable to redeem himself, or pay
One mite of his vast debt to God—nay, more,
Was most reluctant and averse to be
Redeemed, and sin's most voluntary slave ;
That Jesus, Son of God, of Mary born
In Bethlehem, and by Pilate crucified
On Calvary—for man thus fallen and lost,
Died ; and, by death, life and salvation bought,
And perfect righteousness for all who should
In his great name believe—that He, the third
In the eternal Essence, to the prayer
Sincere should come, should come as soon as asked,
Proceeding from the Father and the Son,
To give faith and repentance, such as God
Accepts—to open the intellectual eyes
Blinded by sin ; to bend the stubborn will,
Perversely to the side of wrong inclined,
To God and his commandments, just and good ;
The wild rebellious passions to subdue,
And bring them back to harmony with heaven ;
To purify the conscience, and to lead
The mind into all truth, and to adorn
With every holy ornament of grace,
And sanctify the whole renewed soul,
Which henceforth might no more fall totally
But persevere, though erring oft, amidst
The mists of Time, in piety to God,
And sacred works of charity to men :
That he who thus believed, and practiced thus,
Should have his sins forgiven, however vile ;
Should be sustained at mid-day, morn, and even,
By God's omnipotent, eternal grace :
And in the evil hour of sore disease,
Temptation, persecution, war, and death,—
For temporal death, although unstingd, remained,
Beneath the shadow of the Almighty's wings
Should sit unhurt, and at the judgment-day,
Should share the resurrection of the just,
And reign with Christ in bliss for evermore :

That all, however named, however great,
Who would not thus believe, nor practice thus,
But in their sins impenitent remained,
Should in perpetual fear and terror live ;
Should die unpardoned, unredeemed, unsaved ;
And, at the hour of doom, should be cast out,
To utter darkness in the night of hell,
By mercy and by God abandoned, there
To reap the harvests of eternal woe.

This did that Book declare in obvious phrase,
In most sincere and honest words, by God
Himself selected and arranged so clear,
So plain, so perfectly distinct, that none
Who read with humble wish to understand,
And asked the Spirit, given to all who asked,
Could miss their meaning, blazed in heavenly light.

This Book, this holy Book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last—this ray of sacred light,
This lamp, from off the everlasting throne,
Mercy took down, and in the night of Time
Stood, casting on the dark her gracious bow ;
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live :
And many to her voice gave ear, and read,
Believed, obeyed ; and now, as the Amen,
True, Faithful Witness swore, with snowy robes
And branchy palms surround the fount of life,
And drink the streams of immortality
Forever happy, and forever young.

[V. 10. And I fell at his feet to worship him.
And he said unto me, *See thou do it not*: I am
thy fellow-servant, and of thy brethren that have
the testimony of Jesus: worship God: for the
testimony of Jesus is the spirit of prophecy]—
Who this heavenly messenger was which came to
disclose unto the Prophet, the great truths con-
tained in the previous verse, it is perhaps impos-
sible to ascertain. The views of Dr. Adam
Clarke, on this passage, so fully agree with my
judgment, that I submit to the reader his com-
ment, instead of my own.

“Great as this angel was, St. John could not
mistake him either for Jesus Christ, or for God
the Father ; nor was his prostration intended as
an act of *religious worship*. It was merely an
act of that sort of reverence which any *Asiatic*
would pay to a *superior*. His mistake was the
considering that he was under obligation to the
angel, for the information which he had now re-
ceived. This mistake the angel very properly
corrects, showing him that it was from God alone
this intelligence came ; and that to him alone, the
praise was due.

“*I am thy fellow-servant*”—No higher in dig-
nity than thyself ; employed by the same God, on
the same errand, and with the same testimony,
and therefore not entitled to thy prostration ;
worship God ; prostrate thyself to Him, and to
Him give thanks.

“*The testimony of Jesus is the spirit of prophecy*”—As this is a *reason* given by the angel why he should not worship him, the meaning must be this: I, who have received this *spirit of prophecy*, am not superior to thee who hast received the *testimony of Christ*, to preach Him among the Gentiles; for the *commission* containing such a testimony is equal to the *gift of the spirit of prophecy*. Or, the spirit of prophecy is a general testimony concerning Jesus; for he is the *scope* and *design* of the whole *Scripture*; to him gave all the prophets witness; take Jesus, His grace, Spirit, and religion, out of the Bible, and it has neither *scope*, *design*, *object*, nor *end*.”
—Dr. A. Clarke.

[V. 11. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war]—The Church, which had been driven into the wilderness, had now come out again; the prison doors were now opened to the oppressed people of God; the Gospel again had free course, and heaven, with all its hopes, privileges, and joys, will be open at the period of which the Prophet now predicts, and our own Messiah, who is, and was called *Faithful and True*, which are titles of his glorious character, shall ride forth as symbolized on the White horse, not merely conquering, but to conquer and subdue all things unto himself, until all enemies shall be put under his feet. This whole scene, taken together, is a most beautiful and sublime exhibition of the triumph of Jesus Christ, and his faithful people, over all their enemies.

[And in righteousness doth he judge and make war]—What is here affirmed of our blessed Lord, has never been affirmed of any of the kings of the earth, the rulers of the Great City. But our Immanuel doth judge his friends and his foes in righteousness, and in righteousness of principle doth he make war to regain his own rightful dominions, and property, and subjects; and in righteousness of object doth he lead captivity captive, and bring back his ransomed servants to the liberty of his service, whose yoke is easy, and whose burden is light; and whosoever is made free by him, is free indeed, and not like the nominal freedom of the kings of the earth, who, while they promised liberty, held mankind in temporal and spiritual bondage.

[V. 12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself]—His eyes were as a flame of fire, to denote, that as fire pervades and penetrates all things by its power and influence, so the wisdom, power, and goodness of God, extend to all parts of his dominions, to protect the good, and destroy the

evil: And he had a *name* written, or *power*, for name and power are sometimes used to signify the same thing; and so in the case before us. It is true, that it was written, that all power in heaven and on earth, is given unto him; and therefore, he hath a name above every name; and although he is the Son of Man, and was in fashion as a man, yet no man knoweth the extent of his omnipotent power; and therefore, no man, or combination of men, need fight against him, for his power and wisdom are infinite; and therefore he has a *name written, that no man knew, but he himself*.

[And on his head were many crowns]—All crowns were now concentrated into one, and he wore them; for all power, and kingdoms, and dominion, of which crowns are the emblem, were given unto him, and he reigns king alone over universal empire, throughout the amplitudes of creation.

[V. 13. And he was clothed with a vesture dipped in blood: and his name is called The Word of God]—In old books, we have the obsolete meaning of the word *vesture*, which there signifies, *lands, possessions, and also the corn which covers the land*; and this, I think, to be the true sense of the passage, and makes the whole text and context entirely consistent. The previous verse shows that he was possessed of all power, under the emblem of many crowns on his head; and his being clothed with this vesture, signifies that *all the earth, and all that comes of the earth*, are now his; and its being *baptized with blood*, implies that in the unjust and wicked wars—which have been waged from a principle of ambition, or desire of conquest, power, and extension of dominion—have baptized the whole world with blood. Therefore, it may be said, that his *vesture* is baptized with blood.

[And his name is called The Word of God]—In the first chapter of the Gospel of St. John he is called the Word of God; and he made the world his *vesture*, which has since been so horribly drenched in blood, by the slaughtered millions in unholy wars; and he has power to cleanse his *vesture*, his *sanctuary*, and to renew the face of the earth, and make it as the Garden of the Lord; so that instead of the thorn, shall come up the fir-tree; and instead of the brier, shall come up the myrtle tree; and it shall be unto the Lord for a name, for an everlasting sign, which shall not be cut off.

[V. 14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean]—The armies in heaven, signify the angels and saints over whom Jesus Christ is now the only ruler—all other power and authority having been overthrown by him, and

none left to lord it over his heritage; and therefore, all his armies follow him, without fear or hindrance; for he is now, at the period of which the Prophet speaks, the personal Leader, and the Captain of Salvation to all his people; and as he is Omnipotent, Omniscient, and Omnipresent, he can and will save with a perfect salvation, his faithful followers, who follow him upon white horses, in the proper use of the pure means of grace which he has provided. And they shall be clothed with fine linen, white and clean—the evidence of the purity of their hearts, and the holiness of their lives, and the righteousness of their labors.

[V. 15. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God]—The same sentiment as stated here, is given in chap. i: 16, where we have shown that the *sharp sword*, which goeth out of his mouth, symbolizes the Gospel system, by which he will smite the false laws, liturgies, and religions of the nations; and thereby confound and consume his enemies, and enlighten, sustain, and comfort his followers.

[And he shall rule the nations upon earth with a rod of iron]—As iron breaks in pieces and consumes, and destroys every thing else, so his Gospel and kingdom shall break in pieces, consume, and utterly overthrow whatever things are wrong, in the precepts, practices, and powers of the world.

[And he treadeth the wine-press of the fierceness and wrath of Almighty God]—He has universal control over the nations, not only in this world, but in a future state; and as it is impossible to contend successfully against him in this world, it will be utterly impossible to escape the righteous retribution which he will award to the finally impenitent; for he hath all power over man in heaven, earth, and hell, in time and eternity; *for he treadeth*—hath entirely under his control—the *wine-press* of the *fierceness* and *wrath* of *Almighty God*, for the punishment of his enemies.

[V. 16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS]—And he hath on his *vesture* and on his thigh, a name written; the evidence of ownership, impressed upon the earth and its inhabitants; every thing immovable or movable; every thing visible or concealed upon the imperial robe, or inward person. And thus all things shall bear the impress, and name, and be acknowledged the property of the KING OF KINGS AND LORD OF LORDS: And on his own person it shall be as obvious, as if *written* on his vesture, and on his *thigh*, that he is the incarnation and embodiment of the person, the character, and the

prerogatives, of the KING OF KINGS AND LORD OF LORDS.

It has been a custom from time immemorial, for kings, conquerors, and common men, to place marks, erect pillars, or set up statues, to designate the boundary of their kingdoms, the extent of their conquests, and the rights of property. But when this grand epoch shall arrive, in the history of the world, such claims shall be obliterated, and all things revert back to their original owners, and bear the inscription of their rightful sovereign.

Such of my readers as may wish to see this subject elaborately discussed, are referred to the learned Dr. Adam Clarke, and the distinguished authors which he has quoted. “Dr. Dodd has well observed on this passage, that it appears to have been an ancient custom among the nations, to adorn the images of their deities, princes, victors, etc., with *inscriptions* of their names, characters or acts, which might contribute to their honor; and to that custom, the description here given of Christ, may possibly have some allusion.”

[V. 17. And I saw an angel standing in the Sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God]—This angel standing in the Sun, I apprehend to be some visible agent of the Almighty, which will appear, or arise in the last time, or just before the Millennial age; which will be in about a thousand years from the present period. The Woman clothed with the Sun came to America, and this country is called her place. To be clothed with the Sun, or to stand in the Sun, is to stand in the country belonging to the Woman clothed with the Sun.

This angel, however, may be Uriel, whose whole person was exceedingly luminous, and therefore seemed standing in the Sun, who is also called the Angel of the Sun. -Or it may be the Angel Gabriel, calling the hosts of God, the angels of heaven, symbolized, in the text, by all the fowls that fly in the midst of heaven, to come, and gather themselves to the Supper of the great God, as this is the last conflict of Earth, anterior to the Millennium, and the battle of that great day of God Almighty, the *Executive Judgment Day*, which will occur in the evening of time, when he shall discomfit, and utterly destroy all that have destroyed the earth, and establish his own everlasting Kingdom.

The true sense of the text may be more readily discerned by a little different rendering of the *original*; and which, by the way, I think is the truly correct translation of the verse, to wit: “*And I saw an angel standing by the sun; and he cried with a loud voice, saying to all the fowls which fly in the midst of heaven, come,*

and gather yourselves together unto the great Supper of God. This rendering of the passage makes the sense easy of comprehension, and the whole subject to harmonize in all its parts. The Sun is used, by metonymy, for the King of kings and Lord of lords, the Ruler of the Universe.

And this angel is the chancellor, and harbinger of this Immortal King; and goes forth to proclaim the purposes of the King's coming; and calls the fowls, which are used metaphorically, for the angels which are called to attend the King of kings, when he shall be revealed from heaven in fiery flame, whose glory shall be as the sun, shining in his strength, to destroy his enemies, which shall be as completely consumed as if killed by beasts and birds of prey. Many great suppers have been given, but this is the great Supper of God. "In the time when God shall execute vengeance for the people of Israel, He shall feed the beasts of the earth for twelve months, with their flesh; and all the fowls for seven years."—*Jewish Tradition*.

[V. 18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great]—That ye may eat the flesh of all these, is certainly to be understood in a figurative sense. *To eat*, is to consume or destroy the flesh; and *flesh* is evidently put by metonymy, for the works of the flesh. And therefore to eat the flesh of kings, is to consume all political governments; the works of kings and rulers of the earth, and to eat the flesh of captains, and mighty men, is to consume all the officers of state, and the mighty men of war, and all their implements, weapons, and power. And to eat the flesh of horses, is to consume all warlike and aggressive governments. And to eat the flesh of them that sit on them, is to consume the False Prophets, Mohammedanism, and the Great Harlot,—fit companions, and a just destruction of them from the Almighty.

And the flesh of all mankind, free and bond, both small and great, will be consumed; for even the righteous who are alive and remain until the advent of our Lord shall be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for food when eaten is not annihilated, but merely changed.

But to be more particular, we will specify what is meant by the *flesh* or the *works of the flesh*, so that we may have a clear and satisfactory idea of what Christ will come to destroy, and what his angels, which are as a flame of fire, shall eat or consume.

Now the *works of the flesh* are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like, of the which I did tell you before, as I have also told *others* in time past, that they which do such things shall not inherit the kingdom of God. Here are *seventeen works of the flesh* particularized; and they are especially the things which Christ will come to destroy, for they are the *works* which destroy the earth, and are turning what otherwise would be a paradise, into a waste-howling wilderness.

These are the things which, St. Paul tells the Corinthians, can not inherit the kingdom of God—"Now this I say, Brethren, that *flesh and blood*" (animal passions, and animalism,) "can not inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I show you a mystery, (which is no longer a mystery after this event): We shall not all sleep: but we shall all be changed."

Our animal passions, and animalism, will be entirely destroyed, or so changed and controlled as to serve only for the happiness and harmony of the renewed race; and never for the misery of immortal man.

All these works of the flesh are referable to the three *unclean spirits*, which are the spirits of devils working wonders: Whoredom, War, and Wine; by the agency of these three *unclean spirits*, these works are suggested, incited, and perpetrated in the world.

At the time of this event, Jesus Christ will accomplish the great work for which he became incarnate; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage. And "then shall be brought to pass the saying that is written; He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth, for the Lord hath spoken it. And it shall be said, in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Is. xxv: 8.

Harps of Eternity! begin the song,
Redeemed and angel harps! begin to God,
Begin the anthem ever sweet and new,
While I extol Him, holy, just, and good.
Life, beauty, light, intelligence, and love
Eternal, uncreated, infinite!
Unsearchable Jehovah! God of truth,
Maker, upholder, governor of all!

Thyself unmade, ungoverned, unupheld !
 Omnipotent, unchangeable, Great God !
 Exhaustless fullness ! giving unimpaired !
 Bounding immensity, unspread, unbound !
 Highest and best ! beginning, middle, end !
 All-seeing Eye ! all-seeing, and unseen !
 Hearing, unheard ! all-knowing, and unknown !
 Above all praise ! above all height of thought !
 Proprietor of immortality !
 Glory ineffable ! bliss undervalued !
 Of old thou build'st thy throne on righteousness,
 Before the morning stars their song began,
 Or silence heard the voice of praise. Thou laid'st
 Eternity's foundation stone, and saw'st
 Life and existence out of Thee begin.
 Mysterious more, the more displayed, where still
 Upon thy glorious throne thou sitt'st alone,
 Hast sat alone, and shalt forever sit
 Alone, Invisible, Immortal One !
 Behind essential brightness unbeheld.
 Incomprehensible ! what weight shall weigh,
 What measure, measure Thee ! what know we more
 Of Thee, what need to know, than Thou hast taught,
 And bidd'st us still repeat, at morn and even ?—
 God ! Everlasting Father ! Holy One !
 Our God, our Father, our Eternal All !
 Source whence we came, and whither we return ;
 Who made our spirits, who our bodies made,
 Who made the heaven, who made the flowery land,
 Who made all made, who orders, governs all,
 Who walks upon the wind, who holds the wave
 In hollow of thine hand, whom thunders wait,
 Whom tempests serve, whom flaming fires obey,
 Who guides the circuit of the endless years,
 Who sitt'st on high, and makest creation's top
 Thy footstool, and behold'st, below Thee, all—
 All naught, all less than naught, all vanity.
 Like transient dust that hovers on the scale,
 Ten thousand worlds are scattered in thy breath.
 Thou sitt'st on high, and measurest destinies,
 And days, and months, and wide-revolving years
 And dost according to thy holy will ;
 And none can stay thy hand, and none withhold
 Thy glory ; for in judgment, Thou, as well
 As mercy, art exalted, day and night.
 Past, present, future, magnify thy name.
 Thy works all praise thee, all thy angels praise,
 Thy saints adore, and on thy altars burn
 The fragrant incense of perpetual love.
 They praise thee now, their hearts, their voices praise,
 And swell the rapture of the glorious song.
 Harp ! lift thy voice on high ! shout, angels, shout !
 And loudest, ye redeemed ! glory to God,
 And to the Lamb who bought us with his blood,
 From every kindred, nation, people, tongue ;
 And washed, and sanctified, and saved our souls ;
 And gave us robes of linen pure, and crowns
 Of life, and made us kings and priests to God.
 Shout back to ancient Time ! Sing loud, and wave
 Your palms of triumph ! sing, " Where is thy sting,
 O Death ? where is thy victory, O Grave ?"
 Thanks be to God, eternal thanks, who gave
 Us victory, through Jesus Christ, our Lord.
 Harp ! lift thy voice on high ! shout, angels, shout !
 And loudest, ye redeemed ! glory to God,
 And to the Lamb, all glory and all praise.
 All glory and all praise, at morn and even.
 That come and go eternally, and find
 Us happy still, and thee forever blessed !
 Glory to God and to the Lamb. Amen.
 Forever, and forevermore. Amen.

And those who stood upon the sea of glass,
 And those who stood upon the battlements,
 And lofty towers of New Jerusalem,
 And those who circling stood, bowing afar,
 Exalted on the everlasting hills,
 Thousands of thousands, thousands infinite,
 With voice of boundless love, answered, Amen.
 And through Eternity, near and remote,
 The worlds, adoring, echoed back, Amen.
 And God the Father, Son, and Holy Ghost,
 The One Eternal, smiled superior bliss !
 And every eye, and every face in heaven,
 Reflecting and reflected, beamed with love.

Nor did he not, the Virtue new arrived,
 From Godhead gain an individual smile
 Of high acceptance, and of welcome high,
 And confirmation evermore in good.
 Meantime the landscape glowed with holy joy.
 Zephyr, with wing dipped from the well of life,
 Sporting through paradise, shed living dew ;
 The flowers, the spicy shrubs, the lawns, refreshed,
 Breathed their selectest balm, breathed odors, such
 As angels love ; and all the trees of heaven,
 The cedar, pine, and everlasting oak,
 Rejoicing on the mountains, clapped their hands.

[V. 19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the white horse, and against his army]—This is the two-horned Beast, the last form of political government which is to exist in the world, and the kings of the earth are put for all political rulers, and their armies are their loyal subjects ; and they will be so proud, so self-righteous, and so vain of their power, that they will attempt to maintain a government in opposition to the personal reign of our Lord Jesus Christ, and they will actually gather themselves together to make war against Him that sat on the white horse, and against his army ; but with what success, we shall see in the next verse.

[V. 20. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire, burning with brimstone]—And the Beast, which symbolizes political government, was taken prisoner by the Captain of the Lord of Hosts ; for the Lord has declared, that upon the wicked he will rain snares, by which they shall be taken.

And with him the False Prophet, which is an emblem of all False Religion, was taken ; so they both were snared and taken in their own craftiness. These both were cast alive into a lake of fire, burning with brimstone. Thus all the corrupt, cruel, and unjust political and ecclesiastical powers shall be consumed from off the face of the earth. " The heathen are sunk down in the pit that they made ; in the net which they hid is their

own foot taken. The Lord is known by the judgment which he executeth; so the wicked are snared in the work of his own hands." And therefore, "the wicked shall be turned into hell, and all the nations that forget God." If this hell, or lake of fire, means only the grave, then is there no distinction between vice and virtue, for all men die; therefore it must mean a place of future punishment, and if not a *lake of fire*, it is the best symbol of it that heavenly wisdom could give to man.

Many believed; but more the truth of God
Turned to a lie, deceiving and deceived;—
Each, with the accursed sorcery of sin,
To his own wish and vile propensity
Transforming still the meaning of the text.
Hear! while I briefly tell what mortals proved,
By effort vast of ingenuity,
Most wondrous, though perverse and damnable;
Proved from the Bible, which, as thou hast heard,
So plainly spoke that all could understand.
First, and not least in number, argued some,
From out this book itself, it was a lie,
A fable framed by crafty men to cheat
The simple herd, and make them bow the knee
To kings and priests,—these in their wisdom left
The light revealed, and turned to fancies wild;
Maintaining loud, that ruined, helpless man,
Needed no Saviour. Others proved that men
Might live and die in sin, and yet be saved,
For so it was decreed; binding the will,
By God left free, to unconditional,
Unreasonable fate. Others believed
That he who was most criminal, debased,
Condemned, and dead, unaided might ascend
The heights of Virtue; to a perfect law
Giving a lame, half-way obedience, which
By useless effort only served to show
The impotence of him who vainly strove
With finite arm to measure infinite;
Most useless effort! when to justify
In sight of God it meant, as proof of faith
Most acceptable, and worthy of all praise.
Another held, and from the Bible held,
He was infallible,—most fallen by such
Pretense—that none the Scriptures, open to all,
And most to humble-hearted, ought to read,
But priests; that all who ventured to disclaim
His forged authority, incurred the wrath
Of Heaven; and he who, in the blood of such,
Though father, mother, daughter, wife, or son,
Imbrued his hands, did most religious work,
Well pleasing to the heart of the Most High.
Others in outward rite, devotion placed;
In meats, in drinks; in robes of certain shape—

In bodily abasements, bended knees;
Days, numbers, places, vestments, words, and names—
Absurdly in their hearts imagining,
That God, like men, was pleased with outward show.
Another, stranger and more wicked still,
With dark and dolorous labor, ill applied,
With many a gripe of conscience, and with most
Unhealthy and abortive reasoning,
That brought his sanity to serious doubt,
'Mong wise and honest men, maintained that He,
First Wisdom, Great Messiah, Prince of Peace,
The second of the uncreated Three,
Was naught but man—of earthly origin;
Thus making void the sacrifice Divine,
And leaving guilty men, God's holy law
Still unatoned, to work them endless death.
These are a part; but to relate thee all
The monstrous, unbaptized fantasies,
Imaginations fearfully absurd,
Hobgoblin rites, and moon-struck reveries,
Distracted creeds, and visionary dreams,
More bodiless and hideously misshapen
Than ever fancy, at the noon of night,
Playing at will, framed in the madman's brain,
That from this book of simple truth were proved,
Were proved, as foolish men were wont to prove—
Would bring my word in doubt, and thy belief
Stagger, though here I sit and sing, within
The pale of truth, where falsehood never came.

[V. 21. And the remnant were slain with the sword of him that sat upon the white horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh]—Here the judgment and the mercy of God are most beautifully blended, in the text before us. The incorrigibly impenitent are sent away into everlasting punishment, while the remnant, according to the grace and mercy of our Lord Jesus Christ, shall be saved; even in the last hour, those who may have been among the armies of the Beast, and False Prophet, who sincerely desire to be saved, and shall call upon our King for mercy, shall be saved; shall be slain by the *sword of his mouth*, and *shall be made alive by his Spirit*; and thus they will be changed and saved, in the last hour of extremity, as *brands plucked from the burning*.

And as fowls of prey are satisfied with the *flesh of the slain* on the battle-field, so the whole heavenly host shall be satisfied, and be glad and rejoice at the justice of God, in the destruction of his incorrigible enemies, and his mercy in their own eternal salvation

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CHAPTER XX

2 *Satan bound for a thousand years.* 6 *The first resurrection: they blessed that have part therein.* 7 *Satan let loose again.* 8 *Gog and Magog.* 10 *The devil cast into the lake of fire and brimstone.* 12 *The last and general resurrection.*

1. AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years are expired, Satan shall be loosed out of his prison.

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.

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(V. 1.) I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.—2 Pet. ii: 5-6.

(V. 2.) And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth. And they shall be gathered together *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.—Isa. xxiv: 21-22.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.—Jude 6-7.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.—Jude 14-15.

(V. 3.) Then answered they, and said before the king, That Daniel, which is of the captivity of the children of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast *him* into the den of

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lions. *Now* the king spake and said unto Daniel, thy God, whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him; and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel; *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, *them*, their children and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. Then king Darius wrote unto all the people, nations and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he *is* the living God, and steadfast forever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.—Dan. vi: 13–28.

(V. 4.) And there was also a strife among them, which of them should be accounted the

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greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called Benefactors. But ye *shall* not *be* so: but he that *is* greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations: And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.—Luke xxii: 24–30.

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. It is so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather *suffer yourselves to be defrauded*? Nay, you do wrong, and defraud, and that *your* brethren.—1 Cor. vi: 1–8.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and

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11. And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the *book of life*: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

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strength, and honor, and glory, and blessing.—Rev. v: 9-12.

After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. Thus saith the Lord God, It shall also come to pass *that* at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates. To take a spoil, and take a prey; to turn thy hand upon the desolate places, *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil?

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hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God, In that day when my people Israel dwelleth safely, shalt thou not know *it*? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God, *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them? And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face. For in my jealousy, *and* in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground, And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I *am* the LORD.—Ezek. xxxviii: 8-23.

The spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison

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to *them that are* bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the LORD, that he might be glorified. And they shall build the old wastes, and they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien *shall* be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with garments, and as a bride adorneth *herself* with jewels. For as the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. —Isa. lxi: 1–11.

(V. 9.) Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, *and* there is nothing too hard for thee: Thou showest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: The Great, the Mighty God, the LORD of hosts, *is* his name.

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Great in counsel, and mighty in work (for thine eyes *are* open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings): Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee a name, as at this day; And hast brought forth thy people Israel out of the land of Egypt, with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror; And hast given them this land, which thou didst swear to their fathers to give them a land flowing with milk and honey; And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all thou commandedst them to do; therefore thou hast caused all this evil to come upon them.—Jer. xxxii: 17–23.

Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal; And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field, to be devoured. Thou shalt fall upon the open field; for I have spoken *it*, saith the Lord God. And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I *am* the LORD. So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more; and the heathen shall know that I *am* the LORD, the Holy One in Israel. Behold, it is come, and it is done, saith the Lord God; this *is* the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves and the spears, and they shall

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burn them with fire seven years. So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. And it shall come to pass at that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the *noses* of the passengers: and there shall they bury Gog, and all his multitude; and they shall call *it*, the valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea all the people of the land shall bury *them*; and it shall be to them a renown, the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land, to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the city *shall be* Hamonah. Thus shall they cleanse the land.—Ezek. xxxix: 1–16.

(V. 13.) Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.—Matt. xvi: 24–28.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.—Hosea xiii: 14.

For if the dead rise not, then is not Christ

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raised: And if Christ be not raised, your faith *is* vain; ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, *and* become the first fruits of them that slept. For since by man *came* death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet. But when he saith, All things are put under *him*; *it is* manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners.—1 Cor. xv: 16–33.

(V. 14–15.) Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame. But some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another

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of fishes, *and* another of birds. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption, and raised in incorruption. It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; and the last Adam *was made* a quickening spirit. Howbeit, that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also

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bear the image of the heavenly. Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—1 Cor. xv.

ANNOTATIONS.

CHAPTER XX.

[V. 1. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand]—We have shown that all human Governments and all False Religions, are utterly overthrown by the events related in the previous chapter. Every visible enemy and all physical opposition to the kingdom of God, will be destroyed as described by the Prophet, before this event occurs. But as Jesus Christ must put down *all rule* in secular governments; and *authority* in corrupt religious governments; and all *powers*, both visible and invisible, which in any way oppose his kingdom in this world; therefore he must reign and exercise his power personally, or through secondary causes, till he hath put all enemies under his feet.

And as the last enemy that shall be destroyed is Death, therefore, it is necessary, in the very nature of the case, that he must destroy *him* that had the *power of Death*, that is, the Devil. And, therefore, preparatory to this great event, this angel, one of the executors of the Divine Justice, who receives criminals, and keeps them in prison, and delivers them up only to be tried and executed, comes down from heaven, having the key of the bottomless pit; and having already exercised the power of Divine authority over all the visible enemies of the Holy City, he has now the *key*, the emblem of power, and the great *chain*, the symbol of security and bondage; and these show who this angel is, the Divine Executioner; and as the *chain* was *great*, it shows that the culprit was impeached with no ordinary crimes; and, therefore, his imprisonment and bondage must be made sure.

[V. 2. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years]—This Angel laid hold on the great Dragon, with an undaunted courage and Godlike power, which Satan could not gainsay or resist, and bound him a thousand years. He who is called the *Old Serpent*, is the *DEVIL*, the *calumniator* of God and his people; and *SATAN*, the *opposer* of all that is good in the vast dominions of God Almighty; and the *DRAGON*, the *destroyer*—the one who lays waste the kingdom of God.

We shall here give the various names and characters, and final doom of this arch-enemy of the Government of God. He is called Abaddon, *i. e.*, a destroyer; Accuser of the Brethren; Adversary; Angel of the Bottomless Pit; Apol-

lyon, which is also a destroyer; Beelzebub, a lord, husband, or ruler; Belial, which means wicked deceiver; Great Dragon, to distinguish him from the Roman Pagan government, which is called the Red Dragon; Evil One; God of this world; Liar, and Murderer; Prince of this World; Prince of the Power of the Air: Satan, very often so called; Serpent; Sinner; Tempter; Wicked One; He that had the power of Death; the Spirit that now worketh in the children of disobedience.

The Devil personally appeared in the Divine presence in the days of Job—earnestly labors for man's destruction—may be conquered if properly resisted—his suggestions to be carefully avoided—he inspires evil thoughts, and draws men into sin—and his suggestions are contrary to the Word of God, or faith, or charity. But he can do nothing without God's permission.

And he is, therefore, sometimes *permitted* to afflict men, and disappoint their desires—and had power granted him to work miracles—and also to possess human bodies, or become incarnate.—He was formerly in heaven, but was cast out for his disobedience; Judas, and also Peter, are called the Devil. Is it in view of this character of Peter, that the Roman Church claims him as their Father, and the foundation on which they are built?—well, children will be like their father! and therefore the wisdom of God hath said of some, “ye are of your Father, the Devil, and his works ye will do,” and therefore by their fruits, or works ye shall know them! Devils are many, and possess great power, and knowledge; but are not to be worshiped, or inquired of for help or counsel.—They appear to be of different rank, acting under the direction of one, who is their chief.

They are now reserved to further punishment, and they expect and fear their final sentence.

This angel is commissioned to imprison and chain this old chief, preparatory to his final doom. As the rest of the Devils can not do any thing without the direction of the chief, he will be immured safely and securely in prison, for one thousand years, while the Millennial years,—type of heaven's own eternal ages,—shall usher in the peaceful, holy, and glorious morning of eternity, which has no night, nor end. “I am satisfied,” says Doctor Clarke, “that this period should not be taken *literally*,” and this is the established conviction of my own mind, after years of patient and laborious investigation.

To other sight of horrible dismay,
 Jehovah's ministers the wicked drove,
 And left them bound immovable in chains
 Of Justice. O'er their heads a bowless cloud
 Of indignation hung; a cloud it was
 Of thick and utter darkness, rolling, like
 An ocean, tides of livid, pitchy flame;
 With thunders charged, and lightnings ruinous,
 And red with forked vengeance, such as wounds
 The soul; and full of angry shapes of wrath,
 And eddies whirling with tumultuous fire,
 And forms of terror raving to and fro,
 And monsters, unimagined heretofore
 By guilty men in dreams before their death,
 From horrid to more horrid changing still,
 In hideous movements through that stormy gulf:
 And evermore the Thunders, murmuring, spoke
 From out the darkness, uttering loud these words,
 Which every guilty conscience echoed back:
 "Ye knew your duty, but ye did it not."
 Dread words! that barred excuse, and threw the weight
 Of every man's perdition, on himself,
 Directly home. Dread words! heard then, and heard
 Forever through the wastes of Erebus.
 "Ye knew your duty, but ye did it not!"
 These were the words which glowed upon the sword,
 Whose wrath burned fearfully behind the cursed,
 As they were driven away from God to Tophet.
 "Ye knew your duty, but ye did it not!"
 These are the words to which the harps of grief
 Are strung; and, to the chorus of the damned,
 The rocks of hell repeat them, evermore;
 Loud echoed through the caverns of despair,
 And poured in thunder on the ear of Woe.

Nor ruined men alone, beneath that eloud,
 Trembled. There, Satan and his legions stood,
 Satan, the first and eldest sinner,—bound
 For judgment. He, by other name, held once
 Conspicuous rank in heaven among the sons
 Of happiness, rejoicing, day and night.
 But pride, that was ashamed to bow to God,
 Most High, his bosom filled with hate, his face
 Made black with envy, and in his soul begot
 Thoughts guilty of rebellion 'gainst the throne
 Of the Eternal Father and the Son,—
 From everlasting built on righteousness.

Ask not how pride, in one created pure,
 Could grow; or sin without example spring,
 Where holiness alone was sown: esteem't
 Enough, that he, as every being made
 By god, was made entirely holy, had
 The will of God before him set for law
 And regulation of his life, and power
 To do as bid; but, was, meantime, left free,
 To prove his worth, his gratitude, his love;
 How proved besides? for how could service done,
 That might not else have been withheld, evince
 The will to serve, which, rather than the deed,
 God doth require, and virtue counts alone?
 To stand or fall, to do or leave undone,
 Is reason's lofty privilege, denied
 To all below, by instinct bound to fate,
 Unmeriting, alike, reward or blame.

Thus free, the devil chose to disobey
 The will of God, and was thrown out from heaven,
 And with him all his bad example stained;
 Yet not to utter punishment decreed,
 But left to fill the measure of his sin,
 In tempting and seducing man—too soon,
 Too easily seduced! And, from the day

He first set foot on earth,—of rancor full,
 And pride, and hate, and malice, and revenge,—
 He set himself, with most felonious aim
 And hellish perseverance, to root out
 All good, and in its place to plant all ill;
 To rub and raze, from all created things,
 The fair and holy portraiture divine,
 And on them to enstamp his features grim;
 To draw all creatures off from loyalty
 To their Creator, and to make them bow
 The knee to him. Nor failed of great success,
 As populous hell, this day, can testify.
 He held, indeed, large empire in the world,
 Contending proudly with the King of heaven.
 To him temples were built, and sacrifice
 Of costly blood upon his altars flowed;
 And—what best pleased him, for in show he seemed
 Then likest God—whole nations, bowing, fell
 Before him, worshipping, and from his lips
 Entreated oracles, which he, by priests,—
 For many were his priests in every age,—
 Answered, though guessing but at some future things,
 And erring oft, yet still believed; so well
 His ignorance, in ambiguous phrase, he veiled.

Nor needs it wonder, that with man once fallen,
 His tempting should succeed. Large was his mind
 And understanding; though impaired by sin,
 Still large; and constant practice, day and night,
 In cunning, guile, and all hypocrisy,
 From age to age, gave him experience vast
 In sin's dark tactics, such as boyish man,
 Unarmed by strength divine, could ill withstand.
 And well he knew his weaker side; and still,
 His lures, with baits that pleased the senses, busked;
 To his impatient passions offering terms
 Of present joy, and bribing reason's eye
 With earthly wealth, and honors near at hand.
 Nor failed to misadvise his future hope
 And faith, by false, unknurled promises
 Of heavens of sensual gluttony and love,
 That suited best their grosser appetites.
 Into the sinner's heart, who lived secure,
 And feared him least, he entered at his will.
 But chief, he chose his residence in courts
 And conclaves, stirring princes up to acts
 Of blood and tyranny; and moving priests
 To barter truth, and swap the souls of men,
 For lusty benefices, and address
 Of lofty sounding. Nor the saints elect,
 Who walked with God, in virtue's path sublime,
 Did he not sometimes venture to molest;
 In dreams and moments of unguarded thought,
 Suggesting guilty doubts and fears, that God
 Would disappoint their hope; and in their way
 Bestrewing pleasures, tongued so sweet, and so
 In holy garb arrayed, that many stooped,
 Believing them of heavenly sort, and fell;
 And to their high professions, brought disgrace
 And scandal: to themselves, therefore, long
 And bitter nights of sore repentance, vexed
 With shame, unwonted sorrow, and remorse.
 And more they should have fallen, and more have wept,
 Had not their guardian angels, who, by God
 Commissioned, stood beside them in the hour
 Of danger, whether craft, or fierce attack,
 To Satan's deepest skill opposing skill
 More deep, and to his strongest arm, an arm
 More strong,—upborne them in their hands, and filled
 Their souls with all discernment, quick to pierce
 His stratagems and fairest shows of sin.

Now, like a roaring lion, up and down
 The world, destroying, though unseen, he raged ;
 And now, retiring back to Tartarus,
 Far back, beneath the thick of guiltiest dark,
 Where night ne'er heard of day, in council grim,
 He sat with ministers whose thoughts were damned,
 And there such plans devised, as, had not God
 Checked and restrained, had added earth entire
 To hell, and uninhabited left heaven,
 Jehovah unadored. Nor unsevere,
 Even then, his punishment deserved. The Worm
 That never dies, coiled in his bosom, gnawed
 Perpetually ; sin after sin brought pang
 Succeeding pang ; and, now and then, the bolts
 Of Zion's King, vindictive, smote his soul
 With fiery woe to blast his proud designs ;
 And gave him earnest of the wrath to come.
 And chief, when, on the cross, Messiah said,
 " 'Tis finished," did the edge of vengeance smite
 Him through, and all his gloomy legions touch
 With new despair. But yet, to be the first
 In mischief, to have armies at his call,
 To hold dispute with God, in days of Time,
 His pride and malice fed, and bore him up
 Above the worst of ruin. Still to plan
 And act great deeds, though wicked, brought at least
 The recompense which nature hath attached
 To all activity, and aim pursued
 With perseverance, good, or bad ; for as,
 By nature's laws, immutable and just,
 Enjoyment stops where indolence begins ;
 And purposeless, to-morrow borrowing sloth,
 Itself, heaps on its shoulders loads of woe,
 Too heavy to be borne ; so industry—
 To meditate, to plan, resolve, perform,
 Which in itself is good—as surely brings
 Reward of good, no matter what be done :
 And such reward the Devil had, as long
 As the decrees eternal gave him space
 To work. But now, all action ceased : his hope
 Of doing evil perished quite ; his pride,
 His courage failed him ; and beneath that cloud,
 Which hung its central terrors o'er his head,
 With all his angels, he, for sentence, stood,
 And rolled his eyes around, that uttered guilt
 And woe, in horrible perfection joined.
 As he had been the chief and leader, long,
 Of the apostate crew that warred with God
 And holiness ; so now, among the bad,
 Lowest, and most forlorn, and trembling most,
 With all iniquity deformed and foul,
 With all perdition ruinous and dark,
 He stood,—example awful of the wrath
 Of God ! sad mark, to which all sin must fall !—
 And made, on every side, so black a hell,
 That spirits, used to night and misery,
 To distance drew, and looked another way ;
 And from their golden cloud, far off, the saints
 Saw round him darkness grow more dark, and heard
 The impatient thunderbolts, with deadliest crash
 And frequentest, break o'er his head,—the sign
 That Satan, there, the vilest sinner, stood.

[V. 3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he must be loosed a little season]—Satan has been represented, ever since the Patriarchal age,

as walking to and fro in the earth, and going up and down in it. And in the Apostolic age, he is represented as being much more bold, and as going about as a roaring Lion, seeking whom he may devour ; one being put, by enallage, for all devils. But this angel seizes the old Idler, the busybody, the deceiver, the accuser of the brethren, the calumniator, and casts him into the bottomless pit, the palace of his infernal Majesty ; the place prepared for him and his angels, the other devils ; so he is compelled to stay in his own palace, hideous prison ; and he is to be shut up, that he should go out no more to deceive, calumniate, oppose, and destroy the nations by the three accursed and unclean spirits and doctrines, Whoredom, War, Wine, or drunkenness, sensuality, and murder, till the thousand years should be fulfilled !

This thousand years will be a period, in all probability, of great duration, in order to the fulfillment of many ancient prophecies, which could not find an accomplishment in a *literal* 1000 years. And after that he must be loosed a little season—what the length of this little season will be, is not revealed, and therefore we are left to infer that it will be but a little while.

[V. 4. And I saw thrones, and they sat upon them, and judgment was given unto them ; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years]—We now come to consider that period in the Divine economy, of which Jesus Christ spoke, when addressing the great multitudes which attended upon his personal ministry.

"Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee : what shall we have therefore ? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the Throne of his Glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

And it would seem that this privilege is not confined merely to the twelve apostles and those who attended upon his personal ministry ; but to all, in all ages, and all conditions, who should believe and obey him, that they also should become kings and priests unto him, and enjoy the highest honors and glories of his kingdom.

"And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred fold, now in this time, houses and brethren, and sisters,

and mothers, and children, and lands, with persecution, and in the world to come eternal life. But many that are first, shall be last; and the last first."

Therefore, the Revelations, in the passage under consideration, are precisely in accordance with the doctrine taught by our Lord in his personal ministry; and here the text may be thus paraphrased: "And I saw the Thrones which our Lord had promised that his Apostles should sit upon; and they sat upon them, as he had promised; and judgment was given unto them, to judge the twelve tribes of Israel, the whole Israel of God; for all the distinctions of the former dispensation are destroyed; and there is but one fold and one Shepherd in this new dispensation—this kingdom of righteousness, peace, and joy in the Holy Ghost. Here the property, or its equivalent, the privileges, and the enjoyments which the followers of Jesus Christ were compelled to leave, or voluntarily forsook, for the cause of Christ and his Gospel, shall be restored, with a hundred fold more, in the Millennial Kingdom."

What a joyful thought!—whatever we give up for the Master's sake, he remembers it, and we shall have it all back, with glorious interest, larger than usurer ever got; for they shall receive a hundred fold, *now in this time,—in this new dispensation*,—which is on this earth, where men are creatures of time, and where duration is still marked by a succession of days and nights, and where the whole period is completed by a definite number of years; of which the whole time from the creation of Adam up to the commencement of this glorious era, will be but a hundred thousandth part. In other words, I am of opinion that this Millennial age or dispensation, will be a period of 720,000 years.

During this time, there will be no Devil to tempt, no adversary to oppose, no Satan to calumniate, or incite others to slander; or wicked one to hurt or destroy, and that the renewed race of mankind will possess property, privileges, and enjoyments, far superior to what was ever realized before on earth; and all will be regulated and ruled in righteousness, peace, and joy: all dwelling in heavenly harmony, purity, friendship, and love,—every one equally interested for all; and all equally interested for every one.

And what beside the things we have enumerated, that will contribute to this glorious state of existence, is the consideration that all the officers in the Millennial Kingdom, whether secular or sacred, will be *Resurrected Saints*,—those who have thus passed with the Messiah, *through the regeneration*, and therefore, having no imperfection in knowledge or judgment; and therefore every thing shall be done on the principles of universal right.

And the souls of them that were beheaded for being the witnesses of Jesus among Christians, and for being the witnesses for the Word of God, among the Jews; and all those who had not worshiped the *Beast*; had not obeyed man, while thereby they would have disobeyed and dishonored God; neither worshiped the *image*, which was a mere human government, although it claimed to be of God; neither had received his mark upon their foreheads; had not given evidence by their profession that they were servants of the Beast, or had received the mark of the Beast in their hands, by laboring to promote the interest of a corrupt, cruel, and idolatrous government in the world, in opposition to the kingdom of heaven, and their souls were again united to their resurrected bodies: *and they lived and reigned with Christ the thousand years*. This is the first resurrection. *But many who died first, shall be the last resurrected; and many of the last who died, shall be the first raised from the dead—and thus follow Christ in the regeneration*; and, therefore, like him in their glorious humanity, and spiritual nature, shall live with him, and reign with him the thousand years of the new dispensation.

[V. 5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection]—This is the first resurrection, which the Prophet has just been describing, and showing what kind of characters have the promise and privilege of this first resurrection.

Here the doctrine of Christ, which was delivered during his personal ministry on earth, is again reiterated; and his prophecy and promise fulfilled. "But many who died first, shall be the last raised; and many who died last, shall be the first raised from the dead." "But every man in his own order," according to his character; "Christ the first-fruits: afterwards they that are Christ's, at his coming," shall be raised first when he comes to reign with his resurrected saints the thousand years: "and therefore the dead in Christ shall rise first."

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words.—1 Thess. iv: 15–18.

[V. 6. Blessed and holy is he that hath part in the first Resurrection: on such the second

death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.]—They that are accounted worthy of the first Resurrection, the resurrection of the just, were *holy*, and on account of their godly lives suffered persecution, or martyrdom; and therefore they are now blessed or happy in the enjoyment of whatsoever they had lost for the sake of Christ, and his Gospel; and what will heighten the happiness of this glorified state, is the assurance, that this blessedness is to be everlasting; for on such the Second death hath no power.

Therefore when the Devil, who had the power of death, shall be loosed for a little season, to prove whether he be loyal to the Divine government, but will disdain submission; and finding the world a second Eden, and these resurrected saints, with the second Adam, in the Paradise of God; Satan, scorning all allegiance to the King of kings, shall again attempt to do his first works, by laboring to seduce the sons of God from their loyalty to the Divine government; but shall, however, find himself foiled in the attempt; for the saints who had part in the first resurrection, are now blessed with superior wisdom and knowledge, knowing as they were known, and therefore they are familiar with his devices, and even remember what he did to them, in the days of their persecution and martyrdom, and will not be taken by his craftiness; but they shall be priests of God and of Christ, to instruct the subjects of the Millennial Kingdom, the renewed race, and will be firm in their attachment to the government of God, and live and reign with Jesus Christ a thousand years.

[V. 7. And when the thousand years are expired, Satan shall be loosed out of his prison]—If the time of opening of a seal symbolize sixty years; and the time of sounding a trumpet one hundred and eighty years; and the time of pouring out a vial equal one hundred and eighty years; and if *three days and a half* represent twelve hundred and sixty years; what period of duration must be symbolized by *the thousand years*, spoken of in this passage before us? On the same principle, the principle of simple proportion, *this thousand years* is equal to (129, 600, 000), one hundred and twenty nine millions six hundred thousand years.

O God! what an age of pain, and sorrow, and punishment! But here the infinite benevolence of God in Christ is seen in all its length and breadth, and height and depth! in all its majesty, and grandeur, and glory! Satan, after deceiving, seducing, calumniating, and falsely accusing, and finally killing whomsoever he could devour; was finally seized, and safely and securely imprisoned for the above period: and when the

thousand years are expired, Satan shall be loosed out of his prison, that the infinite goodness, justice, and wisdom of God may be evinced to the whole universe, in regard to his treatment of this grand adversary of God and man.

O! could any thing, in the eternal government of God, more fully demonstrate his infinite benevolence, than his treatment of this worst enemy of man, and the most implacable adversary of his kingdom? Could any thing more clearly show, that God delights not in the death of him that dieth an impenitent? that he delighteth not in the death of the *worst of sinners*? and that it would be his pleasure that all should repent, believe, obey, and live? Could any event more loudly proclaim, to an assembled universe, what Jehovah proclaimed to Moses?

“And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord,”—(the power, nature, and character, of his government). “And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no means clear the guilty,” (the incorrigible impenitent).

Satan will be treated as a moral agent, and the purpose for which he is released from his prison is, that he may evince to the universe his true character, and that he has not learned obedience by the things which he has suffered; that his punishment has failed of its object,—failed to be remedial; and therefore, after a *little season* of probation given him, to prove his character, it will be seen that he is incorrigible; and as ever, the implacable enemy to the government of God and the happiness of man; and if permitted again, would as at the first subvert the government of God, and ruin the renewed human race.

The following text clearly proves, as we shall learn by investigation, that Satan is not loosed out of his prison to tempt mankind: “Let no man say when he is tempted, I am tempted of God; for God can not be tempted to do evil, neither tempteth he any man to do evil;” therefore Satan is not released for this purpose, as it is usually affirmed, but for the purpose of affording him a little season of probation, that he may evince to the whole universe, his incorrigible character, and then receive his final retribution, as the just and righteous judgment of God!

[V. 8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea]—Here we see the implacable character of Satan manifest, at the very first opportunity, clearly

demonstrating that he is the incorrigible enemy of the Divine government; and that he is just as ready to deceive the nations, as he was the first happy man and woman in Paradise—he would destroy the whole race of man; which by this period will be occupying the whole earth, Asia, Africa, Europe, and America.

Gog and Magog, Gog and his children, the protected, or strong, and the dispersed and feeble. Gog and Magog are evidently put, here, by apposition, with the nations which descended from Noah. —Gog and Magog are put for parents and children, rulers and subjects, those who had sustained the kindest, closest, and purest intimacy with each other, in the thousand years of the Millennium—while Satan was imprisoned. But now he is loosed, and he goes to gather them together to battle; the purpose, on his part, is to get the inhabitants of earth to rebel and revolt again from God, as in the ante-millennial years.

We here have some idea of the population of our globe, in the Millennial period:—they are represented as living in every part of the earth, during the peaceful Millennial age; and that they have increased until the number of them is as the sand of the sea for multitude.

[V. 9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them]—Satan is evidently put, by enallage, for all the gates of hell, for the legions of devils which are under the control of this arch-fiend; so when Satan was bound and shut up in prison, they were all bound and imprisoned together; for the other devils can do nothing without Satan; and therefore when he is loosed out of his prison, they are all freed from prison; and they went up on the breadth of the earth, everywhere to the four quarters of the earth, and compassed the camp of the saints about, and the beloved city, the city of King Jesus, who is called the Beloved. And here is fulfilled the prophecy of Balaam.

“How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! As the valleys are they spread forth; as gardens by the river’s side; as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters; and his king shall be higher than Agag; and his kingdom shall be exalted: I shall see him, but not now! I shall behold him, but not nigh! There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite through the princes of Moab, and destroy the children of Sheth. Out of Jacob shall come he that shall have DOMINION, and shall destroy him that remaineth of the Great

City,” the City of Sin, the heartless enemy of the Holy City, which is called the Beloved City.

These incarnate devils are the remnant of the once great city. They shall have their little season of probation, and they will evince, by their purposes and actions, that they are the implacable enemies, and the incorrigible subjects of the Divine government, and therefore, fire shall come down from God out of heaven, and devour them, the remnant of the Great City.

I am aware that the general opinion, on this passage, has been, that Satan is let loose for the purpose of tempting the people of God; that he goes out into the four quarters of the earth for this purpose; that he actually seduces vast numbers from their allegiance to Christ, and that fire will then come down from God out of heaven, after a long and bloody battle shall have been fought, and devour them who have surrounded the camp of the saints, and the beloved city.

But any one who will take the trouble to investigate this prediction in the light of Divine inspiration, will find this view false, and the one we have labored to maintain to coincide with the whole tenor of the Word of God and the procedure of his administration.

[V. 10. And the Devil, that deceived them, was cast into the lake of fire and brimstone, where the Beast and the false prophet are, and he shall be tormented day and night forever and ever]—The word *devil*, in this passage, is used representatively for all devils, as *beast* symbolizes all who obeyed man, instead of God; and as *false prophet* is also a symbol of false religions, and of all who practiced idolatry to the rejection of the worship of the true God.

The passage may be thus paraphrased, which, I think, gives the true sense, as it is consonant with the whole tenor of Scripture, thus: And the Devil that deceived them, that obeyed and served the Beast and False Prophet, was cast into the lake of fire and brimstone, where the Beast and the False Prophet are, and all who obeyed these, instead of God; and they shall be tormented day and night, forever and ever.

Ah me! what eyes were there beneath that cloud!
Eyes of despair, final and certain! eyes [looked,
That looked, and looked, and saw, where’er they
Interminable darkness! utter woe!

’Twas pitiful to see the early flower
Nipped by the unfeeling frost, just when it rose,
Lovely in youth, and put its beauties on.
’Twas pitiful to see the hopes of all
The year, the yellow harvest, made a heap,
By rains of judgment; or by torrents swept,
With flocks and cattle, down the raging flood;
Or scattered by the winnowing winds, that bore,
Upon their angry wings, the wrath of heaven.
Sad was the field, where, yesterday, was heard
The roar of war; and sad the sight of maid,

Of mother, widow, sister, daughter, wife,
 Stooping and weeping over senseless, cold,
 Defaced, and mangled lumps of breathless earth,
 Which had been husbands, fathers, brothers, sons,
 And lovers, when that morning's sun arose.
 'Twas sad to see the wonted seat of friend
 Removed by death; and sad to visit scenes,
 When old, where, in the smiling morn of life,
 Lived many, who both knew and loved us much,
 And they all gone, dead or dispersed abroad;
 And stranger faces seen among their hills.
 'Twas sad to see the little orphan babe
 Weeping and sobbing on its mother's grave.
 'Twas pitiful to see an old, forlorn,
 Decrepit, withered wretch, unhoused, unclad,
 Starving to death with poverty and cold.
 'Twas pitiful to see a blooming bride,
 That promise gave of many a happy year,
 Touched by decay, turn pale, and waste, and die.
 'Twas pitiful to hear the murderous thrust
 Of ruffian's blade that sought the life entire.
 'Twas sad to hear the blood come gurgling forth
 From out the throat of the wild suicide.
 Sad was the sight of widowed, childless age,
 Weeping.—I saw it once. Wrinkled with time,
 And hoary with the dust of years, an old
 And worthy man came to his humble roof,
 Tottering and slow, and on the threshold stood.
 No foot, no voice, was heard within. None came
 To meet him, where he oft had met a wife,
 And sons, and daughters, glad at his return;
 None came to meet him; for that day had seen
 The old man lay within the narrow house,
 The last of all his family; and now
 He stood in solitude, in solitude
 Wide as the world; for all, that made to him
 Society, had fled beyond its bounds.
 Wherever strayed his aimless eye, there lay
 The wreck of some fond hope that touched his soul
 With bitter thoughts, and told him all was past.
 His lonely cot was silent, and he looked
 As if he could not enter. On his staff,
 Bending, he leaned; and from his weary eye,
 Distressing sight! a single tear-drop wept.
 None followed, for the fount of tears was dry.
 Alone and last, it fell from wrinkle down
 To wrinkle, till it lost itself, drunk by
 The withered cheek, on which again no smile
 Should come, or drop of tenderness be seen.
 This sight was very pitiful; but one
 Was sadder still, the saddest scene in Time:
 A man to-day, the glory of his kind,
 In reason clear, in understanding large,
 In judgment sound, in fancy quick, in hope
 Abundant, and in promise, like a field
 Well cultured, and refreshed with dews from God;
 To-morrow, chained, and raving mad, and whipped
 By servile hands; sitting on dismal straw,
 And gnashing with his teeth against the chain,
 The iron chain that bound him hand and foot;
 And trying whiles to send his glaring eye
 Beyond the wide circumference of his woe;
 Or, humbling more, more miserable still,
 Giving an idiot laugh that served to show
 The blasted scenery of his horrid face;
 Calling the straw his scepter, and the stone,
 On which he, pinioned, sat, his royal throne.
 Poor, poor, poor man! fallen far below the brute!
 His reason strove in vain to find her way,
 Lost in the stormy desert of his brain;

And, being active still, she wrought all strange,
 Fantastic, execrable, monstrous things.

All these were sad, and thousands more, that sleep
 Forgotten beneath the funeral pall of Time;
 And bards, as well became, bewailed them much,
 With doleful instruments of weeping song.
 But what were these? What might be worse had in't,
 However small, some grains of happiness;
 And man ne'er drank a cup of earthly sort,
 That might not hold another drop of gall;
 Or, in his deepest sorrow, laid his head
 Upon a pillow set so close with thorns
 That might not hold another prickle still.
 Accordingly, the saddest human look
 Had hope in't; faint, indeed, but still 'twas hope.
 But why excuse the misery of earth?
 Say it was dismal, cold, and dark, and deep,
 Beyond the utterance of strongest words;
 But say that none remembered it, who saw
 The eye of beings damned forevermore,
 Rolling, and rolling, rolling still in vain,
 To find some ray, to see beyond the gulf
 Of an unavenued, fierce, fiery, hot,
 Interminable, dark Futurity!
 And rolling still, and rolling still in vain!

Thus stood the reprobate beneath the shade
 Of terror, and beneath the crown of love,
 The good; and there was silence in the vault
 Of heaven; and as they stood and listened, they heard,
 Afar to left, among the utter dark,
 Hell rolling o'er his waves of burning fire,
 And thundering through his caverns, empty then,
 As if he preparation made, to act
 The final vengeance of the fiery Lamb.
 And there was heard, coming from out the Pit,
 The hollow wailing of Eternal Death,
 And horrid cry of the Undying Worm.

The wicked paler turned, and scarce the good
 Their color kept; but were not long dismayed.
 That moment, in the heavens, how wondrous fair
 The angel of Mercy stood, and, on the bad
 Turning his back, over the ransomed threw
 His bow, bedropped with imagery of love,
 And promises on which their faith reclined.
 Throughout, deep, breathless silence reigned again;
 And on the circuit of the upper spheres,
 A glorious seraph stood, and cried aloud,
 That every ear of man and devil heard,
 "Him that is filthy, let be filthy still;
 Him that is holy, let be holy still."
 And, suddenly, another squadron bright,
 Of high archangel glory, stooping, brought
 A marvelous bow,—one base upon the Cross,
 The other on the shoulder of the Bear, [heavens,
 They placed,—from south to north, spanning the
 And on each hand dividing good and bad,—
 Who read, on either side, these burning words,
 Which ran along the arch in living fire,
 And waited not to be believed in full:
 "As ye have sown, so shall ye reap this day."

[V. 11. And I saw a great white throne, and
 Him that sat on it, from whose face the earth
 and the heaven fled away, and there was found
 no place for them]—This is the Great White
 Throne, for all others have been insignificant
 compared with it; have been disgraced by foolish
 kings. But this is the throne of Wisdom. Others

have stained their thrones with blood ; but this is the throne of Infinite Purity. Others have announced wicked judgments ; but this is the throne of Righteousness. All others have been transitory, but this is the Great White Throne of the Eternal. This will be the only throne in the universe at the Retributive Judgment Day, and He that sitteth on it is the Lord of lords, and King of kings ; and from his face, or presence, the earth, symbol of all earthly or political governments, shall flee away ; and heaven, the symbol of all ecclesiastical governments, fled away, as from present or apprehended danger, and there was found no more place for them, because when that which is perfect is come, then that which is in part shall be done away.

Now the *executive judgment* which was committed unto the *Son of Man*, is past ; and the day of mortal probation is past, and the mediatorial Kingdom of Christ has come to an end, and the predicted time has arrived, of which the Apostle speaks, when he says : “ *Then cometh the END*, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power ; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is Death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, and put all things under him, *that God may be all in all.*”

[V. 12. And I saw the dead, small and great, stand before God, and the books were opened ; and another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works]—At the first resurrection none but the righteous arose ; but now all mankind, of every age, and character, and clime, and color, and condition ; for the Prophet saw the dead, small and great, stand before God ; and the books were opened ; the Old Testament, by which the Jews will be judged ; and the New Testament, by which the Christians will be judged ; and the Book of Remembrance, called the Book of Life, by which the Heathen shall be judged.

God of my fathers ! holy, just, and good !
My God ! my Father ! my unfailing Hope !
Jehovah ! let the incense of thy praise,
Accepted, burn before thy mercy-seat,
And in thy presence burn, both day and night.
Maker ! Preserver ! my Redeemer ! God !
Whom have I in the heavens, but Thee alone ?
On earth, but thee, whom should I praise, whom love ?
For thou hast brought me hitherto, upheld
By thy omnipotence ; and from thy grace,
Unbought, unmerited, though not unsought—
The wells of thy salvation have refreshed
My spirit : watering it, at morn and even ;
And, by thy Spirit, which thou freely givest

To whom thou wilt, hast led my venturous song,
Over the vale and mountain tract, the light
And shade of man ; into the burning deep
Descending now, and now circling the mount,
Where highest sits Divinity enthroned ;
Rolling along the tide of fluent thought,
The tide of moral, natural, divine ;
Gazing on past and present, and again,
On rapid pinion borne, outstripping Time,
In long excursion, wandering through the groves
Unfading, and the endless avenues,
That shade the landscape of Eternity ;
And talking there with holy angels met,
And future men, in glorious vision seen !
Nor unrewarded have I watched at night,
And heard the drowsy sound of neighboring sleep,—
New thought, new imagery, new scenes of bliss
And glory, unrehearsed by mortal tongue,
Which, unrevealed, I, trembling turned and left,
Bursting at once upon my ravished eye,—
With joy unspeakable have filled my soul,
And made my cup run over with delight,
Though in my face the blasts of adverse winds,
While boldly circumnavigating man,
Winds seeming adverse, though perhaps not so,
Have beat severely ; disregarded beat,
When I, behind me, heard the voice of God,
And his propitious Spirit say, “ Fear not !”

God of my fathers ! ever-present God !
This offering more inspire, sustain, accept,
Highest, if numbers answer to the theme ;
Best answering, if thy Spirit dictate most.
Jehovah ! breathe upon my soul ; my heart
Enlarge ; my faith increase ; increase my hope,
My thoughts exalt ; my fancy sanctify,
And all my passions, that I near thy throne
May venture, unproved ; and sing the day
Which none unholy ought to name, the Day
Of Judgment ! greatest day, passed or to come !
Day ! which,—deny me what thou wilt, deny
Me home, or friend, or honorable name,—
Thy mercy grant, I thoroughly prepared,
With comely garment of redeeming love,
May meet, and have my Judge for advocate.

Come, Gracious Influence, Breath of the Lord !
And touch me trembling, as thou touched the man,
Greatly beloved, when he in vision saw,
By Ulai's stream, the Ancient sit ; and talked
With Gabriel, to his prayer swiftly sent,
At evening sacrifice. Hold my right hand,
Almighty ! hear me, for I ask through him,
Whom thou hast heard, whom thou wilt always hear,
Thy Son, our interceding Great High Priest !
Reveal the future, let the years to come
Pass by, and open my ear to hear the harp,
The prophet harp, whose wisdom I repeat,
Interpreting the voice of distant song ;—
Which thus again resumes the lofty verse,
Loftiest, if I interpret faithfully
The holy numbers which my spirit hears.

Thus came the day, the Harp again begun,
The day that many thought should never come
That all the wicked wished should never come,
That all the righteous had expected long ;
Day greatly feared, and yet too little feared,
By him who feared it most ; day laughed at much
By the profane, the trembling day of all [dreams :
Who laughed ; day when all shadows passed, all
When substance, when reality commenced ;
Last day of lying, final day of all

Deceit, all knavery, all quackish phrase ;
 Ender of all disputing, all mirth
 Ungodly, of all loud and boasting speech ;
 Judge of all judgments, Judge of every judge,
 Adjuster of all causes, rights and wrongs ;
 Day oft appealed to, and appealed to oft
 By those who saw its dawn with saddest heart ;
 Day most magnificent in Fancy's range,
 Whence she returned, confounded, trembling, pale,
 With overmuch of glory faint and blind ;
 Day most important held, prepared for most,
 By every rational, wise, and holy man ;
 Day of eternal gain, for worldly loss ;
 Day of eternal loss, for worldly gain ;
 Great day of terror, vengeance, woe, despair !
 Revealer of all secrets, thoughts, desires ;
 Rein-trying, heart-investigating day,
 Which stood between Eternity and Time,
 Reviewed all past, determined all to come,
 And bound all destinies forevermore ;
 Believing day of unbelief ; great day,
 Which set in proper light the affairs of earth,
 And justified the Government Divine ; [more ?—
 Great day !—what can we more ? what should we
 Great triumph day of God's incarnate Son !
 Great day of glory to the Almighty God !
 Day ! whence the everlasting years begin
 Their date, new era in eternity,
 And oft referred to in the song of heaven.

[V. 13. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works]—In the previous verse, the Prophet saw the dead, *small* and *great*, stand before God ; for none will be so small as to be forgotten or neglected, and none so great, as not to have their characters and works made known to an assembled universe, and be treated with equal impartiality and justice, with the humblest of all the human race.

In this verse the Prophet proceeds to tell from whence the Resurrected millions came, to appear before God to be judged and rewarded according to their works. The *Sea* gave up the dead which were in it : all the dead who have ever found a grave in the deep-drowning waters of our world, whether rivers, lakes, seas, or oceans ; whether drowned by shipwreck, or thrown overboard after dying peacefully by some lingering disease ; or cast into the deep by the horrid assassin's hand, where it was hoped they should never arise to tell the ruinous secret ! But on this long-dreaded day, the murdered one comes up to face the dark and stealthy murderer, whose very looks leave no lingering doubt that the whole truth, and nothing but the truth, is told !

And now, also, come up from the bosom of the deep sea, the millions who have been slain in the service of the Beast, or the False Prophet, in naval contests ; and all such as these bear the mark of the Beast, and must go to their own place, where the Beast and the False Prophet are.

[And death and hell delivered up the dead which were in them]—On this passage I quote Dr. Clarke, as I consider what he says is as much to the point as any thing I could say. "All who died by any kind of *disease*.—Death is here *personified*, and represented as the keeper of defunct human beings ; probably no more than the *earth* or the *grave* is meant, as properly belonging to the empire of death. And Hell or Hades, the place of separate spirits. The *Sea and Death*, or the *earth*, have all the *bodies* of all human beings ; Hades has the *spirits*. That they may be judged, punished, or rewarded, according to their works, their bodies and their souls must be re-united ; *Hades*, therefore, gives up the spirits, and the *Sea* and the *Earth* give up the *bodies*.

[And they were judged every man according to their works]—It will matter not how orthodox a man's faith has been, on this day, if his works have not been right ; for his works, which have been recorded or daguerreotyped in the book of God's remembrance, called also the Book of Life, will blaze forth as in characters of living light, to tell all he has done, whether it be good or whether it be evil ; and, therefore, every man shall be judged and rewarded according to their works. Too lazy to learn, and too slothful to teach, and too selfish to help, is the character of many whose *faith is most orthodox*, to whom the Judge will finally say : "Depart from me, thou wicked and slothful servant!"

Sobriety is the very first requisite, to a suitable preparation for the transactions of this awful day. A man must be sober to think rightly, and he must think rightly, to believe correctly ; and man must believe correctly in the premises, if not in detail, in order to act correctly ; "therefore the grace of God, that bringeth salvation to all men, hath appeared, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world ; looking for that blessed *Hope*, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*"—Titus ii : 11-14.

That they might stand approved, and rewarded every one of them according to their works, at the glorious appearing of the great God and our Saviour Jesus Christ, when they shall come to the Retributive Judgment Day. "Rabbi Jehuda, said, all the actions of men, whether good or bad, *are written in a book*, and of all they shall give account. In the first day of the new year, the Holy Blessed God sits, that he may judge the world : and all men, without exception, give an account of themselves : *and the books of the liv-*

ing and the dead are opened. How careful should men be to shun vice, and to act uprightly before the holy blessed God ; seeing there are so many angels which go throughout the earth, to see the works of men, testify of them, *and write them in a book.*" These books are evidently to be understood as the symbols of the account, and the order, and the time of the *good and evil actions of men.*

[V. 14. And death and hell were cast into the lake of fire. This is the second death]—Death and hell are put metaphorically, for the cause of death and hell ; and they are here *personified*, as in the previous verse, and are represented as cast into the lake of fire : as all who have been the *willful cause of death*, in any possible way, even by suicide, shall be cast, soul and body, into the lake of fire. The soul having been kept by Hades, and the bodies by death until this final Retributive Judgment Day.

Death, the last enemy, is destroyed, according to the promise of God ; and the place which was necessary for the spirits of men before the final judgment and resurrection of the bodies of mankind, is now utterly abolished, as it is no longer needed in the administration of the Divine government. "All dead bodies, and separated souls being rejoined, and no more separation of bodies and souls to take place, consequently, the existence of these things is no longer necessary."

[This is the second death]—The *first death* consisted in the separation of the soul from the body for a season ; the second death, in the separation of body and soul from God forever. The first death is that from which there shall be a resurrection ; the second death, is that from which there can be no recovery. By the *first death the body* is ruined, *destroyed*, through *time* : by the *second death, body and soul* are destroyed, ruined, through *eternity*."—*Dr. Clarke.*

It was said of Israel, "O Israel, thou hast destroyed thyself!" So it may be said of every one who meets this solemn, awful, and eternal doom : O man ! man, thou hast destroyed thyself !

[V. 15. And whosoever was not found written in the book of life was cast into the lake of fire]—By the Book of Life, I understand the book of remembrance ; which God keeps for the names of all the good ; it is the record of the names of all the people of God, kept sacredly in his eternal memory ; for he is the Resurrection and the Life ; and knows the names of every one who is worthy of eternal life, to live and reign with him ; and therefore he keeps their names registered in his book called the Book of Life. Their names are graven as it were upon the palms of his hands, and they shall be his, in the day he makes up his jewels.

"Only those who had continued faithful unto death were taken to heaven. All whose names

were not found in the public registers, who either were not citizens, or whose names had been erased from those registers, because of crimes against the state, could claim none of those emoluments, or principles, which belong to the citizens ; so those who did not belong to the new and spiritual Jerusalem, or who had forfeited their rights and privileges by sin, and had died in that state, *were cast into the lake of fire.* This is the way in which God, at the day of judgment, will proceed with sinners and apostates. Reader, see that thy name be written in the sacred register ; and, if written *in*, see that it never be blotted *out*."—*Dr. A. Clarke.*

And now the wall of hell, the outer wall,
First gateless then, closed round them ; that which thou
Hast seen, of fiery adamant, emblazed
With hideous imagery, above all hope,
Above all flight of fancy, burning high,
And guarded evermore, by Justice turned
To Wrath, that hears, unmoved, the endless groan
Of these wasting within : and sees, unmoved,
The endless tear of vain repentance fall.

Nor ask if these shall ever be redeemed.
They never shall ! Not God, but their own sin,
Condemns them. What could be done, as thou hast
Has been already done ; all has been tried, [heard,
That wisdom infinite, and boundless grace,
Working together, could devise ; and all
Has failed. Why now succeed ? Though God should
Inviting still, and send his Only Son [stoop,
To offer grace in hell, the pride, that first
Refused, would still refuse ; the unbelief,
Still unbelieving, would deride and mock ;
Nay more, refuse, deride, and mock ; for sin,
Increasing still, and growing, day and night,
Into the essence of the soul, become
All sin, makes what in time seemed probable,—
Seemed probable, since God invited them,—
Forever now impossible. Thus they,
According to the eternal laws which bind
All creatures, bind the Uncreated One,
Though we name not the sentence of the Judge,—
Must daily grow in sin and punishment,
Made by themselves their necessary lot,
Unchangeable to all eternity.

What lot ! what choice ! I sing not, cannot sing.
Here, highest seraphs tremble on the lyre,
And make a sudden pause !—but thou hast seen.
And here, the bard, a moment, held his hand,
As one who saw more of that horrid woe
Than words could utter ; and again resumed.

Nor yet had vengeance done. The guilty Earth,
Inanimate, debased, and stained by sin,
Seat of rebellion, of corruption, long,
And tainted with mortality throughout,—
God sentenced next ; and sent the final fires
Of ruin forth, to burn and to destroy.
The saints its burning saw, and thou mayst see.
Look yonder, round the lofty golden walls
And galleries of New Jerusalem,
Among the imagery of wonders passed ;
Look near the southern gate ; look, and behold—
On spacious canvas, touched with living hues—
The Conflagration of the ancient earth,
The handiwork of high archangel, drawn

From memory of what he saw, that day.
 See! how the mountains, how the valleys burn;
 The Andes burn, the Alps, the Apennines,
 Taurus and Atlas; all the islands burn;
 The Ocean burns, and rolls his waves of flame.
 See how the lightnings, barbed, red with wrath,
 Sent from the quiver of Omnipotence,
 Cross and recross the fiery gloom, and burn
 Into the center!—burn without, within,
 And help the native fires, which God awoke,
 And kindled with the fury of his wrath.
 As inly troubled, now she seems to shake;
 The flames, dividing, now a moment, fall;
 And now, in one conglomerated mass,
 Rising, they glow on high, prodigious blaze!
 Then fall and sink again, as if, within,
 The fuel burned to ashes, was consumed.
 So burned the Earth upon that dreadful day,
 Yet not to full annihilation burned.
 The essential particles of dust remained,
 Purged by the final, sanctifying fires,
 From all corruption; from all stain of sin,
 Done there by man or devil, purified.
 The essential particles remained, of which
 God built the world again, renewed, improved,
 With fertile vale, and wood of fertile bough;
 And streams of milk and honey, flowing song;
 And mountains cinctured with perpetual green;
 In clime and season fruitful, as at first,
 When Adam woke, unfallen, in Paradise.
 And God, from out the fount of native light,
 A handful took of beams, and clad the sun
 Again in glory; and sent forth the moon
 To borrow thence her wonted rays, and lead
 Her stars, the virgin daughters of the sky.
 And God revived the winds, revived the tides;
 And touching her from his Almighty hand,
 With force centrifugal, she onward ran,
 Coursing her wonted path, to stop no more.
 Delightful scene of new inhabitants!
 As thou, this morn, in passing hither, saw'st.

Thus done, the glorious Judge, turning to right,
 With countenance of love unspeakable,
 Beheld the righteous, and approved them thus:
 "Ye blessed of my Father, come, ye just,
 Enter the joy eternal of your Lord;
 Receive your crowns, ascend, and sit with me,
 At God's right hand, in glory evermore!"

Thus said the Omnipotent, Incarnate God;
 And waited not the homage of the crowns,
 Already thrown before him; nor the loud

Amen of universal, holy praise;
 But turned the living chariot of fire,
 And swifter now,—as joyful to declare
 This day's proceedings in his Father's court,
 And to present the number of his sons
 Before the Throne,—ascended up to heaven.
 And all his saints, and all his angel bands,
 As, glorious, they on high ascended, sung
 Glory to God and to the Lamb!—they sung
 Messiah, fairer than the sons of men,
 And altogether lovely. Grace is poured
 Into thy lips, above all measure poured,
 And therefore God hath blessed thee evermore.
 Gird, gird thy sword upon thy thigh, O thou
 Most Mighty! with thy glory ride; with all
 Thy majesty, ride prosperously, because
 Of meekness, truth, and righteousness. Thy throne,
 O God, forever and forever stands;
 The scepter of thy kingdom still is right;
 Therefore hath God, thy God anointed thee
 With oil of gladness and perfumes of myrrh,
 Out of the ivory palaces, above
 Thy fellows, crowned the Prince of endless peace!

Thus sung they God, their Saviour; and themselves
 Prepared complete to enter now, with Christ,
 Their living Head, into the Holy Place.
 Behold! the daughter of the King, the bride,
 All glorious within, the bride adorned,
 Comely in 'broidery of gold! behold,
 She comes, appareled royally, in robes
 Of perfect righteousness, fair as the sun,
 With all her virgins, her companions fair,—
 Into the Palace of the King she comes,
 She comes to dwell forevermore! Awake,
 Eternal harps! awake, awake, and sing!—
 The Lord, the Lord, our God Almighty, reigns!

Thus the Messiah, with the hosts of bliss,
 Entered the gates of heaven, unquestioned now.
 Which closed behind them to go out no more;
 And stood, accepted in his Father's sight,
 Before the glorious everlasting Throne,
 Presenting all his saints; not one was lost,
 Of all that he in Covenant received;
 And, having given the kingdom up, he sat,
 Where now he sits and reigns, on the right hand
 Of glory; and our God is all in all!

Thus have I sung beyond thy first request,
 Rolling my numbers o'er the track of man,
 The world at dawn, at mid-day and decline;
 Time gone, the righteous saved, the wicked damned,
 And God's eternal government approved.

REVELATION.

CHAPTER XXI.

1 *A new heaven and a new earth.* 10 *The heavenly Jerusalem, with a full description thereof.* 23 *She needeth no sun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

1. AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

11. Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal;

12. And had a wall great and high, *and* had

COLLATERAL SCRIPTURES.

(V. 1.) For, behold, I create new heavens, and a new earth: and the former shall not be remembered, or come into mind. But be you glad and rejoice forever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner, *being* a hundred years old, shall be accursed. And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.—Isa. lxxv: 17–21.

And they shall bring all your brethren *for* an offering unto the LORD, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them for priests, *and* for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.—Isa. lxvi: 20–24.

(V. 2.) Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise *and* sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.—Isa. lii: 1–2.

But the heavens and the earth, which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day

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is with the Lord as a thousand years, and a thousand years, as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing* then *that* all these things shall be dissolved, what manner of *persons* ought ye to be in *all* holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account *that* the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you: As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and forever. Amen.—2 Pet. iii: 8-18.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker *is* God.—Heb. xi: 8-10.

Sing, O barren, thou *that* didst not bear;

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break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with greater mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.—Isa. liv: 1-10.

(V. 3.) And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and I will cleanse them: so shall they be my people, and I will be their God.—Ezek. xxxvii: 22-23.

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the King

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twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

17. And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18. And the building of the wall of it was of jasper: and the city *was* pure gold, like unto clear glass.

19. And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth an emerald;

20. The fifth sardonyx; sixth, the sardius; the seventh, chrysolite; the eighth, beryl; the ninth a topaz; the tenth a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates *were* twelve pearls; every several gate was of one pearl; and the street of the city *was* pure gold, as it were transparent glass.

22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

25. And the gates of it shall not be shut at all by day: for there shall be no night there.

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greatly desire thy beauty; for he *is* thy Lord, and worship thou him. And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall entreat thy favor. The King's daughter *is* all glorious within; her clothing *is* of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing *shall* they *be* brought: they shall enter into the King's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations; therefore shall the people praise thee forever and ever.—Ps. xlv: 10–17.

(V. 3.) Again the word of the Lord of hosts came *to me*, saying, Thus saith the Lord of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, The holy mountain. Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts, If it be marvelous in the eyes of the remnant of his people in these days, should it also be marvelous in my eyes? saith the Lord of hosts. Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God in truth and in righteousness. Thus saith the Lord of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the Lord of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in, because of the affliction: for I set all men every one against his neighbor. But now I *will*

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not be unto the residue of this people as in the former days, saith the LORD of hosts. For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*. And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel: so will I save you, and ye shall be a blessing.—Zech. viii: 1-23.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? Harken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David. Behold, I have given him *for* a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isa. lv: 1-9.

In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.) Many of the people therefore, when they heard this saying, said, Of a truth,

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this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was! So there was a division among the people because of him: And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers, or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed.—Jno. xxxvii: 37-49.

(V. 6.) When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples), He left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with *his* journey, sat thus on the well; *and* it was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans). Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him shall be in him a well of water

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26. And they shall bring the glory and honor of the nations into it.

27. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

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springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband; For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship *him* in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ; when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*.—John iv: 1-26.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he

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said, this will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, *Thou fool!* this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God.—Luke xxxii: 13-21.

Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fuller's soap: And he shall sit *as* a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.—Mal. iv: 1-5.

(V. 8.) Better *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool. Also *that* the soul be without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth. The foolishness of man perverteth his way: and his heart fretteth against the LORD. Wealth maketh many friends; but the poor is separated from his neighbor. A false witness shall not be unpunished; and *he that* speaketh lies shall not escape. Many will entreat the favor of the prince; and every man *is* a friend to him that giveth gifts. All the brethren of the poor do hate him; how much more do his friends go far from him? he pursueth *them with* words, yet they *are* wanting to *him*. He that getteth wisdom loveth his own

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soul: he that keepeth understanding shall find good. A false witness shall not be unpunished; and *he that* speaketh lies shall perish.—Prov. xix: 1-9.

(V. 10.) O thou afflicted, tossed with tempest *and* not comforted, I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall* be taught of the LORD; and great *shall* be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression: for thou shalt not fear; and from terror; for it shall not come near thee. Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in the judgment thou shall condemn. This is the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.—Isa. liv: 11-17.

(V. 11.) All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who *are* these *that* fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually: they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may* be brought. For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-

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tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow down themselves at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise, The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory; Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also *shall be* all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.—Isa. lx: 7-22.

(V. 12.) And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.—Ezek. xlviii: 31-34.

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(V. 14.) For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; In whom all the building, fitly framed together, groweth unto a holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.—Eph. ii: 18–22.

In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear, in closets, shall be proclaimed upon the house-tops. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten before God: But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; But he that denieth me before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.—Luke xii: 1–10.

(V. 15.) In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the self-same day the hand of the LORD was upon me, and brought me thither. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was

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as the frame of a city on the south. And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show *thee*; for to the intent that I might show *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.—Ezek. xl: 1–4.

(V. 19.) Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widow-hood any more. For thy Maker *is* thy husband; The LORD of hosts *is* his name; and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.—Isa. liv: 4–14.

(V. 23.) Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of

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many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings; and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory; Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also *shall be* all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.—Isa. lx: 15–22.

(V. 24.) I have trodden the wine-press alone, and of the people *there was* none with me: for I will tread them in my anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindness of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour. In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in

his pity he redeemed them: and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them. Then he remembered the days of old, Moses *and* his people, *saying*, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wilderness, *that* they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest, so didst thou lead thy people to make thyself a glorious name.—Isa. lxiii: 3–14.

Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass; as showers *that* water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; *and* daily shall he be praised. There

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shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth. His name shall endure forever: his name shall be continued as long as the sun; and *men* shall be blessed in him: all nations shall call him blessed. Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things. And blessed *be* his glorious name forever: and let the whole earth be filled *with* his glory. Amen, and amen.—Ps. lxxii: 1-19.

(V. 25.) And *they* of Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it* and be glad; their heart shall rejoice in the LORD. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries: and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and *place* shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away. And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.—Zech. x: 7-12.

(V. 27.) And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the way-faring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk *there*. And the ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. xxxv: 8-10.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also *shall*

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be all righteousness: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.—Isa. lx: 20-22.

So shall ye know that I *am* the LORD your God dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell forever, and Jerusalem from generation to generation. For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion.—Joel iii: 17-21.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear let him hear.—Matt. xiii: 41-43.

Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.—1 Cor. vi: 9-10.

Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revelings, and such like: of which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.—Gal. v: 19-21.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an

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idolater, hath an inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye partakers with them. For ye were sometime darkness, but now *are ye* light in the Lord; walk as children of light; (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. For it is a shame even to speak of those things which are done of them in secret.—Eph. v: 5-12.

Wherefore, seeing we also are compassed about with so great a crowd of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth,

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and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all *men*, and holiness, without which no man shall see the Lord: Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.—Heb. xii: 1-17.

ANNOTATIONS.

CHAPTER XXI.

[V. 1. And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away ; and there was no more sea]—We have seen in the previous chapter, that the earth and heaven fled before the face of him that sat upon the Great White Throne ; which I understand to signify, that all former political governments, and ecclesiastical organizations, shall be utterly overthrown and destroyed.

A new dispensation begins with this new Era, and therefore a new ecclesiastical organization is instituted ; called in the text a New Heaven, instead of the first heaven, which passed away at the commencement of the final judgment.

[And a new earth]—Which symbolizes a new form of government, instead of the first earth, which fled before the face of him that sat upon the Great White Throne. It fled before his presence like a guilty culprit, for its deeds of evil were almost innumerable ; and therefore, after the final judgment, a new earth, or new form of government takes its place, and will be in every respect suited to the subjects of the King of kings ; for man is still the subject of law, and still recognized as a moral agent ; and though he is as the angels, yet, like them, he is the subject of moral government. There will be no Church and State union during the eternal ages of this heavenly kingdom ; for the Prophet tells us, *there will be no more sea.*

This state of things will be as different from the Millennial Dispensation, as the Millennial was from the Gospel dispensation ; or the Gospel from the Prophetic dispensation ; or the Prophetic from the Mosaic ; or the Mosaic from the Patriarchal ; or the Patriarchal from the Adamic dispensation. This then is the *seventh* dispensation, the Heavenly kingdom, for which all the others, by incipient steps, were preparing man for the consummate bliss of this eternal state—the everlasting Age !

“The ancient Jews believed that God would renew the heavens and earth at the *end of seven thousand years.*”—*Dr. Clarke.* See the Scriptures on which they founded this opinion, in the first paragraph of this chapter.

I close my remarks on this verse, in the words of the learned *Calmet*, and humbly acknowledge with him, what perhaps I ought to have acknowledged before, that such wisdom is too wonderful for me. “To pretend to say what is meant by this new heaven and new earth, and what are their ornaments and qualities, is, in my opinion, the greatest of all presumption. In general, these

figures of speech, point out great changes or alterations in the universe.”

I will here remark, once for all, that as I do not pretend to know any more about what is taught in the two following chapters, than the learned Doctor Clarke, that I shall depend pretty much on his interpretations ; and shall take the liberty to quote him freely ; and it may be, shall add very little of my own, as his views are as correct, in my judgment, as any I have met with, after years of patient investigation.

[V. 2. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband]—And I, John, the writer of this book, *the Prophet* of the Christian dispensation, and whether the beloved Disciple, the Evangelist, and the Apostle, or John the Ephesian Presbyter, has long been a subject of controversy in the Church. But what subject, however plain and obvious, has not at some time or other been controverted ? For a more satisfactory account of this subject, the reader is referred to the remarks, in regard to the author of this book, in the first chapter.

[The Holy City, New Jerusalem]—Jerusalem which now is, is in bondage with her children ; for as the *bond-maid*, or *slave*, *can only bring forth her children in a state of slavery*, and subject also to become *slaves*, so all who are *born and live* under the Mosaic institutions, or a corrupted Christianity, are *born and live* in a state of *bondage* ; a bondage to various *rites and ceremonies*, not required by the Gospel ; under the obligation to keep the whole *ceremonial*, as well as *moral* law ; yet, from the severity of the requirements, and their frailty, live in a continual violation of them, and are consequently exposed to the *curse* which they pronounce against the violator.

But there is a Spiritual Jerusalem, of which this is the type ; and this New Jerusalem, the Holy City, in which the souls of all the righteous are, is free from all bondage and sin. There is an *earthly Jerusalem*, but this earthly Jerusalem typifies the *heavenly Jerusalem* ; the former, with all her *children*, is in *bondage* ; the latter is a *free city*, and all her *inhabitants are free* also ; and this is the New Jerusalem, *our Mother*. It signifies the *True Church*, free from all earthly impurities ; the glorious organization and corporation of the heavenly Kingdom ; the grand Metropolis of the Universe, and the glorious *State*

of *Liberty*, into which all true believers shall be brought to live forever.

[Coming down from God out of heaven]—It is a maxim of the Jewish Rabbins, that the Tabernacle, and the Temple, and that Jerusalem itself, came down from God out of heaven; and it is true that the *pattern* of these things did, but it is hardly to be credited that this is a reality.

Rabbi Jeremiah said: “The holy blessed God shall renew the world, and rebuild Jerusalem, and shall cause it to descend from heaven.”

This revelation seems to be a confirmation of the tradition, which was held sacred among the ancient pious Jews. It was their opinion that there is a Spiritual Tabernacle, a Spiritual Temple, and a Spiritual Jerusalem; and that none of *these* can be destroyed, because they subsist in their Spiritual representatives.

Jerusalem may signify, by metonymy, the inhabitants of the heavenly state—the saints, which St. John saw descend with the Lord, and which he will bring with him.

[V. 3. And I heard a great voice out of Heaven, saying, Behold, The tabernacle of God is with men; and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God]—The human body is compared, in Scripture, to a Tabernacle, and is even called a Tabernacle; so in this passage, the glorified humanity of our Blessed Lord, is metaphorically called the TABERNACLE OF GOD; because the Divinity dwells in it, as intimately as the soul in the human body; or, perhaps it is to signify, that God will again speak to man, as in the days of Moses, face to face, as in the Tabernacle in the wilderness; when he was the life, light, lawgiver, and salvation of his people.

The glorified humanity, or Tabernacle of God, is now in heaven, and so is the New Jerusalem, and the saints of all ages; but the Lord Jesus, here called the Tabernacle of God, will descend from heaven, and bring all his saints, the new Jerusalem, with him; and the Tabernacle of God will again be on earth with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, really, visibly, and personally; and be their God, intimately, gloriously, and eternally. God in the most especial manner will dwell among his people, diffusing his life, and light, and glory, everywhere through the universe, to all eternity.

[V. 4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away]—And God shall wipe away all tears from their eyes, with his own hand—which implies the most tender and parental affection;

teaching us, that God does not only now pity us, as an affectionate father pitieth his children, but at the final judgment, will wipe away the tears of fear, which will, perhaps, flow from the eyes of saints on that day, and will wipe out all cause of tears and sorrow; and this will be evidence to the world, that they truly served God, and desired his eternal love.

[And there shall be no more death]—Among those who are accounted worthy of this high distinction of admittance into the Divine favor; neither shall there be any cause, means or instruments of death, among the glorified millions in the Heavenly Kingdom; neither will there be any separation or alienation of the soul from God; for he who had the power of death, that is, the devil, is destroyed; and therefore, there shall be no more death.

Neither shall there be any more sorrow, nor crying on account of the dead. Neither shall there be any more pain, of body or mind, among these immortal children of God; for the former things are passed away, which caused sorrow and crying, pain and death.

And there shall be no more death, implies clearly, what is taught in the previous chapter, that all the dead, small and great, stood before God: And the sea gave up the dead which were in it; and *death* and *hell* delivered up the dead which were in them; and therefore, there was a resurrection of all; and all will be alive, and live forever, happy or miserable, according to their works, *and there shall be no more death*—and therefore, no more change of condition, or separation in the state of existence, either among the righteous or the wicked, the happy or the miserable, will ever occur throughout eternity.

[V. 5. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write: for these words are true and faithful]—BEHOLD I MAKE ALL THINGS NEW, is one of the sublimest declarations ever uttered in the universe, and none but the Infinite Jehovah can achieve a work of such stupendous magnitude! It is a work requiring infinite wisdom to plan, and omnipotent power to complete!

In this very act, in my opinion, is hidden the Mystical Key by which to unlock the rich resources of the future of this book! It will be easy to build cities of precious stones; and pave streets with gold; and make a gate of a single pearl; and have seasons of perpetual spring; and have trees bear twelve manner of fruits, and yield their fruit every month in the year; when he shall make all things new! And what is best of all, it will all be so: for he said unto me, Write: *for these words are true and faithful*—true as to the promise, and will be faithfully done as

promised : therefore write, that it may be known and remembered forever !

[V. 6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely]—*It is done*, signifies that it will be done at the appointed time, as promised ; for I am Alpha—before all ; and Omega—after all ; and able to accomplish all : for my appliances and resources for the purpose of creating *all things new*, are infinite, immense, and immeasurable !

[I will give unto him that is athirst of the fountain of the water of life freely]—The Jewish Rabbins consider *the fountain of the world to come*, as one of the peculiar privileges, and particular blessings of the future state.

“ He will show them the excellency of the *fountain of the future world*, that they may accurately see and consider ; and say, Woe, to us ! what good have we lost ! and our race is cut off from the face of the earth ! ”

[V. 7. He that overcometh shall inherit all things ; and I will be his God, and he shall be my son]—He that conquers the world, the flesh, and the devil, although he may have no inheritance in this world, and be despised for his poverty, and may feel as an orphan among men : shall have an eternal inheritance in the Heavenly Kingdom,—shall possess all riches, and shall be adopted into the heavenly family, and enjoy the most intimate filial relation to God and Christ, and have every degree of blessedness which it will be possible for an immortal nature to realize !

[V. 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone ; which is the second death]—The *seven sins*, in this text, correspond with the *seven sins* of which the *seven churches* in Asia are accused. There, it is not said what shall become of such sinners, only by implication, while it was most plainly taught what would be the eternal condition of all who *overcome these sins* and continue faithful unto death.

But here it is taught, in the most unequivocal terms, what will be the final and eternal doom of all such sinners as continue impenitent and incorrigible unto death.

[They shall have their portion in the lake which burneth with fire and brimstone ; which is the second death]—But the fearful, those who feared that the promises of God would fail, and therefore disbelieved, or lived as if they disbelieved, and persevered unto the end in unbelief, such persons, in all ages, have been *fearful* to embrace the truth of the Gospel and practice its precepts, for fear of persecution, or losing property or life.

Or if, like the wayside hearers of the Word, they received the truth with gladness, yet, in the hour of persecution or temptation, they fell away, being *fearful* of losing their *property* or *lives*, for the sake of Christ and his Gospel.

1. [The *unbelieving*]—Those who persevere in their infidelity, incredulity, and discredit of Divine Revelation.

2. [The *abominable*]—The word which we thus translate signifies those who are polluted with abominable lusts ; and therefore hateful and loathsome to the whole moral universe !

3. [And *murderers*]—Those who take away the life of man in *any way*, or for *any cause*, except for the murder of another ; and those who *hate* their brother man, are also called murderers ; for *hate* is parent to this crime !

4. [And *whoremongers*]—The original word, in this place, signifies adulterers, and adulteresses, fornicators and whores, prostitutes and rakes of every description. Those who commit these sins are unbelieving, and *fearful* that they will not find pleasure in the service of God here and hereafter, according to his promise ; and therefore they seek their happiness in this world, loving and serving the creature more than the Creator !

5. [Sorcerers]—The word, thus translated, signifies those persons who purchase and use drugs, filters, fumigations, and such things, by which they pretend to produce supernatural effects, chiefly by spiritual agency, as the ancient heathens did, and the Hindoo Pagans now do ; some people say American Spiritualists are no better, and they consider modern Spiritualism a revival of the same spirit of incantation that existed in the days of Balak and Balaam ; and if some good people are led away by the spirit and error of the wicked, and even some preachers or persons, though at first as good as Balaam, if they do not turn away from such things, their part will be in the lake which burneth with fire and brimstone ; which is the second death.

6. [Idolaters]—Signifies those persons, who offer any kind of worship or religious reverence to any thing but God ; therefore *all image worshipers* are idolaters, in *every sense* of the word, and like all other sinners are fearful that it is not enough to *worship the Lord God only* ; but they, like the heathen Athenians, must reverence and worship even the unknown God ; that is, those that are not known to be God ; as there is but one God revealed to us, and besides him there is no Saviour !

7. [And all liars]—“ Every one who speaks contrary to the truth, when he knows the truth ; and even he who speaks the truth, with the *intention to deceive* : that is, to persuade a person, that a thing is different from what it really is, by telling

only a part of the truth, or suppressing some circumstance, which would have led the hearer to a different and to the true conclusion. All these shall have their *portion*, their *share*, what *belongs to them*, their right, *in the lake which burneth with fire and brimstone; which is the second death*, from which there is no recovery."

Now every sinner in the world is a coward, is fearful; and none more so than the *liar*; for he is fearful that the truth would not serve his purpose as well as a lie, and therefore he tells it. The *idolater is fearful* that it is not enough to worship *God only*. The *Sorcerer is fearful* that the wisdom, power, and goodness of the true God is not sufficient for him. So of the *whoremongers* or dealers among whores. So of the *murderer*, he is *fearful* that God will not take vengeance on his enemies, and therefore he takes it himself.

[V. 9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife]—By the Bride, the Lamb's wife, is evidently to be understood the pure, holy, and heavenly Church of God, which is about to be brought into a more intimate relation to the Bridegroom; for he has returned from his journey into a far country, even unto his Father's house; and as all power is given unto him, in heaven and earth, and as he is heir of all things, he brings his Father's house of many mansions, the New Jerusalem, and his Father's household with him, and these are the Bride, and the eternal home of the Bride and Bridegroom.

[V. 10. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God]—St. John was carried away in the spirit of Prophecy to a great and high mountain; which in my judgment, signifies that he was taken into the glorious and heavenly kingdom, which is symbolized by a great and high mountain; and he that carried him away also showed him that *Great City*, not that *great city of earth*, but that majestic, magnificent, splendid, wonderful, and glorious City of God, the Metropolis of the Universe, the wonderful city of heaven, the holy Jerusalem, descending out of heaven from God, that it might be the palace of the King of kings, and Lord of lords, on this earth, which is fitted by the new creation for the Divine residence.

[V. 11. Having the glory of God: And her light was like unto a stone most precious, even like a jasper stone, clear as crystal]—By the glory of God, we are to understand that the City had nothing in it derogatory to the Divine character and attributes. All its citizens were true, and faithful, pure and holy, just and good; and

also the City was the personal residence of Immanuel, whose presence was as the sun shining in his strength; and the glorified saints were shining by reflection of his glory, as the sun, and therefore the City had, and has, and will have the glory of God, forever and ever.

"Among the precious stones, there are some, even of the same species, more valuable than others; for their value is in proportion to their being free from flaws, and of a *good water*; that is, a uniform brilliant transparency. A *crystal* is perfectly *clear*; the oriental *jasper* is a beautiful *sea green*. The stone that is here described, is represented as a perfectly transparent jasper, being as unclouded as the brightest crystal, and consequently the *most precious* of its species. Nothing can be finer than this description; the light of this City is ever intense, equal, and splendid; but at the same time it is tinged with this beautiful *green hue*, in order to make it agreeable to the sight. Nothing is so friendly to the eye as *green*: all other colors fatigue, and, if very intense, injure the eye."

The inference to be gathered from all this, is, that there will be a perfect adaptation and fitness of every thing in the Heavenly Kingdom, for the pleasure of its immortal inhabitants.

[V. 12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel]—This wall, it would appear, will be an almighty protection; for then shall be fulfilled the word of the Lord; The Lord shall be as a wall of fire and brass round about thee, for the *Almighty shall be thy defense*. And had twelve gates, from which it appears, that there will be a gate for each one of the tribes of Israel: And at the gates, twelve angels standing as the porters of the heavenly city, to note who go out, or come in; and on each gate, the name of one of the tribes of Israel will be written, so that the names of the twelve tribes are written on the twelve gates; and hence it appears, that all Israel shall be saved, and restored, being gathered out of all lands, to sit down with Abraham, Isaac, and Jacob in the kingdom of God.

"In the palace of the world to come there are twelve gates, each of which is inscribed with one of the twelve tribes, as that of Reuben, Simeon, etc., he, therefore, who is of the tribe of Reuben, is received into none of the twelve gates but his own; and so of the rest."

From this tradition, which is confirmed by the inspired Revelation of St. John, we learn that the nicest order will be observed in the Heavenly Kingdom, and that in all the outgoing and incoming, there will be nothing to annoy the peaceful

rest of that holy City, and that nothing shall hurt or destroy, in all my holy mountain, saith the Lord.

[V. 13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates]—From the description given of this City, it is represented as standing to the four cardinal points of the compass, and presenting one side to each of these points, in the order above described by the Prophet. It is not by *faith alone*, we shall gain admittance to this four square City; but we must also practice the *cardinal virtues*, which even the Pagans supposed and taught were *justice, prudence, temperance, and fortitude*; and all who possessed these qualifications, should be admitted into Elysium, and the City of Jove.

But St. Peter, by the Holy Spirit, amplifies and confirms this traditional doctrine, and shows that it evidently originated from the same fountain of truth; “whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust: and besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge *temperance*, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these be in you and abound, they make you that ye shall neither be idle, nor unfruitful in the knowledge of our Lord Jesus Christ; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”—2 Pet. i: 4–11.

[V. 14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb]—Probably the idea designed to be conveyed by this affirmation of the Prophet, in regard to the foundations of this glorious City, is, that twelve great stones completed its foundations; and if this be taken literally, as the City will be six thousand miles in circumference, each of these foundation stones will be five hundred miles long; and that each one will serve for a foundation or threshold for each of the twelve gates; and the whole foundation on which will be erected the stupendous walls of this Eternal City!

And on these twelve stones will be inscribed the names of the twelve Apostles of the Lamb, to intimate that it was by the *doctrine of the Apostles*, and no other doctrine, that the children of men enter into the visible Church on earth, and from thence into the New Jerusalem in the world to come.

[V. 15. And he that talked with me had a

golden reed to measure the city, and the gates thereof, and the wall thereof]—He had a golden measuring rod to measure the City, and all that pertains to it. Every thing will be in the nicest order, the best materials, and the most stupendous and glorious architecture. Think of a single stone in the foundation being five hundred miles long! God impresses our minds with the greatness, grandeur, and glory of this City, by his calling our minds to contemplate the twelve foundations, or stones composing the foundations, which leads the mind to feel that it is a God-built City, for none beside him could build it.

[V. 16. And the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed twelve thousand furlongs. The length and the breadth and the height of it are equal]—The City lieth four square, and consequently all the sides are precisely equal: and the length and breadth and height are equal; which, according to the proverbial language of the Apostles' time, implied that the City was the City of Perfection. The quadrangular form symbolizes its perfection, order, and stability; for the square figure was the emblem of perfection among the Greeks; therefore, they had the proverb, that a *square man* signified a man of unsullied integrity, perfect in all things; and therefore this is the City of Perfection!

But I consider that these measurements, of length, breadth, and height, are to be understood literally of this City of Perfection. Yet many men wonder, like Nicodemus, how these things can be, if taken in a *literal sense*?

1. It is a City built by the Wisdom, Power, and Goodness of God; for no other power and wisdom would be capable of such grand, glorious, and sublime architecture.

2. It is built of materials taken from the new creation, which will suggest to the thoughtful mind, that such materials might be very easily obtained, after such an event; when it is easy for the Almighty to re-arrange the particles of matter of which our globe is composed, and produce gold and precious stones, and pearls, of any conceivable magnitude and quantity; or even to transpose such materials from the most remote regions of the Universe.

3. For ought we know, there may now be worlds which shine with all the brilliancy of stars of the first magnitude, whose light we have never seen, composed of just such materials, which he may transport to earth, for this very purpose! And the smaller planets and satellites, which belong to our solar system, may be very easily brought to enlarge our globe, fill up our valleys, and dry up the seas, by him to whom all things are possible!

I will not, like some, limit the Holy One of Israel, and say, "It can not be the hight of the *buildings* nor of the *walls*; for neither houses nor walls could be 12,000 furlongs or 1500 miles in hight!"

[V. 17. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel]—This measurement of the wall, evidently has reference to its thickness; for its length and hight were measured in the previous verse; which, we are informed, was equal to 12,000 furlongs or 1500 miles, every way; therefore, this measurement refers to the thickness of the wall, which, taking the cubit at its usual length, 18 inches, would make the walls 216 feet in thickness; or allowing the cubit, from some measurements of the Pyramids of Egypt, to be 21 inches, it would make the walls 252 feet thick. But still this measurement is left in uncertainty to us, from the fact that the cubit was not that of a man, yet measured in the same way as a man would measure a cubit; from the elbow to the tip of the middle finger; yet the angelic cubit might have varied a little; and therefore we are left in some uncertainty as to the precise thickness of the wall.

In all probability, however, the angel, who had assumed the human form or body, for the purpose of measuring the wall, took the ordinary size of man; and his measuring rod was four cubits, or six feet long, which would be equal to his hight, and therefore very convenient for the purpose of measuring the wall.

[V. 18. And the building of the wall of it was of jasper: and the city *was* pure gold, like unto clear glass]—"The oriental jasper was exceedingly hard, and almost indestructible. Pillars built of this stone have lasted some thousands of years, and appear to have suffered scarcely any thing from the tooth of time." The wall of the City was built of this material, which implies that the City had a beautiful, impregnable, and everlasting defense. The City, however, by which we are to understand the architecture, and eternal mansions which the wall will inclose, are to be of *pure gold, like unto clear glass*. Does not this imply that the things on which worldly-minded men have set their affections, and of which they have made gods, will be used for the most common purposes? The walls of the City are built of jacinth and jasper. Its mansions, and they are many—innumerable, are built of *pure gold, like unto clear glass*; its floors, and pavements of its streets, are to be of the same material; its doors and gates are all of pearls; and its very foundations are garnished with those things which the world most highly prized; all of which teach us the splendor of this City, the

riches of the world to come, and that the beauty, pleasure, and glory of the New Heavens and the New Earth, will as far exceed this world, as the most valuable things known to man, exceed the most common and comparatively worthless.

And all these materials will be polished to perfection; and as there will be nothing to hurt nor destroy, to sully or to soil, to mar or molest, this Holy City will retain its beauty, glory, and blessedness, for ever and ever.

Dr. Clarke very judiciously remarks on this passage as follows: "This description has been most injudiciously applied to *heaven*. And in some public discourses, for the edification and comfort of the pious, we hear of *heaven* with its *golden walls, golden pavements, gates of pearls*, etc., not considering that nothing of this description was ever intended to be literally understood; and that gold and jewels can have no place in the spiritual and eternal world.

"The ancient Jews teach, that when Jerusalem and the Temple shall be built, they will all be of *precious stones*, and *pearls*, and *sapphires*, and with every species of *jewels*." In our text, this tradition is confirmed by the pen of inspiration.

The same authors divide Paradise into seven parts or houses: the *third* they describe thus: The third house is built of gold and pure silver, and all kinds of jewels and pearls. It is very spacious, and in it all kinds of the good things, either in heaven or earth, are to be found. All kinds of precious things, perfumes, and spiritual virtues are there planted. In the midst of it is the Tree of Life, the hight of which is five hundred years: (*i. e.* it is equal in hight to the journey which a man might perform in five hundred years,) and under it dwell Abraham, Isaac, and Jacob, and the twelve patriarchs, and all that came out of Egypt, and died in the wilderness. Over this Moses and Aaron preside, and teach them the Law, etc.

"In the same author we find these words: 'Know that we have a tradition, that when the MESSIAH, with the collected captivity, shall come to the land of Israel, in that day the dead in Israel shall rise again: and in that day the fiery walls of the City of Jerusalem shall descend from heaven; and in that day the temple shall be builded of jewels and pearls.'"

[V. 19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald]—Does not this mean the *foundations* or thresholds of the *gates*? The gates represented the twelve tribes, (for it was through them all Israel came,) ver. 12. And these foundations or thresholds, the twelve Apostles,

ver. 14. There was no entrance into the City but through the gates: and none through the gates but *over these thresholds*.

The whole of the Mosaic Dispensation was the preparation of the Gospel system: without it the Gospel would have no *original*; and without the Gospel it would have no *reference* nor proper *object*. Every part of the Gospel necessarily supposes the *Law* and the *Prophets*; they are the *gates*; the Gospel the *threshold*. Without the Gospel, no person could enter through those gates.

The doctrine of Jesus Christ crucified, and the resurrection preached by the Apostles, gives a solid foundation to stand on; and therefore we have an *entrance* into the holiest by the blood of Jesus, Heb. x: 19, etc. And in reference to this we are said to be *built on the FOUNDATION of the Apostles and Prophets*, (we as Gentile Christians are built upon the doctrine of the Apostles, and the Apostles are built upon the doctrine of the Prophets,) Jesus Christ himself being the chief corner-stone.—Eph. ii: 20.

The first foundation was *jasper*, a stone very hard, some species of which are of a *sea-green* color.

The second, *sapphire*; this is a stone of a *fine blue* color, next in hardness to the diamond.

The third, a *chalcidony*, a genus of the *semi-pellucid* gems: of which there are four species.

1. A *bluish white*; this is the most common sort.

2. The *dull milky-veined*; this is of little worth.

3. The *brownish black*; the least beautiful of all.

4. The *yellow* and *red*; the most beautiful, as it is the most valuable of all. Hitherto this has only been found in the East Indies.

The fourth, an *emerald*; this is of a *bright green* color, without any mixture; and is one of the most beautiful of all gems. The true oriental emerald is very scarce, and said to be found in the kingdom of *Cambay*.

[V. 20. The fifth, *sardonyx*; the sixth, *sardius*; the seventh, *chrysolite*; the eighth, *beryl*; the ninth, a *topaz*; the tenth, a *chrysoprasus*; the eleventh, a *jacinth*; the twelfth, an *amethyst*]—The *onyx* is an accidental variety of the *agate* kind; it is of a dark *horny* color, in which is a plate of *bluish white*, and sometimes *red*. When on one or both sides of the white there happens to be, also, a plate of *reddish* color, the jewelers call the stone a *sardonyx*.

6. The *sardius*, *sardel*, or *sardine stone*, is a precious stone, of a *blood red* color.

7. The *chrysolite*, the *gold stone*, is of a *dusky green*, with a cast of *yellow*. It is a species of the *topaz*.

8. The *beryl*, this is a pellucid gem, of a *bluish green* color.

9. The *topaz* is of a *pale dead green*, with a mixture of *yellow*.

10. A *chrysoprasus* is a variety of the *chrysolite*, called by some the *yellowish green*, and cloudy *topaz*. It differs only from the *chrysolite*, in having a *bluish hue*.

11. A *jacinth*, is a precious stone of a *dead red* color, with a mixture of *yellow*.

12. The *amethyst* is generally of a *purple* or *violet* color, composed of a strong *blue*, and deep *red*.

[V. 21. And the twelve gates, were twelve pearls; every several gate was of one pearl; and the streets of the city was pure gold, as it were transparent glass]—It would seem as if this passage was designed as a confirmation of the ancient tradition among the Jews, who talk much of prodigious pearls. I shall give an example.—

“When Rabbi Juchanan (John) once taught that God would provide *jewels*, and *pearls*, *thirty cubits* every way; ten of which should exceed in *hight* twenty cubits, and should place them in the gates of Jerusalem, according to what is said, Isa. liv: 12, ‘*I will make thy windows of agates, and thy gates of carbuncles*,’ one of his disciples ridiculed him, saying, where can such be found, since at present, there are none so large as a pigeon’s egg? Afterward, being at sea in a ship, he saw the ministering angels cutting gems and pearls; and he asked them, for what purpose they were preparing those? They answered, to place them in the gates of Jerusalem. On his return, he found Rabbi Juchanan teaching, as usual; to whom he said, explain Master, what I have seen! He answered, thou knave, unless thou hadst seen, thou wouldst not have believed: wilt thou not receive the saying of the wise men? At that moment he fixed his eyes upon him, and he was reduced into a heap of bones.”

As I have already intimated, I will not say these things cannot be literally understood, because there are not now *pearls* or *gems* large enough for such a purpose.

[V. 22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it]—There will be no need of a Temple, for the City will be the personal residence of the Lord God Almighty and of the Lamb, of which all earthly temples were but the symbols; therefore, as the substance takes the place of the shadow, and the typical temple is displaced by the reality, types and shadows will be no longer necessary, where the Divine presence is everywhere visible, and will be the center of attraction to all the hosts of heaven, throughout the countless ages of eternity.

[V. 23. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it; and the Lamb is the light thereof]—The City is put, here, by metonymy, for its citizens, which now have no need of the sun, the Gospel dispensation and institutions, for I conceive that the sun is used metaphorically, in this passage, to represent the counsels of the Gospel. Neither will the citizens of that glorious City need the moon, the Jewish dispensation and institutions; for when that which is perfect is come, then that which is in part shall be done away, and the immortal inhabitants of that world shall not be compelled to learn by the slow process of this world; but will know by intuition as they are known, and shall see intuitively as they are seen. There will be no darkness of error there, nor night of sin; for the glory of God, which is above the brightness of the sun, will lighten it; and the Lamb will be the moral, the spiritual, the intellectual, and the eternal light thereof.

[V. 24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it]—This is a confirmation, and will be a fulfillment of the promise, that the Gentiles should bring their riches, glory, and excellence to the temple at Jerusalem, after it should be rebuilt.

[V. 25. And the gates of it shall not be shut at all, by day; for there shall be no night there]—The gates shall not be shut on account of alarm or danger; they will be at all times open to the citizens, who shall have free access and admittance to pass in and out at all times.

As we have intimated, the glory of God will be above the brightness of the sun at all times; and this eternal-present light will shine the sun and moon into darkness; and although there might be no change or disorganization in the solar system, yet, from the effulgent light of him who clothes himself with light, and ever dwells in light, and is the fountain of light, therefore there shall be no night there; there can be no night, then, in the City of God.

[V. 26. And they shall bring the glory and honor of the nations into it]—Whatever the nations have considered glorious and honorable, as gold, silver, precious stones, pearls, etc., will be brought into the service of the glorious City, and their most glorious things will be used for the most common purposes, as the building of walls and paving streets.

And, moreover, the glory and honor of the nations, in the sense of the most valuable and useful of its inhabitants, will be brought into this heavenly

City—for good men are the glory and honor of the nations; for they are the noblest work of God on earth; and THEY, the Holy Trinity, are pledged to bring all such to the Holy City!

[V. 27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life]—No *impurity of any thing whatever* shall in anywise defile this glorious City, or its holy inhabitants. Neither any *impure person*,—he who turns the grace of God into lasciviousness; *nor a liar*,—he that holds and propagates false doctrines; but they which are written—the acknowledged, persevering members of the true Church of Christ, shall enter into heaven; and only those who are saved from their sins shall have a place in the Church triumphant.

All Christians are bound, by their baptism, to renounce the devil, and all his works—the pomps and vanities of this wicked world, and all the sinful lusts of the flesh—to keep God's holy word and commandments, and to walk in the same all the days of their life: this is the generation of them that seek thy face, O, God of Jacob! Reader, art thou of this number? Art thou expecting an eternal glory while living in sin! If so, thou wilt be fearfully disappointed. Presuming on the mercy of God, is as ruinous as despairing of his grace. Where God gives power both to will and to do, the individual should work out his salvation with fear and trembling; and yet sing, with the poet, as he journeys on in pilgrimage to the heavenly Jerusalem:

“Away with our sorrow and fear,
We soon shall recover our home;
The City of saints shall appear,
The day of eternity come.
From earth we shall quickly remove,
And mount to our native abode;
The house of our Father above,—
The palace of angels and God.

Our mourning is all at an end,
When, raised by the life-giving Word,
We see the new City descend,
Adorned, as a bride, for her Lord;—
The City so holy and clean,—
No sorrow can breathe in the air,—
No gloom of affliction or sin;
No shadow of evil is there.

By Faith we already behold
That lovely Jerusalem here;
Her walls are of jasper and pearl;
As crystal her buildings are clear;
Immovably founded in grace,
She stands as she ever hath stood,
And brightly her Builder displays,
And shines with the glory of God.”

REVELATION.

CHAPTER XXII.

1 *The river of the water of life.* 2 *The tree of life.*
 5 *The light of the city of God is himself.* 9 *The angel will not be worshiped.* 18 *Nothing may be added to the word of God, nor taken therefrom.*

1. AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4. And they shall see his face; and his name *shall be* in their foreheads.

5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6. And he said unto me, These sayings *are* faithful and true. And the Lord God of the holy prophets sent his angels to show unto his servants the things which must shortly be done.

7. Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8. And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9. Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12. And behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

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(V. 2.) Afterward he brought me again unto the door of the house; and behold, waters issued out from under the threshold of the house eastward: for the fore-front of the house *stood* toward the east, and the waters came down from under, from the right side of the house, at the south *side* of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the gate that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles. Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through: the waters *were* to the loins. Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me return to the brink of the river. Now, when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea; *which being* brought forth into the sea, the waters shall be healed. And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, *that* the fishers shall stand upon it, from En-ge-di even unto En-eglain; they shall be a place to spread forth nets: their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof, and the marshes thereof, shall not be healed: they shall be given to salt. And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring

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forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine.—Ezek. xlvii: 1–12.

(V. 3.) And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley: and half the mountain shall remove toward the north, and half of it toward the south. And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the LORD my God shall come, *and* all the saints with thee. And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark. But it shall be one day, which shall be known to the LORD, not day, nor night; but it shall come to pass, *that* at evening time it shall be light. And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's wine-presses. And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.—Zech xiv: 1–11.

(V. 5.) Thy merey, O LORD, *is* in the heavens: *and* thy faithfulness *reacheth* unto the clouds. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast. How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee *is* the fountain of life: in thy light shall we see light. Oh

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continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked remove me. There are the workers of iniquity fallen: they are east down, and shall not be able to rise.—Ps. xxxvi: 5–12.

Therefore, as by the offense of one *judgment* came upon all men to condemnation; even so by the righteousness of one *the free gift* came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offense might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign, through righteousness unto eternal life, by Jesus Christ our Lord.—Rom. v: 18–21.

Wisdom crieth without; she uttereth her voice in the streets; She crieth in the chief place of her concourse, in the openings of the gates: in the city she uttereth her voice, *saying*, How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorn, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the LORD: They would none of my counsel; they despised all my reproof: Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.—Prov. i: 20–33.

(V. 11.) And at midnight there was a

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13. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without *are* dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning-star.

17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.

18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ *be* with you all. Amen.

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cry made, Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, lord, open to us, but he answered and said, Verily I say unto you, I

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know you not. Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh. For *the kingdom of heaven is as* a man traveling into a far country, *who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time, the lord of those servants cometh and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverdest unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliverdest unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His lord answered, and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And

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cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was ahungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee ahungered, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was ahungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee ahungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.—Matt. xxv: 6-46.

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; And that from a child

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thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. iii: 13-17.

(V. 12.) A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.—Zeph. i: 16-18.

(V. 13.) Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I *am* the first, and I *am* the last; and besides me *there is* no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? ye *are* even my witnesses. Is there a God besides me? yea *there is* no God; I know not *any*. They that make a graven image *are* all of them vanity; and their delectable things shall not profit: and they *are* their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image *that* is profitable for nothing? Behold, all his fellows shall be ashamed; and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.—Isa. iv: 6-11.

(V. 14.) But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where

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no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and *your* lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.—Luke xii: 31–40.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love *is* the fulfilling of the law. And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.—Rom. xiii: 8–14.

(V. 15.) Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh: Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth

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day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you.—Phil. iii: 2–15.

(V. 17.) The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and

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let us walk in the light of the LORD. Therefore thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots.—Isa. ii: 1-7.

Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.—Matt. v: 5-6.

(V. 18.) Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell? Every word of God *is* pure; he *is* a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Two *things* have I required of thee; deny me *them* not before I die: Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.—Prov. xxx: 4-9.

And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim; and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.—Isa. xxv: 9-12.

In that day shall this song be sung in the land of Judah; We have a strong city: salvation will God appoint *for* walls and bulwarks.—Isaiah xxvi: 1.

Now the Lord of peace himself give you peace

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always by all means. The Lord *be* with you all. The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ *be* with you all. Amen.—2 Thess. iii: 16-18.

And I commanded the Levites, that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath-day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy.—Neh. xii: 22.

And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as it is written in the book of Moses. And the children of the captivity kept the passover upon the fourteenth *day* of the first month. For the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat, And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.—Ezra vi: 18-22.

Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest.—Joshua i: 7.

(V. 19.) Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened; nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened; And the doors shall be shut in the streets, when the sound of the grinding is low;

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and he shall rise up at the voice of the bird; and all the daughters of music shall be brought low: Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Vanity of vanities, saith the Preacher; all *is* vanity. And, moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order, many proverbs. The Preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth. The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd. And further, by

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these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh. Let us hear the conclusion of the whole matter; Fear God, and keep his commandments: for this *is* the whole *duty* of man. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.—Eccl. xii: 1–14.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that *is* written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed; for the LORD thy God *is* with thee whithersoever thou goest.—Josh. i: 8–9.

He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ *be* with you all. Amen.—Rev. xxii: 20–21.

ANNOTATIONS.

CHAPTER XXII.

[V. 1. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb]—This River, which rolls its pure, pearly waves through the Eternal City of God, which has been described in the previous chapter, shall be the source of eternal life and happiness to all who drink its ever-flowing crystal waters. And, unlike the turbid streams of time, it is pure in all its course, and may signify the incessant communications of happiness proceeding from God. Like Ezekiel's river in the vision of the Holy Waters, it deepens and widens throughout all its length, and richly supplies the innumerable citizens of the New Jerusalem, with its life-giving, refreshing, and immortalizing virtues.

This is evidently a reference to the *Garden of Paradise*, and the river by which it was watered; and there is also a reference to the account given of it by Ezekiel.

[V. 2. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations]—The words Street, River, and Tree of Life, must certainly be used by *ennallage* in this passage; for, to suppose the description to be real, and these things to be in the singular, would destroy all our ideas of order, beauty, harmony, and comfort, in such an immense City.

Therefore, the passage may be thus paraphrased. In the midst of the streets of the City—for the City had many streets; and on both banks of the river, for it is that river, the streams whereof make glad the City of God; and, therefore, it is divided into many streams, so as to run on both sides of the streets, along the walks of the City of Life; and the trees of life were in the midst of the streets, and on each side of the streams, which flowed gently along from the River of Life; and thus the holy citizens were refreshed and fed with these immortalizing waters and fruits, eternally fresh from the streams and Trees of Life.

The vision of these things, as given by the Prophet Ezekiel, seems to be an amplification of what is presented by St. John, and the one is designed to explain and confirm the other.

“And by the river, upon the banks thereof, on this side, and on that side, shall grow all trees for meat, whose leaf shall not fade—it shall bring forth new fruit according to his months; and the

fruit thereof shall be for meat, and the leaves thereof for medicine.”

Twelve manner of fruits, signifies fruit twelve times in the year, as is immediately explained, *yielded her fruit every month*. As this was a great and spacious City, one fountain was not sufficient to provide water for it; therefore a River is mentioned, a great river, by which it was sufficiently watered, refreshed, perpetually comforted.

“Some think that by this tree of life the Gospel is indicated: the twelve fruits are the twelve Apostles; and the leaves are the doctrines by which the nations, the Gentiles, are healed of the disease of sin. But this seems to be a fanciful interpretation.”—Dr. Clarke.

Of all the trees that in Earth's vineyard grew,
And with their clusters tempted man to pull
And eat,—one tree, one tree alone, the true
Celestial manna bore which filled the soul,
The tree of Holiness—of heavenly seed,
A native of the skies; tho' stunted much,
And dwarfed, by Time's cold, damp, ungenial soil,
And chilling winds, yet yielded fruit so pure,
So nourishing and sweet, as on his way,
Refreshed the pilgrim; and begot desire
Unquenchable to climb the arduous path
To where her sister's plants in their own clime,
Around the fount, and by the stream of life,
Blooming beneath the sun that never sets,—
Bear fruit of perfect relish fully ripe.

To plant this tree, uprooted by the fall,
To earth the Son of God descended, shed
His precious blood; and on it evermore,
From off his living wings the Spirit shook
The dews of heaven, to nurse and hasten its growth.
Nor was this care, this infinite expense,
Not needed to secure the holy plant.
To root it out, and wither it from earth,
Hell strove with all its strength, and blew with all
Its blasts; and Sin; with cold consumptive breath,
Involved it still in clouds of mortal damp.
Yet did it grow, thus kept, protected thus;
And bear the only fruit of true delight;
The only fruit worth plucking under heaven.

But few, alas! the holy plant could see,
For heavy mists that sin around it threw
Perpetually; and few the sacrifice
Would make by which alone its clusters stooped,
And came within the reach of mortal man.
For this, of him who would approach and eat,
Was rigorously exacted to the full:—
To tread and brise beneath the foot the world
Entire; its prides, ambitions, hopes, desires;
Its gold, and all its brodered equipage;
To loose its loves and friendships from the heart,
And cast them off; to shut the ear against
Its praise, and all its flatteries abhor;
And having thus behind him thrown what seemed

So good and fair—then must he lowly kneel,
 And with sincerity, in which the Eye
 That slumbers not, nor sleeps, could see no lack,
 This prayer pray :—"Lord God ! thy will be done ;
 Thy holy will, howe'er it cross my own."
 Hard labor this for flesh and blood ! too hard
 For most it seemed : so, turning, they the tree
 Derided, as mere bramble, that could bear
 No fruit of special taste ; and so set out
 Upon ten thousand different routes to seek
 What they had left behind ; to seek what they
 Had lost—for still as something once possessed,
 And lost, true happiness appeared : all thought
 They once were happy ; and even while they smoked
 And panted in the chase—believed themselves
 More miserable to-day than yesterday—
 To-morrow than to-day. When youth complained,
 The ancient sinner shook his hoary head,
 As if he meant to say : stop till you come
 My length, and then you may have cause to sigh.
 At twenty, cried the boy, who now had seen
 Some blemish in his joys : how happily
 Plays yonder child that busks the mimic babe,
 And gathers gentle flowers, and never sighs.
 At forty in the fervor of pursuit,
 For on in disappointment's dreary vale,
 The grave and sage-like man looked back upon
 The stripling youth of plump unseared hope,
 Who galloped gay and briskly up behind—
 And moaning wished himself eighteen again.
 And he of threescore years and ten, in whose
 Chilled eye, fatigued with gaping after hope,
 Earth's freshest verdure seemed but blasted leaves,—
 Praised childhood, youth and manhood, and denounced
 Old age alone as barren of all joy.

Decisive proof that men had left behind
 The happiness they sought, and taken a most
 Erroneous path ; since every step they took
 Was deeper mire. Yet did they onward run—
 Pursuing Hope that danced before them still,
 And beckoned them to proceed—and with their hands,
 That shook and trembled piteously with age,
 Grasped at the lying Shade, even till the Earth
 Beneath them broke, and wrapt them in the grave.

Sometimes, indeed, when Wisdom in their ear
 Whispered, and with its disenchanting wand
 Effectually touched the sorcery of their eyes,
 Directly pointing to the holy Tree,
 Where grew the food they sought, they turned, surprised
 That they had missed so long what now they found.
 As one upon whose mind some new and rare
 Idea glances, and retires as quick,
 Ere memory have time to write it down ;
 Stung with the loss, into a thoughtful cast,
 He throws his face, and rubs his vexed brow ;
 Searches each nook and corner of his soul
 With frequent care ; reflects, and re-reflects,
 And tries to touch relations that may start
 The fugitive again ; and oft is foiled ;
 Till something like a seeming chance, or flight
 Of random fancy, when expected least,
 Calls back the wandered thought—long sought in vain :
 Then does uncommon joy fill all his mind ;
 And still he wonders as he holds it fast,
 What lay so near he could not sooner find :
 So did the man rejoice, when from his eye
 The film of folly fell, and what he day
 And night, and far and near, had idly searched,
 Sprung up before him suddenly displayed ;
 So wondered why he missed the tree so long.

But, few returned from folly's giddy chase.
 Few heard the voice of wisdom or obeyed.
 Keen was the search, and various and wide ;
 Without, within, along the flowery vale,
 And up the rugged cliff, and on the top
 Of mountains high, and on the ocean wave.
 Keen was the search, and various and wide,
 And ever and anon a shout was heard ;
 Ho ! here's the tree of life ; come, eat, and live !
 And round the new discoverer quick they flocked
 In multitudes, and plucked, and with great haste
 Devoured ; and sometimes in the lips 'twas sweet,
 And promised well ; but in the belly, gall.
 Yet after him that cried again : Ho ! here's
 The tree of life ; again they ran, and pulled,
 And chewed again, and found it bitter still.
 From disappointment on to disappointment,
 Year after year, age after age pursued :
 The child, the youth, the hoary-headed man
 Alike pursued, and ne'er grew wise : for it
 Was folly's most peculiar attribute,
 And native act, to make experience void.

But hastily as pleasures tasted turned
 To loathing and disgust, they need not
 Even such experiment to prove them vain.
 In hope or in possession, Fear, alike,
 Boding disaster, stood. Over the flower
 Of fairest sort that bloomed beneath the sun,
 Protected most, and sheltered from the storm,
 The Spectre, like a dark and thunderous cloud,
 Hung dismally, and threatened, before the hand
 Of him that wished, could pull it, to descend,
 And o'er the desert drive its withered leaves ;
 Or being pulled, to blast it unenjoyed,
 While yet he gazed upon its loveliness,
 And just began to drink its fragrance up.

[V. 3. And there shall be no more curse ;
 but the throne of God and the Lamb shall be in
 it ; and his servants shall serve him]—"Instead
 of *curse*, the best MSS., versions, etc., read *cursed*
person. As there shall be no more sinning against
 God, so there shall be no more curse of God upon
 the people ; for they shall all be his *servants* and
serve Him. Our first parents came under the
 curse by sinning against their Maker in Paradise.
 These shall never apostatize ; therefore, neither
 they nor the new Earth, nor creatures, nor ele-
 ments, shall be cursed any more."

Behold'st thou yonder on the crystal sea,
 Beneath the throne of God, an image fair,
 And in its hand a mirror large and bright !
 'Tis truth, immutable, eternal truth,
 In figure emblematical expressed.
 Before it Virtue stands, and smiling sees,
 Well pleased, in her reflected soul no spot.
 The sons of heaven, archangel, seraph, saint,
 There daily read their own essential worth ;
 And as they read, take place among the just ;
 Or high, or low, each as his value seems.
 There each his certain interest learns, his true
 Capacity ; and going thence, pursues,
 Unerringly thro' all the tracts of thought,
 As God ordains, best ends by wisest means.

The Bible held this mirror's place on earth :
 But few would read, or, reading, saw themselves.

The chase was after shadows, phantoms strange,
That in the twilight walked of Time, and mocked
The eager hunt, escaping evermore ;
Yet with so many promises and looks
Of gentle sort, that he whose arms returned
Empty a thousand times, still stretched them out,
And grasping, brought them back again unfilled.

In rapid outline thou hast heard of man ;
His death ; his offered life ; that life by most
Despised ; the Star of God—the Bible, scorued,
That else to happiness and heaven had led,
And saved my lyre from narrative of woe.
Hear now more largely of the ways of Time ;
The fond pursuits and vanities of men.

Love God, love truth, love virtue, and be happy :—
These were the words first uttered in the ear
Of every being rational made, and made
For thought, or word, or deed accountable.
Most men the first forgot, the second none,
Whatever path they took, by hill or vale,
By night or day, the universal wish,
The aim, and sole intent was happiness :
But, erring from the heaven-appointed path,
Strange tracks indeed they took through barren wastes,
And up the sandy mountain climbing toiled,
Which pining lay beneath the curse of God,
And naught produced : yet did the traveler look,
And point his eye before him greedily,
As if he saw some verdant spot, where grew
The heavenly flower, where sprung the well of life,
Where undisturbed felicity reposed ;
Though Wisdom's eye no vestige could discern,
That happiness had ever passed that way.

Wisdom was right : for still the terms remained
Unchanged, unchangeable ; the terms on which
True peace was given to man ; unchanged as God,
Who, in his own essential nature binds
Eternally to virtue happiness ;
Nor lets them part through all his Universe.

Philosophy, as thou shalt hear, when she
Shall have her praise—her praise and censure too,
Did much, refining and exalting man ;
But could not nurse a single plant that bore
True happiness.—From age to age she toiled ;
Shed from her eyes the mist that dimmed them still,
Looked forth on man ; explored the wild and tame,
The savage and polite, the sea and land,
And starry heavens, and then retired far back
To meditation's silent shady seat ;
And there sat pale and thoughtfully, and weighed
With wary, most exact and scrupulous care,
Man's nature, passions, hopes, propensities,
Relations and pursuits, in reason's scale ;
And searched and weighed, and weighed and searched again,
And many a fair and goodly volume wrote,
That seemed well worded too, wherein were found,
Uncountable receipts, pretending each,
If carefully attended to, to cure
Mankind of folly :—to root out the briars
And thorns, and weeds that choked the growth of joy ;—
And showing too, in plain and decent phrase,
Which sounded much like Wisdom's, how to plant,
To shelter, water, culture, prune, and rear
The tree of happiness ; and oft their plans
Were tried ;—but still the fruit was green and sour.

[V. 4. And they shall see his face ; and his
name shall be in their foreheads.]—This signifies
that they shall be in his presence, and enjoy what

is called the beatific version, and they shall give
the fullest evidence that they belong entirely to
him ; for his name shall be written on their fore-
heads, as record evidence that they are the chil-
dren of God.

Eternal Spirit ! God of truth ! to whom
All things seem as they are ; Thou, who of old
The prophet's eye unscaled, that nightly saw,
While heavy sleep fell down on other men,
In holy vision tranced, the future pass
Before him, and to Judah's harp attuned
Burdens which made the pagan mountains shake,
And Zion's cedars bow,—inspire my song ;
My eye unscale ; me what is substance teach,
And shadow what, while I of things to come,
As past, rehearsing, sing the Course of Time,
The second birth, and final doom of man.

The muse, that soft and sickly woos the ear
Of love, or chanting loud in windy rhyme
Of fabled hero, raves through gaudy tale
Not overfraught with sense, I ask not : such
A strain befits not argument so high.
Me thought, and phrase severely sifting out
The whole idea, grant, uttering as 'tis
The essential truth—time gone, the righteous saved,
The wicked damned, and providence approved.

Hold my right hand, Almighty ! and me teach
To strike the lyre, but seldom struck, to notes
Harmonious with the morning stars, and pure
As those by sainted bards and angels sung,
Which wake the echoes of eternity—
That fools may hear and tremble, and the wise
Instructed listen, of ages yet to come.

Long was the day, so long expected, past
Of the eternal doom that gave to each
Of all the human race his due reward.
The sun—earth's sun, and moon, and stars, had ceased
To number seasons, days, and months, and years,
To mortal man : hope was forgotten, and fear ;
And Time, with all its chance and change, and smiles
And frequent tears, and deeds of villany,
Or righteousness—once talked of much, as things
Of great renown, was now but ill remembered ;
In dim and shadowy vision of the past,
Seen far remote, as country, which has left
The traveler's speedy step, retiring back
From morn till even ; and long, eternity
Had rolled his mighty years, and with his years
Men had grown old : the saints, all home returned
From pilgrimage, and war, and weeping, long
Had rested in the bowers of peace, that skirt
The stream of life ; and long, alas, how long
To them it seemed, the wicked who refused
To be redeemed, had wandered in the dark
Of hell's despair, and drunk the burning cup
Their sins had filled with everlasting woe.

Thus far the years had rolled, which none but God
Doth number, when two sons, two youthful sons
Of Paradise, in conversation sweet,
(For thus the heavenly muse instructs me, wooed
At midnight hour with offerings sincere
Of all the heart, poured out in holy prayer,)
High on the hills of immortality,
Whence goodliest prospect looks beyond the walls
Of heaven, walked, casting oft their eye far thro'
The pure, serene, observant, if returned
From errand duly finished, any came,

Or any, first in virtue now complete,
 From other worlds arrived, confirmed in good.
 Thus viewing, one they saw, on hasty wing
 Directing towards heaven his course; and now,
 His flight ascending near the battlements
 And lofty hills on which they walked, approached.
 For round and round, in spacious circuit wide,
 Mountains of tallest stature circumscribe
 The plains of Paradise, whose tops, arrayed
 In uncreated radiance, seem so pure,
 That naught but angel's foot, or saints elect
 Of God, may venture there to walk; here oft
 The sons of bliss take morn or evening pastime,
 Delighted to behold ten thousand worlds
 Around their suns revolving in the vast
 External space, or listen the harmonies
 That each to other in its motion sings.
 And hence, in middle heaven remote, is seen
 The mount of God in awful glory bright.
 Within, no orb create of moon, or star,
 Or sun gives light; for God's own countenance,
 Beaming eternally, gives light to all;
 But farther than these sacred hills his will
 Forbids its flow—too bright for eyes beyond.
 This is the last ascent of Virtue; here
 All trial ends, and hope; here perfect joy,
 With perfect righteousness, which to these heights
 Alone can rise, begins, above all fall.

[V. 5. And there shall be no night there; and they need no candle; neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever]—This whole scene appears to allude to the rich provisions and beauties, and pleasures of the Paradise of our first parents; but this will be an everlasting abode, not of the first happy pair alone; but of their innumerable, happy, and immortal posterity; permitted to range eternally through the blissful groves of the Paradise of God.

This said, he waked the golden harp, and thus,
 While on him inspiration breathed, began.
 As from yon everlasting hills, that gird
 Heaven northward, I thy course espied, I judge
 Thou from the arctic regions came? perhaps
 Thou noticed on thy way a little orb,
 Attended by one moon—her lamp by night;
 With her fair sisterhood of planets seven,
 Revolving round their central sun; the third
 In place, in magnitude the fourth; that orb—
 New made, new named, inhabited anew,
 (Tho' whiles we sons of Adam visit still
 Our native place; not changed so far but we
 Can trace our ancient walks—the scenery
 Of childhood, youth, and prime, and hoary age—
 But scenery most of suffering and woe,)
 That little orb, in days remote of old,
 When angels yet were young, was made for man,
 And titled Earth—her primal virgin name;
 Created first so lovely, so adorned,
 With hill, and dale, and lawn, and winding vale;
 Woodland and stream, and lake, and rolling seas;
 Green mead, and fruitful tree, and fertile grain,
 And herb and flower: so lovely, so adorned
 With numerous beasts of every kind, with fowl
 Of every wing and every tuneful note;

And with all fish that in the multitude
 Of waters swam: so lovely, so adorned,
 So fit a dwelling place for man, that as
 She rose complete at the creating Word,
 The morning stars—the Sons of God, aloud
 Shouted for joy; and God, beholding, saw
 The fair design, that from eternity
 His mind conceived, accomplished, and, well pleased
 His six days finished work most good pronounced,
 And man declared the sovereign prince of all.

All else was prone, irrational, and mute,
 And unaccountable, by instinct led:
 But man He made of angel form erect,
 To hold communion with the heavens above,
 And on his soul impressed His image fair,
 His own similitude of holiness,
 Of virtue, truth, and love; with reason high
 To balance right and wrong, and conscience quick
 To choose or to reject; with knowledge great,
 Prudence and wisdom, vigilance and strength,
 To guard all force or guile; and last of all,
 The highest gift of God's abundant grace,
 With perfect, free, unbiassed will.—Thus man
 Was made upright, immortal made, and crowned
 The king of all; to eat, to drink, to do
 Freely and sovereignly his will entire:
 By one command alone restrained, to prove,
 As was most just, his filial love sincere,
 His loyalty, obedience due, and faith.
 And thus the prohibition ran, expressed,
 As God is wont, in terms of plainest truth.

Of every tree that in the garden grows
 Thou mayest freely eat; but of the tree
 That knowledge hath of good and ill, eat not,
 Nor touch; for in the day thou eatest, thou
 Shalt die. Go, and this one command obey
 Adam, live and be happy, and, with thy Eve,
 Fit consort, multiply and fill the Earth.

Thus they, the representatives of men,
 Were placed in Eden—choicest spot of earth;
 With royal honor, and with glory crowned,
 Adam, the Lord of all, majestic walked,
 With godlike countenance sublime, and form
 Of lofty towering strength; and by his side
 Eve, fair as morning star, with modesty
 Arrayed, with virtue, grace, and perfect love;
 In holy marriage wed, and eloquent
 Of thought and comely words, to worship God
 And sing his praise—the giver of all good.
 Glad, in each other glad, and glad in hope;
 Rejoicing in their future happy race.

[V. 6. And he said unto me, These sayings are faithful and true: And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done]—These sayings, which are contained in this Revelation, are *faithful* as to the *fulfillment*, and true as to the *promise*; for just as certainly or *truly* as these sayings, or prophecies have been revealed, just so certainly and faithfully shall they be all fulfilled.

“From this verse to the end of the chapter, is recorded the *epilogue of this Book*.

1. The angel affirms the truth of all that had been spoken, verse 6–11.

2. Jesus Christ confirms what had been affirmed, and pledges himself for the fulfillment of the prophecies contained in it, verses 12–17.

3. John cautions his readers against adding or diminishing, and concludes with the Apostolical Benediction, verses 18–21.”—Dr. Clarke.

[V. 7. Behold! I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book.]—There are many sayings in this Book, which, if taken *literally*, would intimate that the prophecies delivered in the whole of the Apocalypse were to be fulfilled in a short time after their delivery to St. John, on the Isle of Patmos.

But I have shown satisfactorily to my own mind, and hope the evidence and arguments will also be sufficient to satisfy the reader, that the words, sayings, and phrases, which are used to indicate *time or duration, are not to be taken literally; but* in a comparative sense, the shortest with the longest period; and the longest with infinite ages! And therefore, comparatively speaking, it will be but a short time, until Christ shall appear the second time, without sin, unto salvation; and hence, in the words of the text, “Behold! *I come quickly.*” “What they all mean, and when, and how they are all to be fulfilled, God in heaven alone knows!”—Dr. Clarke.

[V. 8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things]—This implies that the Prophet prostrated himself before the angel, according to the oriental custom in his times, as before a superior being, to express his gratitude, and give him thanks for the communications he had made. See Annotations on Chapter xix: 10. In this passage St. John affirms, that he both saw those visions, and heard those voices, declare those things which he recorded in this Book, and he was overcome with their grandeur and glory.

[V. 9. Then saith he unto me, see thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God]—It would appear, from this passage, as well as from sundry scriptures, that angels and glorified spirits are still the subjects of law, and are treated as moral agents. And that they act as guardians, over their brethren, who still dwell in earthly tabernacles. But kind, and wise, and good as they are, it would be vile idolatry to worship them; therefore, *one for all*, speaks once, yea twice for all, **WORSHIP GOD!**

[V. 10. And he saith unto me, seal not the sayings of the prophecy of this book; for the time is at hand]—“Do not lay them up for future generations; they concern the present times; *they*

must shortly come to pass, for the time is at hand.” And it is true that the time was at hand, even while the Prophet was recording these things, that the events of the second seal period were being fulfilled; and events have succeeded events, age after age, under the seven trumpet periods, and the seven vial periods, as fast as the wheels of time can roll around.

[V. 11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still]—“The time of fulfillment will come so suddenly, that there will be but little space for repentance and amendment. What is done, must be done instantly; and let him that is holy, persevere, and hold fast what he has received.”—Dr. Clarke.

What the Prophet enjoins in this passage, may be thus paraphrased:

He that is unjust among the heathen, after hearing the Gospel or learning the just judgments of God against all such, if he will not repent, let him suffer the consequence; for God is just. And he which is filthy among the polluted and abandoned of mankind, if he will not turn from his iniquity, let him continue in his evil ways, and receive his just reward; for *God and his law are pure*, and will by no means admit the filthy into the Holy City! And he that is righteous among the Jews and pious Pagans, after thus hearing of the righteous judgments of God, denounced against all the workers of iniquity, let him persevere in his righteousness, *for God is righteous*. And he that is holy among Christians, having been cleansed from all sin by the blood of Jesus, let him continue steadfast unto the end, in the way of holiness; *for God is holy*.

Resume thy tone of woe, immortal Harp!

The song of mirth is past, the Jubilee

Is ended, and the sun begins to fade!

Soon past, for Happiness counts not the hours.

To her a thousand years seem as a day;

A day, a thousand years to Misery.

Satan is loose, and Violence is heard,

And Riot in the street, and Revelry

Intoxicate, and Murder, and Revenge.

Put on your armor now, ye righteous! put

The helmet of salvation on, and gird

Your loins about with truth; add righteousness,

And add the shield of faith, and take the sword

Of God—awake and watch!—The day is near,

Great day of God Almighty and the Lamb!

The harvest of the earth is fully ripe;

Vengeance begins to tread the great wine-press

Of fierceness and of wrath; and Mercy pleads,

Mercy that pleaded long, she pleads—no more! [woe?

Whence comes that darkness? whence those yells of

What thunderings are these that shake the world?

Why fall the lamps from heaven as blasted figs?

Why tremble righteous men ? why angels pale ?
 Why is all fear ? what has become of hope ?
 God comes ! God in his car of vengeance comes !
 Hark ! louder on the blast, come hollow shrieks
 Of dissolution ! in the fitful scowl
 Of night, near and more near, angels of death
 Incessant flap their deadly wings, and roar
 Through all the fevered air ! the mountains rock,
 The moon is sick, and all the stars of heaven
 Buru feebly ! oft and sudden gleams of fire,
 Revealing awfully the brow of wrath !
 The Thunder, long and loud, utters his voice,
 Responsive to the Ocean's troubled growl !
 Night comes, last night, the long, dark, dark, dark night,
 That has no morn beyond it, and no star !
 No eye of man hath seen a night like this !
 Heaven's trampled Justice girds itself for fight !
 Earth, to thy knees, and cry for mercy ! cry
 With earnest heart, for thou art growing old
 And hoary, unrepented, unforgiven !
 And all thy glory mourns ! The vintage mourns !
 Bashan and Carmel, mourn and weep ! and mourn,
 Thou Lebanon ! with all thy cedars, mourn.
 Sun ! glorying in thy strength from age to age,
 So long observant of thy hour, put on
 Thy weeds of woe, and tell the Moon to weep ;
 Utter thy grief at mid-day, morn, and even ;
 Tell all the nations, tell the Clouds that sit
 About the portals of the east and west,
 And wanton with thy golden locks, to wait
 Thee not to-morrow, for no morrow comes !
 Tell men and women, tell the new-born child,
 And every eye that sees, to come, and see
 Thee set behind Eternity, for thou
 Shalt go to bed to-night, and ne'er awake !
 Stars ! walking on the pavement of the sky,
 Out-sentinels of heaven, watching the earth,
 Cease dancing now ; your lamps are growing dim,
 Your graves are dug among the dismal clouds,
 And angels are assembling round your bier !
 Orion, mourn ! and Mazzaroth, and thou,
 Arcturus ! mourn, with all thy northern sons ;
 Daughters of Pleiades ! that nightly shed
 Sweet influence ; and thou, fairest of stars !
 Eye of the morning, weep ! and weep at eve !
 Weep setting, now to rise no more, " and flame
 On forehead of the dawn,"—as sung the bard,
 Great bard ! who used on earth a seraph's lyre,
 Whose numbers wandered through eternity,
 And gave sweet foretaste of the heavenly harps !
 Minstrel of sorrow ! native of the dark,
 Shrub-loving Philomel, that wooed the dews
 At midnight from their starry beds, and charmed,
 Held them around thy song till dawn awoke,
 Sad bird ! pour through the gloom thy weeping song,
 Pour all thy dying melody of grief,
 And with the turtle spread the wave of woe !
 Spare not thy reed, for thou shalt sing no more !
 Ye holy bards !—if yet a holy bard
 Remain—what chord shall serve you now ! what harp ?
 What harp shall sing the dying Sun asleep,
 And mourn behind the funeral of the Moon ?
 What harp of boundless, deep, exhaustless woe,
 Shall utter forth the groanings of the damned ?
 And sing the obsequies of wicked souls ?
 And wait their plunge in the eternal fire ?—
 Hold, hold your hands ! hold, angels !—God laments,
 And draws a cloud of mourning round his throne ;
 The Organ of Eternity is mute !
 And there is silence in the heaven of heavens !

Daughters of beauty ! choice of beings made !
 Much praised, much blamed, much loved ; but fairer far
 Than aught beheld, than aught imagined else
 Fairest, and dearer than all else most dear ;
 Light of the darksome wilderness ! to Time
 As stars to night, whose eyes were spells that held
 The passenger forgetful of his way :
 Whose steps were majesty, whose words were song,
 Whose smiles were hope, whose actions, perfect grace,
 Whose love, the solace, glory, and delight
 Of man : his boast, his riches, his renown :
 When found, sufficient bliss ! when lost, despair !
 Stars of creation ! images of love !
 Break up the fountains of your tears, your tears,
 More eloquent than learned tongue, or lyre
 Of purest note ! your sunny raiment stain ;
 Put dust upon your heads, lament and weep,
 And utter all your minstrelsy of woe !
 Go to, ye wicked, weep and howl ; for all
 That God hath written against you is at hand.
 The cry of Violence hath reached his ear,
 Hell is prepared, and Justice whets his sword !
 Weep all of every name ! Begin the woe,
 Ye woods, and tell it to the doleful winds ;
 And doleful winds, wail to the howling hills ;
 And howling hills, mourn to the dismal vales ;
 And dismal vales, sigh to the sorrowing brooks ;
 And sorrowing brooks, weep to the weeping stream ;
 And weeping stream, awake the groaning deep
 And let the instrument take up the song,
 Responsive to the voice, harmonious woe !
 Ye heavens, great archway of the universe,
 Put sackcloth on ; and Ocean, clothe thyself
 In garb of widowhood, and gather all
 Thy waves into a groan, and utter it,
 Long, loud, deep, piercing, dolorous, immense !
 The occasion asks it !—nature dies, and God
 And angels come to lay her in the grave !

[V. 12. And, behold ! I come quickly ; and my reward is with me, to give every man according as his work shall be]—"Behold, I come quickly ; to establish my cause, comfort and support my followers, and punish the wicked."—*Dr. Clarke*. He who forbids the use of vain repetitions, has twice affirmed in this chapter, that he will come quickly, to give every man a reward according to the tenor of his works in this life.

But we have overleaped our theme ; behind,
 A little season waits a verse or two,
 The years that followed the millennial rest.
 Bad years they were ; and first, so signal sure,
 That at the core religion was diseased,
 The sons of Levi strove against for place,
 And eminence, and names of swelling pomp
 Setting their feet upon the people's neck,
 And slumbering in the lap of civil power,
 Of civil power again tyrannical :
 And second sign, sure sign, whenever seen,
 That holiness was dying in a land,
 The Sabbath was profaned and set at naught ;
 The honest seer, who spoke the truth of God
 Plainly, was left with empty walls ; and round
 The frothy orator, who busked his tales
 In quackish pomp of noisy words, the ear
 Tickling, but leaving still the heart unprobed,
 The judgment uninformed—numbers immense
 Flocked, gaping wide, with passions high inflamed ;

And on the way returning, heated, home,
Of eloquence, and not of truth, conversed—
Mean eloquence that wanted sacred truth.

Two principles from the beginning strove
In human nature, still dividing man :
Sloth and activity ; the lust of praise,
And indolence that rather wished to sleep.
And not unfrequently in the same mind
They dubious contest held ; one gaining now,
And now the other crowned, and both again
Keeping the field, with equal combat fought.
Much different was their voice. Ambition called
To action, Sloth invited to repose.

Ambition early rose, and, being up,
Toiled ardently, and late retired to rest ;
Sloth lay till mid-day, turning on his couch,
Like ponderous door upon its weary hinge,
And, having rolled him out with much ado,
And many a dismal sigh, and vain attempt,
He sauntered out, accoutered carelessly,
With half-oped, misty, unobservant eye,
Somniferous, that weighed the object down
On which its burden fell,—an hour or two,
Then with a groan retired to rest again.
The one, whatever deed had been achieved,
Thought it too little, and too small the praise :
The other tried to think,—for thinking so
Answered his purpose best,—that what of great
Mankind could do, had been already done ;
And therefore laid him calmly down to sleep

Different in mode, destructive both alike ;
Destructive always indolence ; and love
Of fame destructive always too, if less
Than praise of God it sought, content with less :
Even then not current, if it sought his praise
From other motive than resistless love ;
Though base, mainspring of action in the world ;
And, under name of vanity and pride,
Was greatly practiced on by cunning men.
It oped the niggard's purse, clothed nakedness,
Gave beggars food, and threw the Pharisee
Upon his knees, and kept him long in act
Of prayer ; it spread the lace upon the fop,
His language trimmed, and planned his curious gait ;
It stuck the feather on the gay coquette,
And on her finger laid the heavy load
Of jewelry ; it did—what did it not ?
The Gospel preached, the Gospel paid, and sent
The Gospel ; conquered nations, cities built,
Measured the furrow of the field with nice
Directed share, shaped bulls, and cows, and rams,
And threw the ponderous stone : and pitiful,
Indeed, and much against the grain, it dragged
The stagnant, dull, predestinated fool,
Through learning's halls, and made him labor much
Abortively, though sometimes not unpraised
He left the sage's chair, and home returned,
Making his simple mother think that she
Had borne a man. In schools, designed to root
Sin up, and plant the seeds of holiness
In youthful minds, it held a signal place.
The little infant man, by nature proud,
Was taught the Scriptures by the love of praise,
And grew religious as he grew in fame.
And thus the principle, which out of heaven
The devil threw, and threw him down to hell,
And keeps him there, was made an instrument
To moralize and sanctify mankind,
And in their hearts begot humility ;
With what success it needs not now to say.

Destructive both we said, activity
And sloth : behold the last exemplified,
In literary man. Not all at once
He yielded to the soothing voice of sleep ;
But, having seen a bough of laurel wave,
He effort made to climb ; and friends, and even
Himself, talked of his greatness, as at hand ;
And, prophesying, drew his future life.
Vain prophecy ! his fancy, taught by sloth,
Saw, in the very threshold of pursuit,
A thousand obstacles ; he halted first,
And while he halted, saw his burning hopes
Grow dim, and dimmer still ; ambition's self,
The advocate of loudest tongue, decayed ;
His purposes, made daily, daily broken,
Like plant uprooted oft, and set again,
More sickly grew, and daily wavered more ;
Till at the last, decision, quite worn out,
Decision, fulcrum of the mental powers,
Resigned the blasted soul to staggering chance ;
Sleep gathered fast, and weighed him downward still,
His eye fell heavy from the mount of fame ;
His young resolves to benefit the world
Perished and were forgotten ; he shut his ear
Against the painful news of rising worth ;
And drank with desperate thirst the poppy's juice ;
A deep and mortal slumber settled down
Upon his weary faculties oppressed ;
He rolled from side to side, and rolled again ;
And snored, and groaned, and withered, and expired,
And rotted on the spot, leaving no name.

The hero best example gives of toil
Unsanctified. One word his history writes :
" He was a murderer above the laws,
And greatly praised for doing murderous deeds."
And now he grew, and reached his perfect growth ;
And also now the sluggard soundest slept,
And by him lay the uninterred corpse.

Of every order, sin and wickedness,
Deliberate, cool, malicious villainy,
This age attained maturity unknown
Before, and seemed in travail to bring forth
Some last, enormous, monstrous deed of guilt,
Original, unprecedented guilt,
That might obliterate the memory
Of what had hitherto been done most vile.
Inventive men were paid, at public cost,
To plan new modes of sin : the holy Word
Of God was burned, with acclamations loud ;
New tortures were invented for the good ;
For still some good remained, as whiles through sky
Of thickest clouds, a wandering star appeared ;
New oaths of blasphemy were framed and sworn,
And men in reputation grew, as grew
The stature of their crimes. Faith was not found,
Truth was not found ; truth always scarce, so scarce
That half the misery which groaned on earth,
In ordinary times, was progeny
Of disappointment, daily coming forth
From broken promises, that might have ne'er
Been made, or, being made, might have been kept ;
Justice and mercy, too, were rare ; obscured
In cottage garb : before the palace door,
The beggar rotted, starving in his rags ;
And on the threshold of luxurious domes,
The orphan child laid down his head, and died ;
Nor unamusing, was his piteous cry
To women, who had now laid tenderness
Aside, best pleased with sights of cruelty ;
Flocking, when fouler lusts would give them time.

To horrid spectacles of blood, where men,
Or guiltless beasts, that seemed to look to heaven,
With eye imploring vengeance on the earth,
Were tortured for the merriment of kings.
The advocate for him who offered most
Pleaded; the scribe, according to the hire,
Worded the lie, adding, for every piece,
An oath of confirmation; judges raised
One hand to intimate the sentence, death,
Imprisonment, or fine, or loss of goods;
And in the other held a lusty bribe,
Which they had taken to give the sentence wrong;
So managing the scale of justice still,
That he was wanting found who poorest seemed.

But laymen, most renowned for devilish deeds,
Labored at distance still behind the priest;
He shored his sheep, and, having packed the wool,
Sent them unguarded to the hill of wolves;
And to the bowl deliberately sat down,
And with his mistress mocked at sacred things.

[V. 13. I am Alpha and Omega, the beginning and the end, the first and the last]—See Annotations on Chapter i: 8–18.

Of Adam's race he was, and lonely sat,
By chance that day, in meditation deep
Reflecting much of Time, and Earth, and Man:
And now to pensive, now to cheerful notes,
He touched a harp of wondrous melody;
A golden harp it was, a precious gift,
Which, at the day of judgment, with the crown
Of life, he had received from God's own hand
Reward due to his service done on earth.

He sees their coming, and with greeting kind,
And welcome, not of hollow, forged smiles,
And ceremonious compliment of phrase,
But of the heart sincere, into his bower
Invites. Like greeting they returned; not bent
In low obeisance, from creature most
Unfit to creature; but with manly form
Upright, they entered in; though high his rank,
His wisdom high, and mighty his renown.
And thus deferring all apology,
The two their new companion introduced.

Ancient in knowledge!—bard of Adam's race!
We bring thee one of us, inquiring what
We need to learn, and with him wish to learn—
His asking will direct thy answer best.

Most ancient bard! began the new arrived,
Few words will set my wonder forth, and guide
Thy wisdom's light to what in me is dark.

Equipped for heaven, I left my native place;
But first beyond the realms of light I bent
My course; and there, in utter darkness, far
Remote, I beings saw forlorn in woe,
Burning continually, yet unconsumed.
And there were groans that ended not, and sighs
That always sighed, and tears that ever wept
And ever fell, but not in Mercy's sight;
And still I heard these wretched beings curse
Almighty God, and curse the Lamb, and curse
The Earth, the Resurrection morn, and seek,
And ever vainly seek for utter death:
And from above the thunders answered still,
"Ye knew your duty, but ye did it not."
And everywhere throughout that horrid den,
I saw a form of Excellence, a form
Of beauty without spot, that nought could see

And not admire—admire, and not adore.
And from its own essential beams it gave
Light to itself, that made the gloom more dark;
And every eye in that infernal pit
Beheld it still; and from its face, how fair!
O how exceeding fair! for ever sought,
But ever vainly sought, to turn away.
That image, as I guess, was Virtue, for
Naught else hath God given countenance so fair.
But why in such a place it should abide?
What place it is? What beings there lament?
Whence came they? and for what their endless groan?
Why curse they God? why seek they utter death?
And chief, what means the Resurrection morn?
My youth expects thy reverend age to tell.

Thou rightly deem'st, fair youth, began the bard;
The form thou saw'st was Virtue, ever fair.
Virtue, like God, whose excellent majesty,
Whose glory Virtue is, is omnipresent;
No being, once created rational,
Accountable, endowed with moral sense,
With sapience of right and wrong endowed,
And charged, however fallen, debased, destroyed;
However lost, forlorn, and miserable;
In guilt's dark shrouding wrapt however thick;
However drunk, delirious, and mad,
With sin's full cup; and with whatever damned
Unnatural diligence it work and toil,
Can banish Virtue from its sight, or once
Forget that she is fair. Hides it in night,
In central night; takes it the lightning's wing,
And flies for ever on, beyond the bounds
Of all; drinks it the maddest cup of sin;
Dives it beneath the ocean of despair;
It dives, it drinks, it flies, it hides in vain.
For still the eternal beauty, image fair,
Once stamped upon the soul, before the eye
All lovely stands, nor will depart; so God
Ordains—and lovely to the worst she seems,
And ever seems; and as they look, and still
Must ever look upon her loveliness,
Remembrance dire of what they were, of what
They might have been, and bitter sense of what
They are, polluted, ruined, hopeless, lost,
With most repenting torment rend their hearts.
So God ordains—their punishment severe,
Eternally inflicted by themselves.

'Tis this—this virtue hovering evermore
Before the vision of the damned, and in
Upon their monstrous moral nakedness
Casting unwelcome light, that makes their woe,
That makes the essence of the endless flame.
Where this is, there is Hell, darker than aught
That he, the bard three-visioned, darkest saw. [heardst

The place thou sawst was Hell; the groans thou
The wailings of the damned, of those who would
Not be redeemed, and at the judgment day,
Long past, for unrepented sins were damned.
The seven loud thunders which thou heardst, declare
The eternal wrath of the Almighty God.
But whence, or why they came to dwell in woe,
Why they curse God, what means the glorious morn
Of Resurrection, these a longer tale
Demand, and lead the mournful lyre far back
Through memory of sin and mortal man.
Yet haply not rewardless we shall trace
The dark disastrous years of finished Time.
Sorrows remembered sweeten present joy.
Nor yet shall all be sad; for God gave peace,
Much peace, on earth, to all who feared his name.

But first it needs to say, that other style
And other language than thy ear is wont,
Thou must expect to hear, the dialect
Of man. For each in heaven a relish holds
Of former speech, that points to whence he came.
For whether I of person speak, or place,
Event or action, moral or divine ;
Or things unknown compare to things unknown ;
Allude, imply, suggest, apostrophize ;
Or touch, when wandering through the past, on moods
Of mind thou never feltest ; the meaning still,
With easy apprehension, thou shalt take.
So perfect here is knowledge, and the strings
Of sympathy so tuned, that every word
That each to other speaks, though never heard
Before, at once is fully understood,
And every feeling uttered, fully felt.

So shalt thou find, as from my various song,
That backward rolls o'er many a tide of years,
Directly or inferred, thy asking, thou,
And wondering doubt, shalt learn to answer, while
I sketch in brief, the history of Man.

[V. 14. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city]—"They are happy who are obedient. The original is much more expressive; it signifies *that they may have authority over the tree of Life*; an *authority* founded on *right*; this *right* is founded on *obedience* to the commandments of God, and that *obedience* produced by the grace of God working in them. Without *grace*, no *obedience*; without *obedience*, no *authority* to the tree of Life; without *authority*, no *right*; without *right*, no *enjoyment*: therefore, *God's grace* through Christ produces the good, and then rewards it, as if all had been our own."—*Dr. Clarke.*

Self-will, disregard to the commandments of God, the desire to live as one pleases, to have things all our own way, the lust of power, the sin of disobedience, is the fruit of that forbidden tree, which brought human death into the world, and all of human woe. This is beautifully, truthfully, and powerfully expressed by Pollock.

The world had much of strange and wonderful :
In passion rash, in action, reason, will ;
And much in Providence, which still retired
From human eye, and led philosophy,
That ill her ignorance liked to own, through dark
And dangerous paths of speculation wild.
Some striking features, as we pass, we mark,
In order such as memory suggests.
One passion prominent appears ! the lust
Of power, which oftentimes took the fairer name
Of liberty, and hung the popular flag
Of freedom out. Many, indeed, its names.
When on the throne it sat, and round the neck
Of millions riveted its iron chain,
And on the shoulders of the people laid
Burdens unmerciful—it title took
Of tyranny, oppression, despotism ;
And every tongue was weary cursing it.
When in the multitude it gathered strength,

And, like an ocean bursting from its bounds,
Long beat in vain, went forth resistlessly,
It bore the stamp and designation then,
Of popular fury, anarchy, rebellion,
And honest men bewailed all order, void ;
All laws, annulled ; all property, destroyed ;
The venerable, murdered in the streets ;
The wise, despised ; streams, red with human blood ;
Harvests, beneath the frantic foot trode down ;
Lands, desolate ; and famine at the door.

These are a part ; but other names it had
Innumerable as the shapes and robes it wore.
But under every name—in nature still
Invariably the same, and always bad.
We own indeed that oft against itself
It fought, and scepter both and people gave
An equal aid, as long exemplified
In Albion's Isle—Albion, queen of the seas :
And in the struggle something like a kind
Of civil liberty grew up, the best
Of mere terrestrial root ; but sickly too,
And living only, strange to tell ! in strife
Of faction equally contending ; dead,
That very moment dead that one prevailed.

Conflicting cruelly against itself,
By its own hand it fell : part slaying part.
And men who noticed not the suicide,
Stood wondering much, why earth from age to age
Was still enslaved, and erring causes gave.

This was earth's liberty—its nature this,
However named, in whomsoever found,
And found it was in all of woman born—
Each man to make all subject to his will ;
To make them do, undo, eat, drink, stand, *move*,
Talk, think, and feel, exactly as he chose.
Hence the eternal strifes of brotherhoods,
Of individuals, families, commonwealths.
The root from which it grew was pride—bad root !
And bad the fruit it bore. Then wonder not
That long the nations from it richly reaped
Oppression, slavery, tyranny, and war :
Confusion, desolation, trouble, shame.
And marvelous though it seem, this monster, when
It took the name of slavery, as oft
It did, had advocates to plead its cause ;
Beings that walked erect, and spoke like men ;
Of Christian parentage descended too,
And dipt in the baptismal font, as sign
Of dedication to the Prince who bowed
To death, to set the sin-bound prisoner free.

Unchristian thought ! on what pretense soe'er
Of right inherited, or else acquired ;
Of loss, or profit, or what plea you name,
To buy and sell, to barter, whip and hold
In chains a being of celestial make,
Of kindred form, of kindred faculties,
Of kindred feelings, passions, thoughts, desires ;
Born free, and heir of an immortal hope !
Thought villanous, absurd, detestable !
Unworthy to be harbored in a fiend !
And only overreached in wickedness
By that, birth too of earthly liberty,
Which aimed to make a reasonable man
By legislation think, and by the sword
Believe. This was that liberty renowned,
Those equal rights of Greece and Rome, where men,
All, but a few, were bought and sold and scourged
And killed, as interest or caprice enjoined :
In aftertimes talked of, written of so much,
That most by sound, and custom led away,

Believed the essence answered to the name.
 Historians on this theme were long and warm ;
 Statesmen, drunk with the fumes of vain debate,
 In lofty swelling phrase, called it perfection ;
 Philosophers its rise, advance, and fall
 Traced carefully ; and poets kindled still,
 As memory brought it up : their lips were touched
 With fire, and uttered words that men adored,
 Even he—true bard of Zion, holy man !
 To whom the Bible taught this precious verse :
 “He is the freeman whom the truth makes free,”
 By fashion, though by fashion little swayed,
 Scarcely kept his harp from pagan freedom’s praise.

The captive prophet, whom Jehovah gave
 The future years, described it best, when he
 Beheld it rise in vision of the night—
 A dreadful beast, and terrible, and strong
 Exceedingly, with mighty iron teeth ;
 And lo, it brake in pieces, and devoured,
 And stamped the residue beneath his feet !

True liberty was Christian, sanctified,
 Baptized and found in Christian hearts alone.
 First born of Virtue ! daughter of the skies !
 Nursling of truth divine ! sister of all
 The graces, meekness, holiness, and love :
 Giving to God, and man, and all below,
 That symptom showed of sensible existence,
 Their due unasked ; fear to whom fear was due,
 To all, respect, benevolence, and love.
 Companion of religion ! where she came [dwelt ;
 There freedom came ; where dwelt, there freedom
 Ruled where she ruled, expired where she expired.

“He was the freeman whom the truth made free :”
 Who first of all, the bands of Satan broke :
 Who broke the bands of Sin ; and for his soul,
 In spite of fools consulted seriously ;
 In spite of fashion persevered in good ;
 In spite of wealth or poverty, upright ;
 Who did as reason, not as fancy bade ;
 Who heard temptation sing, and yet turned not
 Aside ; saw Sin bedeck her flowery bed,
 And yet would not go up ; felt at his heart
 The sword unsheathed, yet would not sell the truth ;
 Who, having power, had not the will to hurt ;
 Who blushed alike to be, or have a slave ;
 Who blushed at naught but sin, feared naught but God.
 Who, finally, in strong integrity
 Of soul, ’midst want, or riches, or disgrace,
 Uplifted calmly sat, and heard the waves
 Of stormy folly breaking at his feet ;
 Now shrill with praise, now hoarse with foul reproach,
 And both despised sincerely ; seeking this
 Alone—the approbation of his God,
 Which still with conscience witnessed to his peace.
 This, this is freedom, such as angels use,
 And kindred to the liberty of God.
 First born of Virtue ! daughter of the skies !
 The man, the state in whom she ruled, was free,
 All else were slaves of Satan, Sin, and Death.

[V. 15. For without are dogs and sorcerers, and whoremongers and murderers, and idolaters, and whosoever loveth and maketh a lie]—All those who are *uncircumcised* in heart, are metaphorically called dogs. The Jews called all who were uncircumcised in their flesh, *dogs*. Q. Who is a dog? Ans. He who is not circumcised !”—*Pirkey Eliaser, ch. 29.*

For an explanation of the *seven sins* enumerated in this text, see the Annotations on Chapter xxi : 8. It is not only the *liar*, but he who *loves the lie* ; the hateful tale by which his neighbor is sorely reproached ; and he who secretly carries around the loathsome slander that withers his brother’s fair fame, will have his part in the lake that burneth with fire and brimstone. Be patient, brother man, in all such tribulations, for the Judge of the whole earth will do right ; therefore he notes thy tears, counts thy sighs, and numbers all thy wounds ! He will reward thy ill-requited love, although scorned by those with whom

“Each worthy deed is now forgot !
 As if not worth retaining.
 But let failings fill the pot,
 And Slander drinks the draining.
 To the very dregs she drains it out,
 Delighted with her labors ;
 Then bears the precious stuff about,
 To treat her thirsty neighbors.”

The pair, the family first made, were ill ;
 And for their great peculiar sin incurred
 The Curse, and left it due to all their race ;
 And bold example gave of every crime—
 Hate, murder, unbelief, reproach, revenge.
 A time, ’tis true, there came, of which thou soon
 Shalt hear—the Sabbath Day, the Jubilee
 Of Earth, when righteousness and peace prevailed.
 This time except, who writes the history
 Of men, and writes it true, must write them bad.
 Who reads, must read of violence and blood.
 The man who could the story of one day
 Peruse ; the wrongs, oppressions, cruelties ;
 Deceits, and perjuries, and vanities ;
 Rewarded worthlessness, rejected worth ;
 Assassinations, robberies, thefts, and wars ;
 Disastrous accidents, life thrown away ;
 Divinity insulted ; Heaven despised ;
 Religion scorned ; —and not been sick at night,
 And sad, had gathered greater store of mirth,
 Than ever wise man in the world could find.

One cause of folly, one especial cause
 Was this—few knew what wisdom was ; tho’ well
 Defined in God’s own words, and printed large,
 On heaven and earth in characters of light,
 And sounded in the ear by every wind.

[V. 16. I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star]—I, Jesus, the Maker, the Redeemer, and Judge of all men ; *have sent mine angel*, an especial messenger ; the Gospel ; commissioned, from heaven ; and this angel is now sent in this Revelation, by St. John, the Prophet and Apostle ; to testify unto you these things in the churches, both verbally, and by the written word, as I have commanded him.

“Jesus Christ is the Root of David, as to his *divine nature* ; for from that all the human race sprang ; for he is the *Creator of all things*, and

without him was nothing made which is made. And he is the *offspring* of David as to his *human nature*; for that he took of the stock of David, becoming thereby heir to the Jewish throne; and the only heir which then existed; and it is remarkable, that the whole Regal Family terminated in Jesus Christ; and as he *liveth forever*, he is alone the *true DAVID* and *EVERLASTING KING.*—*Dr. Clarke.*

[V. 17. And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely]—“The Spirit and the Bride, all the *Prophets* and *Apostles*; the Church of God, under the Old Testament, and the Church of Christ under the New Testament.”—*Dr. Clarke.*

[Say come]—Invite men to Jesus Christ, that by him they may be saved and prepared for his kingdom. *Let him that heareth*—let all who are privileged with *hearing* and *reading* the Book of God, join in the general invitation to *sinner*s.

[Him that is athirst]—He who feels his need of salvation, and is longing to drink of the living *FOUNTAIN*.

[And whosoever will]—No soul is excluded; Jesus died for every man; every man may be saved; therefore, he who *wills*, who *wishes* for salvation, let him come and take the *water of life freely*, without money and without price!

Nor think that any, born of Adam's race,
In his own proper virtue, entered heaven.
Once fallen from God and perfect holiness,
No being, unassisted, e'er could rise,
Or sanctify the sin-polluted soul.
Oft was the trial made; but vainly made;
So oft as men in earth's best livery clad,
However fair, approached the gate of heaven
And stood presented to the eye of God,
Their impious pride so oft his soul abhorred.
Vain hope! in patch-work of terrestrial grain,
To be received into the courts above;
As vain, as toward yonder suns to soar
On wing of waxen plumage, melting soon.

Look round, and see those numbers infinite,
That stand before the throne, and in their hands
Palms waving high, as token of victory
For battles won—these are the sons of men
Redeemed, the ransomed of the Lamb of God:
All these and millions more of kindred blood,
Who now are out on messages of love—
All these—their virtue, beauty, excellence,
And joy, are purchase of redeeming blood;
Their glory, bounty of redeeming love.

O love divine! harp, lift thy voice on high!
Shout, angels! shout aloud, ye sons of men!
And burn my heart with the eternal flame!
My lyre, be eloquent with endless praise!
O love divine! immeasurable love!
Stooping from heaven to earth, from earth to hell,
Without beginning, endless, boundless love!

Above all asking, giving far to those
Who naught deserved, who naught deserved but death.
Saving the vilest! saving me! O love
Divine! O Saviour God! O Lamb, once slain!
At thought of thee, thy love, thy flowing blood,
All thoughts decay; all things remembered, fade;
All hopes return; all actions done by men
Or angels, disappear, absorbed and lost:
All fly—as from the great white throne, which he
The prophet, saw, in vision rapt—the heavens
And earth, and sun, and moon, and starry host,
Confounded fled, and found a place no more.

[V. 18. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book]—“If any man shall give any other meaning to these Prophecies, or any other application of them than God intends; *he*, though not originally intended, shall have the plagues written in this Book for his portion.”—*Dr. A. Clarke.*

If any man shall add unto these precepts, promises, or prophecies, which are the last to be given to man, any thing as a new revelation, of the *will* and *purposes* of God, he will be a *false teacher*, or *false prophet*, and shall therefore have his portion with the *Beast* and False Prophet, in the lake burning with brimstone; which is the second death.

One glance of wonder, as we pass, deserve
The books of Time. Productive was the world
In many things; but most in books, like swarms
Of locusts, which God sent to vex a land
Rebellious long, admonished long in vain,
Their numbers they poured annually on man,
From heads conceiving still: perpetual birth!
Thou wonderest how the world contained them all!
Thy wonder stay: like men, this was their doom:
That dust they were, and should to dust return.
And oft their fathers, childless, and bereaved,
Wept o'er their graves, when they themselves were
And on them fell, as fell on every age, [green;
As on their authors fell, oblivious Night,
Which o'er the past lay darkling, heavy, still,
Impenetrable, motionless, and sad,
Having his dismal leaden plumage, stirred
By no remembrance, to show the men
Who after came what was concealed beneath.

The story-telling tribe alone outran
All calculation far, and left behind,
Lagging, the swiftest numbers: dreadful, even
To fancy, was their never-ceasing birth;
And room had lacked, had not their life been short.
Excepting some—their definition take
Thou thus, express in gentle phrase, which leaves
Some truth behind: A Novel was a book
Three-volumed, and once read; and oft examined full
Of poisonous error, blackening every page;
And oftner still of trifling, second-hand
Remark, and old, diseased, putrid thought;
And miserable incident, at war
With nature, with itself and truth at war;
Yet charming still, the greedy reader on,
Till done—he tried to recollect his thoughts,
And nothing found, but dreaming emptiness.

These, like ephemera, sprung in a day,
From lean and shallow-soiled brains of sand,
And in a day expired; yet while they lived,
Tremendous oftentimes was the popular roar;
And cries of—Live forever—struck the skies.

One kind alone remained, seen through the gloom,
And sullen shadow of the past; as lights
At intervals they shone, and brought the eye,
That backward traveled, upward, till arrived
At him, who on the hills of Midian, sang
The patient man of Uz: and from the lyre
Of angels, learned the early dawn of Time.
Not light and momentary labor these,
But discipline and self-denial long,
And purpose stanch, and perseverance, asked,
And energy that inspiration seemed.
Composed of many thoughts, possessing each,
Innate and underived vitality:
Which having fitly shaped, and well arranged
In brotherly accord, they builded up
A stately superstructure, that, nor wind
Nor wave, nor shock of falling years, could move;
Majestic and indissolubly firm:
As ranks of veteran warriors in the field;
Each by himself alone, and singly seen
A tower of strength; in massy phalanx knit,
And in embattled squadron rushing on—
A sea of valor, dread! invincible!

Books of this sort, or sacred, or profane,
Which virtue helped, were titled not amiss,
The medicine of the mind: who read them, read
Wisdom, and was refreshed; and on his path
Of pilgrimage with healthier step advanced.

[V. 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life; and out of the holy city, and from the things which are written in this book]—"If any man shall lessen this meaning, curtail the sense, explain away the spirit and design of these prophecies, *God shall take away his part out of the Book of Life*, etc. Thus, Jesus Christ warns all those who consider this Book, to beware of indulging their own conjectures concerning it. I confess, that this warning has its own powerful influence upon my mind, and has prevented me from indulging my own conjectures concerning its meaning, or of adopting the conjectures of others. These visions and threatenings are too delicate and awful a subject to trifle with, or even to treat in the solemn manner, where the meaning is obscure. I must leave these things to *time* and *event*—the surest interpreters. No jot or tittle of Christ's word shall fall to the ground; all shall have its fulfillment in due time. This is termed a *Revelation*, but it is a revelation of *symbols*—an exhibition of *enigmas*, to which no particular solution is given; and to which God alone can give the solution."—*Dr. A. Clarke*.

I believe, however, that God has given the means, in this seemingly obscure Book, to ascertain the successive periods of the great events foretold in these Revelations.

In mind, in matter, much was difficult
To understand: but what in deepest night
Retired, inscrutable, mysterious, dark,
Was evil; God's decrees, and deeds decreed,
Responsible. Why God, the just, and good,
Omnipotent and wise, should suffer sin
To rise. Why man was free, accountable;
Yet God foreseeing, overruling all.
Where'er the eye could turn, whatever tract
Of moral thought it took, by reason's torch,
Or Scripture's led, before it still this mount
Sprung up, impervious, insurmountable;
Above the human stature rising far;
Horizon of the mind, surrounding still
The vision of the soul with clouds and gloom.
Yet did they oft attempt to scale its sides,
And gain its top. Philosophy, to climb
With all her vigor, toiled from age to age;
From age to age, Theology, with all
Her vigor, toiled; and vagrant fancy toiled.
Not weak and foolish only, but the wise,
Patient, courageous, stout, sound-headed men
Of proper discipline, of excellent wind,
And strong of intellectual limb, toiled hard;
And oft above the reach of common eye
Ascended far, and seemed well nigh the top;
But only seemed; for still another top
Above them rose, till giddy grown and mad,
With gazing at these dangerous heights of God,
They tumbled down, and in their raving said
They o'er the summit saw: and some believed,
Believed a lie; for never man on earth,
That mountain crossed, or saw its farther side.
Around it lay the wreck of many a Sage,
Divine, Philosopher; and many more
Fell daily, undeterred by millions fallen;
Each wondering why he failed to comprehend
God, and with finite measure infinite.
To pass it, was no doubt desirable;
And few of any intellectual size,
That did not sometime in their day attempt
But all in vain; for as the distant hill,
Which on the right or left the traveler's eye
Bounds, seems advancing as he walks, and oft
He looks, and looks, and thinks to pass; but still
It forward moves, and mocks his baffled sight,
Till night descends and wraps the scene in gloom—
So did this moral light the vision mock;
So lifted up its dark and cloudy head,
Before the eye, and met it evermore.
And some provoked—accused the righteous God.
Accused of what! hear human boldness now!
Hear guilt, hear folly, madness, all extreme!
Accused of what? the God of truth accused
Of cruelty, injustice, wickedness!
Abundant sin! Because a mortal man,
A worm at best of small capacity,
With scarce an atom of Jehovah's works
Before him, and with scarce an hour to look
Upon them, should presume to censure God—
The infinite and uncreated God!
To sit in judgment—on Himself, His works,
His providence! and try, accuse, condemn!
If there is aught, thought or to think, absurd,
Irrational, and wicked, this is more—
This most; the sin of devils, or of those
To devils growing fast: wise men and good,
Accused themselves, not God; and put their hands
Upon their mouths, and in the dust adored.

[V. 20. He which testifieth these things saith, surely I come quickly; Amen. Even so, come, Lord Jesus]—"Surely I come quickly; this may be said to every person, in every age. Jesus, the Judge, is at the door! Even so, come, Lord Jesus, is the wish and desire of the suffering Church, and of all the followers of God who are longing for the coming of his heavenly kingdom."

—*Dr. Clarke.*

This is *three times* our Blessed Lord has assured us in in this Chapter, *that he will come*; which signifies that he will come in *person*; for he had already come by the Spirit, the Comforter; therefore we may depend with the fullest confidence upon his promise, in which he has said, *surely I come quickly*; I will not delay a day beyond the appointed time.

[V. 21. The grace of our Lord Jesus Christ be with you all. Amen]—"May the favor and powerful influence of Jesus Christ be with you all; you of the seven Churches, and the whole Church of Christ in every part of the earth, and through all the periods of time. Instead of *you all*, the most excellent MSS. and versions have, *with all the saints*. This reading, *Greisbach* has received into the text as indisputably genuine."

—*Dr. Clarke.*

[Amen.] So be it! and so it shall be forever and ever. Here ends the grand drama, which has been set forth in a most wise and glorious order, and all shall be accomplished as declared by Jesus Christ, and predicted by the prophets, and made known to the people of God.

The opinion of Dr. Priestley concerning the authenticity of this Revelation, and the *manner* in which it is written, should not be withheld from the learned or pious reader:

"I think it impossible for an intelligent and candid person to peruse this Book, without being struck, in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced that, considering the age in which it appeared, none but a person *divinely inspired* could have written it. These prophecies are also written in such a *manner* as to satisfy us, that the events announced to us, were really foreseen; being described in such a man-

ner, as no person writing without that knowledge, could have done. This requires such a mixture of *clearness* and *obscurity*, as has never yet been imitated by any forgers of prophecy whatever. Forgeries, written of course after the event, have always been *too plain*. It is only in the Scriptures, and especially in the Book of *Daniel*, and this of *Revelation*, that we find this happy mixture of *clearness* and *obscurity* in the account of future events."—*Notes on Revelation.*

"The *subscriptions* in this Book are both few and unimportant.

"The CODEX ALEXANDRINUS—Has simply—*The Revelation of John.*

"The SYRIAC—*Doubles the Amen.*

"ÆTHIOPIC—*Here is ended the vision of John; The Apocalypse Amen: this is, as one might say, the vision which he saw in life, and it was written by the blessed John, the Evangelist.*

"VULGATE and COPTIC—*Nothing.*

"ANCIENT ARABIC—*By the assistance of our Lord Jesus Christ, the vision of John, the Apostle and Evangelist, the beloved of the Lord, is finished; this is the Apocalypse which the Lord revealed to him for the service of men. To him be glory forever and ever!*"—*Dr. Clarke.*

After long and patient investigation, with the blessing of Providence, I have brought my brief Annotations on this very remarkable Book to a close. It might be expected that I would give the most plausible schemes of the Ancients or Moderns which have come to my knowledge, that the reader might have the pleasure of comparing notes. This I would gladly do, if I knew of any scheme of the Book which would be more edifying and profitable than my own. Those who may wish to see the schemes of others, are referred to the notes of Dr. Clarke on this Book, where the schemes of *Wetstine* and *Lowman* may be seen. That of the learned and pious *Bengel* in the close of the notes of the Rev. John Wesley. See Bishop *Newton*, the learned *Lardner*, and others.

In conclusion, I submit my own scheme of the Revelations, in the following epitome of the Apocalypse, and consider it the most satisfactory, to my mind, of any I have met with in the whole circle of Biblical Literature.

AN EPITOME OF THE APOCALYPSE.

This Book consists of Seven Parts and Seven Periods, which we shall notice in their regular Chronological order.

The whole period of Time through which these Prophecies extend, comprises at least 4,000 years—from the Incarnation of Jesus Christ to the end of the present Dispensation, and the consummation of all things pertaining to his Mediatorial Kingdom, and the creation of the New Heavens and New Earth.

This grand period of years is divided into Seven Periods. Two of these periods, the 3d and 4th, are each 1,260 years; or, the two together are 2,520 years; and both the 3d and 4th periods are subdivided into *seven* shorter periods—each of 180 years; which is a *half* Time. Therefore, in 1260 years there are Seven Half Times, or seven times 180 years,—equal to 1,260 years. Or, if we add the time of the 3d and 4th periods together, we have 2,520 years, equal to seven whole Times, or seven Periods of 360 years each, called *Times*, in prophetic language. *A Time is a year of years.*

In Geometry, 360 degrees make a complete circle. So in Prophecy, 360 years make a complete circle of years. Therefore, a year of years, or a prophetic *Time*, is 360 years. A Day, also, stands for a year, and 30 days stand for a Month, or 30 years, in prophetic chronology; and therefore 42 months equal seven half Times, or 1,260 years.

CHAPTER I-IV.

PART FIRST, PERIOD FIRST—A. D. 1 TO 120.

These relate to things that were, or to the state of the Church in the Apostolic age.

This Part and Period include two shorter periods, which, for the sake of distinction, and also because we consider them real, we shall call them *Seal Periods*; it was during this period that the 1st and 2d Seals were opened. The opening of the First Seal begins with the Advent of Jesus Christ, and occupied 60 years. The Second Seal occupied 60 years, and begins where the first seal ends; or, with the bloody persecutions.

The opening of the First Seal indicates the *time* of the triumph of Christianity under the symbol of the *WHITE HORSE*. The opening of the Second Seal indicates the *time* of the bloody persecutions which began under Nero, and is symbolized by the *RED HORSE*, the emblem of *Wickedness, War, and Bloodshed—by destructive battles, and cruel persecutions.*

CHAPTER V.

PART SECOND, PERIOD SECOND—A. D. 120 TO 420.

This Part and Period relate to the prophecies, characters, actions, and events of 240 years—during the opening of the 3d, 4th, 5th and 6th Seals, in the reign of the Pagan Roman Emperors, Domitian; Nerva; Trajan; Adrian; the three Valerians; the thirty pretenders; Maximian, the gigantic Emperor; Julian the Apostate; and Dioclesian. It was in this *period* chiefly, and under these emperors, that Christians suffered severe persecutions, which commenced under Nero, and are known as the *Ten Persecutions*; and with this period the Pagan Roman persecutions ended. The Seven Seals of this Book are opened during the first and second Periods of this Prophecy.

CHAPTER VI.

The *REVELATION* properly begins with the Sixth chapter of this Book, by the opening of the Seven Seals, which indicate Time. Every action requires Time; therefore, the opening of the seals required time; and, from the fulfillment, we have ascertained that each seal occupied 60 years.

THE SEVEN SEALS.

God has all the purposes, actions, and destinies of all men and angels, and the events of all times recorded in the Book of Futurity. But no being except himself has power or wisdom to open it, and disclose its contents; Jesus Christ prevails to open this Book; therefore he is God.

FIRST SEAL—A. D. 1 TO 60.

The First Seal represents a *White Horse*, and he that sat on the horse had a bow, and a crown was given unto him; and he went forth conquering and to conquer: and to subdue all to his dominion, is his ultimate purpose, and he will accomplish this purpose in his own times; for the arrows from his bow are sharp in the hearts of his enemies; for his word shall prosper in the thing whereunto he has sent it, and shall accomplish that which he pleases, and none shall disappoint him of his ultimate victory.

White Horse is emblematic of wisdom, purity, and power; and signifies the power of the Gospel, in its wisdom, purity, and utility; for it is profitable unto all, and is prevailing against all opposition. And this was true of the Gospel in the hands of the apostolic Christians in the First Period, or up to A. D. 60. They kept the things which were *written* in the Gospel, and trusted entirely in the KING of kings. Therefore, they possessed a *wisdom* which their enemies could not gainsay; a *power* they could not resist; and a *purity* above suspicion.

SECOND SEAL—A. D. 60 TO 120.

The Second Seal represents a *Red Horse*, and he that sat on him, as having power to take peace from the Earth; and signifies the wars and bloody persecutions on account of the Gospel, under the Pagan Roman emperors; which may be dated with the opening of this Seal, for we date at least *four years* too fast. These persecutions were on account of the Gospel of Christ; for, said he, "I come not to send peace on Earth, but a sword." Not that this was the *object*; but it would be the *result*. The *Red Horse* is emblematic of wickedness, war, and bloodshed.

THIRD SEAL—A. D. 120 TO 180.

The Third Seal represents a *Black Horse*, and the rider, the one who controls the Beast, with a pair of balances in his hand, and signifies that the *White Horse power*, or the friends of the Gospel, were overcome by the *Red Horse*—the wars and persecutions of this period; and that all the privileges and advantages of the Christian life and practice, though as necessary to their existence and happiness as *corn*, was measured out to them during this period by the *powers of darkness*, error, and opposition to the Gospel. Therefore, the *Black Horse* and his *rider* symbolize a wicked, cruel, and unjust Government and Rulers.

FOURTH SEAL—A. D. 180 TO 240.

The Fourth Seal represents a *Pale Horse*, and he that sat on him was Death; which, in a moral and political sense signifies *separation*; which began to take place under Decius, the instigator of the Seventh Persecution, which is said to have been the most dreadful ever known. The determination of these persecutors to extirpate Christianity from the earth, during this period, *was as uncompromising as Death*.

These persecutions began under Nero, about A. D. 60, and were carried on by Domitian; Trajan; Antoninus; Severus; Maximinus; Decius; Valerian; Aurelian; and Diocletian; *all monsters of vice and cruelty*.

Christians in all places were driven from their habitations; stripped of their estates; tormented with racks, fire, and wild beasts. In the last of these persecutions, which continued ten years, the amount of suffering was horrible—the loss of life almost incredible. In Egypt alone, no less than 144,000 Christians died by the cruel hand of Pagan Roman persecution.

The *Pale Horse* is the symbol of Light and Darkness; Truth and Error; Idolatry and Pure Religion; for the Pale Horse was covered with white and black hair, which gave him the appearance of a pale, or grizzly, or gray horse. And it was about this time that the controversy, in which the respective claims of Paganism and Christianity were both publicly advocated and defended by their friends.

FIFTH SEAL—A. D. 240 TO 300.

The Fifth Seal discloses the condition of those who have suffered Martyrdom for Christ, under former persecutions, as well as those who were called to suffer for the Gospel during the *time* of the opening of this seal; showing the existence of all true Christians in a happy condition, in the presence of God before the Throne; teaching that the soul of the just does not sleep or die; but does exist in a separate state from the body; and loves, and remembers; and believes; and obeys; and hopes; until it shall return to resume its glorified body at the first Resurrection. And this Seal is graciously opened for the comfort of the Church, amidst her conflicts, persecutions, and martyrdoms; to assure her that the Lord ever cares and provides for his people; and that death only *separates* us from our mortal sufferings, if we are his by *regeneration*, that we may enter into our eternal home; so shall we ever be with the Lord. Wherefore, comfort one another with these words: for we leave an earthly tabernacle to enter into a heavenly mansion.

SIXTH SEAL—A. D. 300 TO 360.

The opening of the Sixth Seal indicates the time of 60 years, as all the others have, and represents, that during this period most awful and alarming changes in Church and State, under the symbol of earthquakes; sun darkened; stars falling from heaven; which signify the great political and ecclesiastical changes, divisions, and commotions in the Roman Empire, which began about this period, under Diocletian, A. D. 292, who was the most ambitious, tyrannical, and cruel of all the Pagan Roman Emperors.

He divided the Roman Empire into four governments, under four princes: two of them being emperors, each called Augustus, and two Cæsars. Maximian shared with Diocletian, the title of Augustus; and Galerius and Constantius were called Cæsars. These dying or being slain, CONSTANTINE *the Great* remained sole master for about thirty years of this period, of what had been the Pagan Roman Empire. It was in this period that the seat of Empire was removed to Constantinople.

SEVENTH SEAL—A. D. 360 TO 420.

The opening of the Seventh Seal indicates the time of 60 years, as all the other Seals have. It was during this Seal period that there was *silence in heaven for the space of half an hour*; which symbolizes the time of peace in the Church, when she had rest from all her enemies for twenty-four years. But, as in nature, a great calm is often succeeded by a devastating storm; so it was with the Church. By the end of this period there were voices, and thunderings, and lightnings, and earthquakes—great political and ecclesiastical storms—thunderings of war, and divisions, and destructions of kingdoms.

PART THIRD, PERIOD THIRD—A. D. 420 TO 1680.

Part Third, Period 3d, relates to the prophecies, characters, and events of the Church and of the World, for 1260 years, to the close of the period of the Woman's first sojourn in the wilderness. This period is equal to seven half Times, or three whole Times and a half; which begins when the Woman *first fled* into the wilderness of Europe, and ends when she *flew or sailed* into the wilderness the second time; when she came, at the end of this period, into the wilderness of America.

CHAPTER: VII.

THE FOUR ANGELS.

Four Angels stand upon the Four corners of the Earth, holding the Four Winds. This is emblematic of the divided state of the Roman Empire, into four parts, by Diocletian, as above noticed.

A great storm is always followed by a calm. Ten dreadful storms of persecution had passed over the empire, like a desolating scourge from the Gates of Hell, and left it in a divided and enfeebled condition. But the Blood of the Martyrs was the Seed of the Church. Every buried martyr was as the corn cast into the earth, from whence sprang up a more abundant harvest.

The Church has a little rest about the first of this period, represented by the sealing of 144,000 with the *Seal of the living God*; which signifies that great numbers believed the Gospel and openly professed and

practiced Christianity : and hence, received the *Visible Seal* of the *Christian religion*, as *instituted by Christ in the Gospel*. One may ask, What was this Visible Seal ? We answer : Water Baptism. Where was the seal applied ? In the forehead. How was it applied ? Evidently by pouring. Of what was it the *sign* ? The Baptism, or the pouring out of the Holy Spirit ; which is the only saving Baptism—the *One Baptism*. As a *Seal* what did it signify ? The *sealing* of the Holy Ghost, by which all true believers are *sealed* unto the day of Redemption, and purified by the washing of Regeneration.

CHAPTER VIII.

THE SEVEN TRUMPETS.

Here the Seventh Seal Period ends, and the First Trumpet begins to sound, A. D. 420. And when the Angel opened this Seal there was silence in heaven about half an hour ; that is, from A. D. 360 to 384. But little was done in the Church to disturb its repose, and this Seventh Seal Period, like the Sabbath, was a season of rest for *about half an hour*, or the space of twenty-four years.

FIRST TRUMPET—A. D. 420 TO 600.

The First Trumpet begins to sound, which is another term to indicate Time ; and therefore each trumpet indicates a period of 180 years ; and seven of these periods are contained in the 3d period, or 1260 years—from 420 to 1680. The First Trumpet represents hail and fire mingled with blood ; signifying the storms of war which fell on the family of Constantine, until peace was concluded under Theodosius, who extinguished Paganism and established Political Christianity—if such a term may be allowed ; which event occurred in 384. This Trumpet is sounded to call the warriors to action, and sounds 180 years—from A. D. 360 to 540, to chastise the Church for her *State union* ; which was done by calling down the Huns, Vandals, and Goths, from the North, like a hailstorm—emblematic of its being a chastisement from heaven. It was during this period of the 1st Trumpet, that the old Roman empire, or Daniel's Seven-headed and Ten-horned Beast, was utterly destroyed, and the city of Rome taken and burned by Alaric, A. D. 410, and the New Roman Government, under the *Justinian Code*, which is St. John's Seven-headed and Ten-horned Beast, was fully established by A. D. 540, and continued to exist and exercise its power, almost uncontrolled, 1260 years—to A. D. 1800.

SECOND TRUMPET—A. D. 600 TO 780.

The Second Trumpet sounds, and a *Mountain, burning with fire*, is cast into the *sea*, whereby it becomes blood ; signifying that a mighty Kingdom or power would burn and destroy the *sea*—emblem of a corrupt Church ; or, that the persecuting power of the Roman Empire would be transferred to the Sea, or become a Church and State Government. This Trumpet is sounded to call Mohammed, and his successors, to chastise the Church, which was becoming corrupt and corrupting, cruel and unjust. This event well-nigh ruined the Roman Empire, and still further tarnished the glory of Rome, which, under the 1st Trumpet period, contained 6,000,000 inhabitants. For more than six hundred years Rome had not been disturbed by the presence of a foreign enemy ; and for more than one thousand years she had stretched her arm of power over the nations ; but Alaric the Goth, afterward styled the King of the Visigoths, brought his armies, whose numbers seemed inexhaustible, and besieged, and sacked, and burned Rome and left it in ruins, after having destroyed 200,000 of its most peaceable inhabitants.

THIRD TRUMPET—A. D. 780 TO 960.

While the Third Trumpet sounded, which is a period of 180 years, a *burning star*—burning as a *lamp*—is represented as falling from heaven ; which signifies that some *notable minister*, or, by enallage, many ministers, should fall from their high and holy position, and cause the people, symbolized by *waters*, to become *bitter as wormwood*, by turning away from the pure and refreshing waters of Gospel truth, to the bitter waters of Idolatry ; for idolatry, in the language of Scripture, is called *bitter water* ; and moreover, it was in this Period that the doctrine and practice of idolatry was fully established. Therefore, we hold that this Star is used to represent the *Ministers of Religion*, one being put for many, who fell from their holy estate and embittered the people with the doctrine of Idolatry by introducing Image Worship into the Church.

FOURTH TRUMPET—A. D. 900 TO 1080.

This was the darkest period of the Dark Ages. This Trumpet is sounded to teach the *Church of Rome* that Christ is the *head* of his Church, and that his Kingdom is not of this world; and therefore she should not strive for worldly power—a lesson, however, she would not learn.

CHAPTER IX.

FIFTH TRUMPET—A. D. 1080 TO 1260.

By the sounding of the Fifth Trumpet is represented the Bottomless Pit, the Abyss, or Great Deep being opened, and Locusts coming out of it, signifying the rise, and the rapid and destructive progress of the Crusades. This Trumpet is sounded, it would seem, to call into action the powers of the Prince of the Air, who rules in the hearts of the children of disobedience, to lead men into rebellion against God, and set them at variance with each other, and to contend for wrong instead of right.

SIXTH TRUMPET—A. D. 1260 TO 1440.

This Trumpet represents Four Angels loosed, which were bound in the River Euphrates; signifying that the sons of Genghis-Khan, the Mogul Tartar, which were *precisely four*, should not be bound to the country of the Euphrates. By these all Asia was conquered; and their successors, after having reigned through eight successive dynasties, or monarchies, were overthrown, according to the word of the Lord by John, after reigning “an hour, and a day, and a month, and a year;” which, taking a *prophetic day* for a common year, is equal to 391 years and 1 month.

During this period fire-arms were invented, as foretold in the close of this Chapter; and “by these three was the third part of men killed by the fire, and by the smoke, and by the briarstone, which issued out of their mouths,” the mouths of cannons, guns, and pistols.

CHAPTER X.

The great event described in this Chapter may be considered as being fulfilled during the Sixth Trumpet Period; and the Angel therein described, is the power of Printing, and the discovery of means thereby to apply the power of Steam to the various purposes of life and business; and what is very remarkable, the art of Printing was discovered just at the close of this Period—in 1440; and about the same time, attention was called to the wonderful power of Steam; and inquiries soon began to be made by the philosophers of that age to devise means by which this power might be fully developed, and safely used, for the service of man.

CHAPTER XI.

PART THIRD, PERIOD THIRD—CONTINUED.

This Chapter, to the 15th verse, may be considered as a recapitulation of the great characters, actions, and events of the past or first part of this Revelation. And this may be considered the middle of the Book, and the middle of the Christian Dispensation.

We shall now notice, that there are three remarkable characters, which have been the actors in this Period: from A. D. 360 to 1620, the Period when the Seventh Trumpet ceases to sound, and gives place to the Vial Periods.

During this Period, the Holy City, True Religion, was trodden down by the Gentiles; the two witnesses, the Jews, with the Old Testament; and Christian, with the New Testament, were overcome, clothed in sackcloth, and killed. This was done by the Great City, False Religion, at the instigation of the Beast, or dragon from the Bottomless Pit.

However, these being dead, yet spake to mankind; so that the voices of the Prophets were heard. And they prophesied to the end of this Period, or 1260 years, to the time of the Lutheran Reformation, clothed in sackcloth; signifying the oppressed and down-trodden condition of the people of God, and the corrupt state of the world, in neglecting and rejecting the Inspired Writings of the Jewish and Christian Churches; and the constancy of some faithful witnesses to the Truth, under severe persecutions, during the whole of this Period.

This Period closes with an earthquake ; signifying a great political change, or revolution, and a tenth of the Great City fell ; signifying, that a tenth, or one of the horns, or wards of the Great City, would fall away from, or declare itself independent, at the close of this Sixth Trumpet Period ; which actually occurred, by England, under Henry the VIII, declaring his kingdom independent of the Pope of Rome.

SEVENTH TRUMPET—A. D. 1440 TO 1620.

With the 15th verse of this Chapter, and at this Trumpet Period, events occur which cause hymns of thanksgiving, and songs of triumph to go up to God, for raising the two witnesses, and bringing the Woman, the True Church, out of the wilderness of Europe, and preparing for her a new home in America.

CHAPTER XII.

This Chapter represents the Woman, the True Church of God, as having laid aside her sackcloth, and now clothed with her beautiful garments, and adorned with the Sun : signifying, the light, comfort, and protection which she receives from God, and that he supplies all her wants ; and he spreads a table for her in the wilderness, in the presence of her enemies ; for the Lord God is a Sun and a Shield ; he will give grace and glory ; and no good thing will he withhold from them that walk uprightly.

Whosoever *does the will of God*, walks uprightly, and has the *witness in himself*, that he has not followed a cunningly devised fable ! The Woman began to go into the wilderness, from the time of the unholy union of Church and State, A. D. 303, in the days of Constantine, and was completely in the wilderness by A. D. 360, and continued there, until the Reformation by Luther ; when she began to come out, and had a little rest by the space of forty years. But persecution again arose ; and she began a second time to go in the wilderness ; and she sailed as a great Eagle, in 1563, and by 1620 she was in the wilderness of America, which is her place.

CHAPTER XIII.

PART THIRD, PERIOD THIRD—CONTINUED.

This Chapter represents a monstrous Beast, which arose out of the Sea, and has exercised a controlling influence during this period. This Beast is the *new Roman Empire*, which began to exist in the days of Justinian, A. D. 523, and was fully established by the year 540, and was to continue 42 months, or 1260 years, to A. D. 1783 to 1800. This is the Beast which took the place of Daniel's Beast, with seven heads and ten horns, before which the Woman first fled into the wilderness. And it was from St. John's Beast that the Woman flew or sailed into the wilderness the second time, when she came to America, in A. D. 1620, and has to continue in the wilderness from the above date, one thousand two hundred and threescore days, or 1260 years, to the time of the cleansing of the Sanctuary, in A. D. 2880.

This Beast, signifies that Church and State union, political and priestly power, which used its authority to promote Idolatry, and desecrate every commandment of the Decalogue, and persecute unto death, every one who would not submit to this hateful monster, the offspring of Sin and Disobedience. This is the Beast, from which the Woman clothed with the Sun, sailed like an Eagle, into the wilderness of America ; but it was from Daniel's Beast, the Old Roman Power, that the Woman first fled into the wilderness ; and it was Daniel's Beast which overcame and killed the two witnesses, yet would not bury them, but kept them in the most public places, as Forums, Temples ; and Churches. But after *three days and a half*, the witnesses are raised ; this three and a half days must evidently coincide with three and a half Times, or one thousand two hundred and threescore days, which are equal to 1260 common years.

Three Woes are foretold, as belonging to this third Period, which we will now notice, as we failed to do so at the proper place.

FIRST WOE.

The first Woe, passed or ended when the efforts of Earth and Hell ceased, which were put forth by Pagan Rome, Vandals, Goths, and Huns, to exterminate Christianity by utterly destroying Christians.

SECOND WOE.

The second Woe passed away when the power of the Saracens was broken, and especially, when the power of the Beast was so much weakened by the Crusades, in the days of Chivalry and Romance, by the wound he received in his head, by a sword, the word of God, since the discovery of printing, in the days of the Reformation, that he has not power to compel men by the rack, and fire, and sword, to be what he calls *Christians*, and members of his Corporation. The Pope has not the power of former ages, to force men to neglect or reject the testimony of the two witnesses, the Inspired Jewish and Christian Scriptures; for he is now dependent for his living. Here ends the first three and a half Times, (the half of seven Times,) of the Woman's sojourn in the wilderness; which is 1260 years. And her second three and a half Times, which completes her sojourn of SEVEN TIMES in the wilderness, begins in 1620, and ends 2880, which is the time Daniel's 2300 prophetic days end; which is the time of the cleansing of the Sanctuary, from all errors in doctrine, corruptions in practice, and unrighteousness in government, for it was by about A. D. 580 that the Church was completely polluted by Idolatry, False Doctrines, and Superstition. Therefore, in 2300 prophetic days, or years of common time, the Sanctuary will be cleansed, according to Daniel, and the Woman's second sojourn in the wilderness will end, in the same year, according to St. John. So that the cleansing of the Sanctuary, and the Woman's final sojourn in the wilderness, both take place at the same time, about A. D. 2880.

The Woman went into the wilderness of Europe A. D. 360, and continued 1260 years, to 1620, then she goes into the wilderness of America, and has to continue 1260 years, which brings us to the year A. D. 2880.

THIRD WOE.

This Woe will end according to the indications of Revelation, in about fifteen years from this date, (1860) which is the period of Daniel's 1335 days. Therefore, we may expect great, important, and joyful events to occur by A. D. 1875, for "blessed is he that cometh to the one thousand three hundred and thirty-five days!"

PART FOURTH, PERIOD FOURTH—A. D. 1620 TO 2880.

This Part and Period of these Prophecies relate to the characters and events of the Church and World, under the providence of God, for 1260 years; the period of the Woman's Second sojourn in the Wilderness, to the time of the cleansing of the Sanctuary, as foretold by Daniel; which may be expected to occur about A. D. 2880.

About the beginning of this Period a mighty Angel came down from Heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire, and he had in his hand a little Book open, and he set his right foot upon the *Sea*, and his left foot upon the *Earth*, and he called with a loud voice, as when a lion roareth, and when he had called, seven thunders uttered their voices; signifying that the ways of God are not seen and known by man; and that he covers himself with darkness, and thick clouds of the sky; and therefore his ways and wisdom are unsearchable and past finding out.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

But amidst the clouds and storms of Time and Earth, is seen the Rainbow of heavenly promise, the triumphal arch of the God of glory, spanning the dark horizon of ages, from the Second flight of the Woman into the wilderness, to the cleansing of the Sanctuary, and the Second coming of Christ.

"Deep in unfathomable mines,
Of never-failing skill,—
He treasures up his wise designs,
And works his sovereign will."

God does not leave his people to comfort themselves merely with the Bow of Promise; but he gives them the sunshine of his countenance, which is seen to shine upon the path of the just, as a shining light, which shineth more and more unto the perfect day; therefore,

“Ye fearful saints, fresh courage take,
The clouds you so much dread,
Are big with merey, and shall break
With blessings on your head.”

And those who support his cause and kingdom are as pillars of fire, pure, and purifying ; and as fire pervades all things, so their wisdom, which is from above, enables them to comprehend the deep things in the Book of Nature, as well as the wonderful things of Divine Revelation.

He has power over *sea* and *earth* ; and calls with a mighty voice for *Ocean, Earth, Air, and Fire* to bring forth their long-hidden resources, to enrich, maintain, and glorify his everlasting Kingdom. And obedient Nature responded, when the Seven Thunders uttered their voices, *HERE WE ARE TO DO THY WILL.*

THE SEVEN THUNDERS.

1. The First Voice may represent, in a philosophic sense, an Angel, or agent, as the medium of power ; and may be said to represent, emblematically, some great discovery or development of Nature, which was to bring power to the cause of Christ.

It is here worthy of remark, that for the opening of the *Seven Seals*, hundreds of millions of Angels are heard with a loud voice, as the voices of seven thunders, to say, “Worthy is the Lamb that was slain, to receive *power*, and *riches*, and *wisdom*, and *strength*, and *honor*, and *glory*, and *blessing*.” And all creatures, in all places of his dominions, praised him, and said, Amen, and fell down and worshiped him that liveth forever and ever.

Whatever is done to Christians is the same as if it was done to Christ ; and whatever is done by Christians is the same as if it was done by Christ. Wherefore, we justly conclude, that the *Art of Printing* was the means, agent, or Angel, which uttered the first thunder-tones of Truth, with untold power, for the cause of Christ, by multiplying, in quick succession, the thousands on thousands of Bibles in the living languages of Europe ; and these thunder-tones of truth, sounding from the Bible in the ears, and minds, and hearts of men, silenced the mock thunders of the Popes of Rome, and made way for the glorious Reformation under Luther and his successors, down to our own times ; and these thunders shall reverberate around the world, bringing peace on earth and good-will to men.

2. The Second Voice, we presume, may signify the making known something which was sealed or hidden ; and the discovery of the *Mariner's Compass* and quadrant, which led to the discovery of *America*, with all its *riches*, which was to become the abode of the *Woman* during her *second sojourn* in the wilderness of the New World. How wonderful the adaptation of this discovery to the protection and nourishment of the Church, which is represented under the symbol of the *Woman*, to whom was given wings as of a great eagle, that she might fly into the wilderness of *America* at the beginning of this period, and just at this crisis of the Reformation !

3. The Third Voice is the emblem of something sealed or unknown, which we humbly conceive to be the discovery of the *Telescope* and *Microscope*, which have led to an investigation and knowledge of the works of God, which have given to mankind a *wisdom* which had never before entered into the hearts of men to conceive. Instead of a few thousand stars, as seen by the unaided eye, the Telescope reveals more than a hundred millions of suns, with all their attendant satellites and revolving systems.

With the Microscope man looks into the minuteness of things ; and a little world is seen in a single drop of water. Millions of perfectly organized beings are seen to exist in an incredibly small space, where such things were not suspected. But the greatest benefit of the Microscope, however, is in its *application to the every-day purposes of life*. By it we detect the adulterations of the necessities and luxuries of life, which are done by mixing a good and bad article of the same kind ; or some foreign, unsuspected, and worthless article with one that is valuable. The same trickery is carried on in drugs, medicines, wines, etc. Nothing but the godlike eye of the Microscope can detect these hurtful and ruinous things. “How wonderful are thy works, O Lord ; in *wisdom* hast thou made them all. O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men ! O, the depth of the riches, both of the *wisdom* and the *knowledge* of God !”

4. The Fourth Voice makes known the *strength* of *steam*, and *coal*, the fuel to produce it, for stationary engines, marine vessels, locomotives, etc. These have given a vigor, activity, and *strength* to every department

of agricultural, manufacturing, and commercial business. And therefore, "many run to and fro, and knowledge is increased," as it is written that it should come to pass in the last days, according to the word of the Lord by Daniel. It would require volumes to describe the indomitable, persevering, and triumphant achievements of *Steam*.

The mighty angel which came down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire, and he walked over sea and land, and he had a loud voice as when a lion roareth; may he not beautifully personify Steam? The labors of toiling millions are daily performed by his *great strength*, while it is only necessary for man to feed, water, and direct him; while he moves on, like a thing of life, in faithful obedience to the bidding of his master.

5. The Fifth Voice, we may presume, makes known the appliances and machinery for carding, weaving, knitting, spinning, sewing, etc. By the *strength of steam* it is estimated, that in these departments of business, from 10 to 100 persons can perform the work of 10,000, if unaided by machinery.

These improvements have conferred *honor* on all Christian nations, insomuch that the humblest citizen may dress more honorably and live more sumptuously than kings did in ancient times.

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O, Jerusalem, the Holy City; for henceforth there shall no more come into thee the uncircumcised and the unclean."

Mr. Livingston, in his great work of Travels and Research in Africa, remarks, that no one can form a just estimate of the uncouth and disgusting appearance that the naked savages present to the traveler: and without such a sight, could not fully appreciate the beautiful garments of Christian nations.

6. The Sixth Voice, we may presume, declares the discovery and application of *Electricity* to the various purposes of philosophic investigation; and especially for the transmission of knowledge from place to place, with the quickness of thought; so that, in the truthful language of inspiration, "*there should be time no longer*," as necessary to communicate information from one place to another. This discovery brings *glory* to all Christians, as it was made by a Christian, in this land of Liberty. These godlike discoveries, made known by Nature's voice speaking to men as audibly as the voice of thunder, have gladdened the hearts of untold millions, and are destined to prove an invaluable blessing to the whole human race. The wilderness and the solitary place shall be made glad for *them*; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The *glory of Lebanon* shall be given unto them—the excellency of Carmel and Sharon. They shall see the *glory of the Lord*, even the excellency of our God.

7. The Seventh Voice, we may presume, declares the improvement in all Mechanic Arts, agricultural implements and philosophical apparatus; by which the labors and toils of mankind are so greatly diminished, that there is not a tithe of the toil, and sorrow, and suffering, at the present time, as in former ages. Therefore, these things are a *blessing*; making the homes of the humble happy; bringing pleasure to the nations, and joyful prosperity to the world!

And it is worthy of our highest admiration, that *all these great achievements*, with all their concomitant blessings to the whole human race, have all had their origin among Christians; evincing the power and superiority of the Gospel over every other system which has ever existed on Earth, to civilize, enlighten, and happyfy the human family. All these things have been produced by *Christians*; therefore they are said to be done by Christ; "*for without ME ye can do nothing*;" but, through Christ strengthening us, we can do all he has required of us, or all he has promised to accomplish by his people in the world.

It is stated as an historical fact, that Sir Isaac Newton, the accomplished scholar and humble Christian, remarked, after critically investigating the Prophecies, that many of them would not be fulfilled until mankind could travel at the rate of fifty miles per hour.

Voltaire, a cotemporary infidel, having heard of the observation of Newton, replied, "The old fool knows that mankind can never travel at that rate; therefore the Prophecies will never be fulfilled." It is easy for the children of this age of the world to determine whether Sir Isaac Newton or Voltaire was the fool.

During this Period, which includes the characters, actions, and events from 1440 to 1620, the face of the Christian world was changed. The thick darkness which had overspread the people had begun to be dispelled by the revival of Arts, Literature, and Philosophy; but at the *glorious Era of the REFORMATION*, the *light of Moral and Scriptural Truth* shone forth like the sun, after the long and gloomy night of the Dark Ages, with renewed luster, and produced the most important changes in the *Ecclesiastical* and *Political* world; symbolized by the mighty Angel, mentioned in the chapter, who stood one foot upon the Sea, which symbolizes the abrupt and

troubled condition of the Church ; and one foot upon the Earth, which is a symbol of Political Governments ; and thus at the dawn of the Reformation, the Angel of Truth came down from heaven, and set his right foot upon the *Sea*, the Church of Rome ; and his left foot upon the *Earth*, corrupt Political Governments ; and although the kings raged, and the people imagined vain things,—now kings are bending beneath his feet, and the nations are coming to worship him ; and the whole world is bound to submit to the Prince of Salvation. So that, from this period, “*time shall be no longer*” as it has been in former ages. And it was under these auspices that the Woman’s Second sojourn in the wilderness began, A. D. 1620, where she is to continue “for a Time, Times, and half a Time ;” equal to 1260 years.

The first event that disturbed the Woman in her new wilderness home, was the French and Indian wars, instigated by the devil, for the purpose of consuming the Woman and her children. This, however, was but the beginning of her conflicts : for “*The Serpent cast out of his mouth water as a flood, after the Woman, that he might cause her to be carried away by the flood.*” Signifying that rulers, instigated by the devil, would give orders, that armies should be sent after the Woman in the wilderness, not to protect and assist her ; but to cause her to give up her trust in God, to whom alone she looked as her husband ; or they would destroy her, as a desolating floods drowns, and carries away all before it.

“But the Earth helped the Woman,” from A. D. 1620 to 1800, and especially from 1776 to 1783, “for the earth opened her mouth and swallowed up the flood which the Dragon cast out of his mouth.” Signifying, that the political government in the wilderness, where the Woman went to sojourn, would cause his sword to devour much flesh, and destroy the Dragon’s armies.

How true ! thousands on thousands of the *Woman’s enemies perished*, by hardship, hunger, and bloody wars ; and thus the Earth opened her mouth and swallowed up the flood which was poured out after the Woman ; and they were taken in their own nets, and left to sleep silently in their graves, all unhceded and unheeding ! Here ended, in 1783, the Woman’s *first great conflict*, in her holy crusade for Right, and Truth, and Liberty.

And here the seven-headed and ten-horned Beast, described in the thirteenth chapter, which is a duplicate and offspring of Daniel’s fourth Beast, begins to expire, and expires after having lived 1260 prophetic days, from A. D. 540 to 1800, the period in which priestly and political oppression had been unmitigated, and had often been exercised with the greatest rigor and cruelty, over the members of Church and State. But by the providence of God, this corrupt, cruel, and unjust state of things was overthrown ; and Liberty, the ancient of days, the oldest and most liberal form of government, was again established.

This conflict between the Beast and the Woman in the wilderness, was not a war for conquest, but one of principle. It was the contest between liberty and oppression.

It was a woeful state of public affairs, that the Beast, which is a figurative title of a cruel and unjust government, should have tyrannized over the nations so long. Down to this date, political and priestly oppression, had bound the whole world, as with a massive chain, which it was believed the combined strength of ages could not break. But no chain is stronger than its weakest link. Therefore, the Giant Liberty, who had now dwelt in the wilderness, until his youth was renewed as the Eagle, arose in the greatness of his strength, and broke the chain as a thing of naught, and took it to bind captive kings to his conquering chariot. At this the Dragon was displeased with the Woman, and went to make war with the remnant of her children, which keep the commandments of God, and have the testimony of Jesus Christ.

This signifies that the same power which had persecuted and afflicted the Woman, over whom she had gained such a signal victory, was greatly displeased with her, and that he sent his armies into her country to make war with the remnant of her children, which were left after the previous war, which implies that this second war was soon after the first, even while many were living, who were in the first war. This occurred from A. D. 1812 to 1815. And it would seem that the secret cause of this second war against the Woman, and the remnant of her children, was on account of their rejecting all power and authority but that of God ; and that they would owe allegiance to none other : and that no laws would be obeyed by them, unless they coincided with the great *Constitutional Law* of the *Old* and *New Testaments*,—Inspired Law and Testimony. Here, however, as in the former war, the Dragon was conquered—and his power effectually broken, and he will never return again, according to Prophecy, to wage war with the Woman and her children. And here also in A. D. 1815 ends the 1290 days of Daniel.

It is here worthy of our most careful attention, that Daniel’s Time, Times, and a half Time, is to be understood of his Fourth Beast with seven heads and ten horns ; which symbolized the old Pagan Roman

Government; which evidently began to exert his power 720 years before Christ, and continued 540 years after Christ, when he expired; and then was succeeded by St. John's seven-headed and ten-horned Beast, which was predicted to exist 42 prophetic months, or 1260 years; which brings us down to A. D. 1800. Or, allow that Daniel's Beast began to exist and exert his power 17 years sooner; then, both his and St. John's Beast had time to exist 1260 years apiece, by 1783—the year in which the American Government was established, which is St. John's two-horned Beast. The great difference between the Prophecies of Daniel and St. John, is plainly this: the Prophecies of Daniel refer to the great *Political changes* or events of the *World*—the rise, progress, and fall of empires, under the special providence of God, who sees their end from the beginning, and predicts their destiny and the day of their downfall; while St. John's Prophecies are of a double character, revealing the great *Ecclesiastical* as well as *Political* changes which were to transpire in the Church, and the World, to the end of time.

Daniel's seven-headed and ten-horned Beast, was the Red Dragon, or the Pagan Roman Empire: St. John's seven-headed and ten-horned Beast, was the Great Dragon, or the Papal Roman Empire. They both lived three-and-a-half Times apiece; which, if both be taken together, will be equal to seven Times, or seven times 360; which equals 2520 years. So that if we date back from the founding of the American Government, 2520 years, we come up the course of time to the founding of Pagan Rome—about 737 years B. C.

Daniel records Four Periods. The first we have already noticed as being the age of his Fourth Beast, or the old Roman Empire: “The ruin of the old Roman Empire was the result of its greatness, connected with its moral corruptions. God, in his providence over the Church and the World, is constantly concerned in effecting, by natural causes, the extinction of enormously guilty nations. Rome having become a mass of luxury, weakness, and profligacy, fell an easy prey to the *Northern* barbarians, who poured in upon her dominions.” At the close of this Period, 1783 to 1800, Europe, or the *New Roman Empire*, was not less corrupt, cruel, and unjust towards the people of God, than the old Pagan Roman Empire, as the bill of grievances set forth in the Declaration of Independence of the 4th of July, 1776, will fully prove. Nor were the masses of the people less luxurious, wicked, and profligate; and although it had some *iron* in its constitution, yet, on account of its secret and *public sins*, which are sure to find out nations as well as men, under the ever-watchful eye of Divine Providence; the little Stone hewn out of the Mountain without hands, and the miraculous Man-child, the offspring of the Woman clothed with the Sun, were destined to dash it to atoms.

And here is the first time that a truly Christian nation, which held no alliance with Church and State union, ever overcame the Beast or Dragon of Daniel and St. John, for the space of 2520 years, and continued to maintain its Rights, Laws, and Liberty; Rights of Conscience; Laws of God, as the only Rule of Faith and Practice—and Liberty to worship God according to His commandments, and the testimony of Jesus Christ.

Daniel's Second Period, as already noticed, brings us 30 years further down the course of time to A. D. 1813. The epoch of this Period which is 1290 years, must evidently be dated in A. D. 523 to 540, and therefore will bring us down to the year A. D. 1813 to 1830. This Period is the duration of the New Roman Empire, and is therefore to be understood as an ecclesiastical and political prophecy in relation to Daniel's Beast, which is duplicated; and which St. John saw arise out of the *sea*, the result of Church and State union. In regard to this Period, Daniel says, “*And to the time*” that the power which offers “*the daily*” sacrifice, *shall be taken away*, shall be 1290 days. How true! What a coincidence between Daniel's Prophecy, St. John's Revelation, and the records of History. Allow the age of Daniel's Fourth Beast to be doubled, it would make it 2520 years old. But St. John's seven-headed and ten-horned Beast is but a duplicate of Daniel's, and therefore he is but a new form of the Roman Empire. Both Beasts have been taken out of the way of Protestant Christian nations, as conquering powers. Neither has the Beast, or Great City, which is the *daily sacrifice power*, ever gained the victory, though they have fought many battles with the Woman and her children, since the Woman came into her new wilderness home. The Third Period of Daniel, which dates at the same epoch of the previous period, brings us 45 years further down the course of time to A. D. 1858 to 1875. Of this Period the Prophet says, “Blessed is he that waiteth, (or liveth,) and cometh to the 1335 days.” Now if we add 523, the year of our Lord, when the New Roman Empire, St. John's Beast, arose, it will make 1858. Or if we allow that this event occurred as late as A. D. 540, then 1335 days, which are years, will bring us down to the year A. D. 1875.

How many thousands and tens of thousands feel and know, that Blessed is he that lived to see this year, 1858, which is called the “Second Pentecost!” And how many hundreds of thousands may yet rejoice to

see 1875. This Period is graphically described, Rev. xiv : 1-6. Daniel's Fourth Period, which is 2300 days, evidently is to be dated at the epoch when Idolatry was established, False Doctrine introduced, and the Church corrupted by the wicked practice of its rulers and members; which was about the A. D. 580, when the Roman Papal Government was fully established. Now if to 580 we add 2300 it will bring us down the course of time to A. D. 2880, to the end of the *Woman's* Second sojourn in the wilderness; which began, as we have already shown, in A. D. 1620, and was to continue 1260 years. If to 1620 we add 1260, we have 2880. "And he said unto me, unto 2300 days; *then shall the sanctuary be cleansed*," the Jewish and Christian Churches, from all errors in doctrine, corruptions in practice, and unrighteousness in government; and shall be disentangled from all alliance with the State, called the Beast. It is very remarkable that the Second sojourn of the Woman in the wilderness and the cleansing of the Sanctuary should occur in the same year: and yet it is a coincidence we should expect from inspiration, in regard to the purposes of the Ruler of the Universe. We have now passed briefly through the Prophecies of this Book down to our own times. We have seen that the River of Gospel Truth flowed along the course of time, like Ezekiel's vision of the Holy Waters; when we measured down through the Apostolic age to A. D. 120, we found the waters to the ankles. Again, when we measured to the end of the Second Period, to A. D. 420, the age of the Fathers, we found the waters to the knees. And again, when we had measured 1000 years, to the *Reformation under Luther*, we found the waters to the loins. Afterward we measured 1000 years, and before we have come near to the end of the fourth measurement, we find it is a river which can not be passed over; whose current can not be resisted; for the waters are risen; waters to swim in, where the old ship of Zion may safely go; a river deep and wide, which can not be passed over or forded. The influence of the Gospel is so resistless and over-powering, that the gates of Earth and Hell can not prevail against it.

We have now come to the end of the fourteenth Chapter of the Book: and must bid farewell to the past, while we cherish with heartfelt gratitude, the light, comfort, and courage, which we have received from this fountain of truth: Light to our minds; comfort to our hearts; and courage to our faith. Whatever more we have to say, refers perhaps entirely to the future, and therefore, remains to be fulfilled. The head-lands and light-houses of time, have disappeared in the past; and now guided by our inspired *Chart, Compass, and Quadrant*, we must look to the desired Haven to which we would come.

CHAPTER XV.

This Chapter reveals an Angel coming down from heaven to declare the certain and severe punishment of the enemies of truth, and pure religion, from the present time, to the end of this Period, A. D. 2880.

Orders are given by a great voice, from the Temple in heaven, to the seven Angels, which are elsewhere called the seven eyes or seven Spirits of God, to pour out their Vials. This evidently appears to have reference to the ancient custom of anointing kings. And thus Divine Providence anoints seven successive powers, through which, by natural and ordinary means, to punish and destroy his enemies; False Religion, and a corrupt and wicked world.

CHAPTER XVI.

FIRST VIAL—A. D. 1680 TO 1860.

This Chapter reveals to us the character, actions, and events of the First Vial Period. This Vial is poured out upon the Earth, the symbol of Political Government: signifying the grievous and sore punishments upon the Beast and Dragon, wicked and idolatrous nations, which should occur under this Vial, by influences directed and controlled by the invisible power of Divine Providence, whereby he makes the wrath of man to praise him, and promotes his kingdom in the world: and this has been wonderfully manifest in the past 180 years.

SECOND VIAL—A. D. 1860 TO 2040.

The Second Vial is poured out upon the *Sea*, the symbol of a corrupt church, which becomes as the blood of a dead man; signifying the deadly punishment, and utter destruction of that corrupt, cruel, and unjust power, the Beast, which arose out of the *Sea*, the result of Church and State union; and is therefore, the offspring of fornication, and will be, according to the Divine prediction, utterly and forever overthrown, during the present Vial Period, which begins in A. D. 1860, and includes 180 years, and will therefore end in A. D. 2040.

THIRD VIAL—A. D. 2040 TO 2220.

The Third Vial will be poured out upon the Rivers, the symbol of nations ; which have served as tributaries to this corrupt *Sea*, or union of Ecclesiastical and Political Power, giving their *people* to support this corrupt state of things, as certainly as rivers give their waters to the *seas* : signifying, the utter destruction of all who in any way give aid and comfort to the Beast and False Prophet, the great enemies of Christ's Kingdom in the world. This Period includes 180 years, from A. D. 2040 to 2220.

FOURTH VIAL—A. D. 2220 TO 2400.

The Fourth Vial will be poured out upon the Sun, the symbol of the Christian Religion, or the most powerful government in the world ; which will be among the nations, what the Sun is in the firmament, the ruling power of the world ; and it will have power to scorch men as with fire. And men will be scorched with great heat, and they will blaspheme the name of God, which hath power over these plagues : and they will not repent to give *him* glory : signifying, that the *Word of God* will be anointed to exercise its influence through natural causes and the means instituted and appointed in the Gospel, to purify, enlighten, and comfort, all who will receive, believe, and obey it ; while it will prove the power of God unto the destruction of all who neglect, reject, or disobey it. Once there were great Political Powers in the world, and they had their organizations, constitutions, and laws ; and Christians had to submit to them, even when *they burned men with fire* ; but soon these will be no more. With a purifying power, like a hidden fire, this influence is working its results among men, to the overthrow of all things wrong in high places, and is perceived to be producing its refining changes on all classes of society.

It appears that all political power will be overthrown in America first ; and the whole country become a Theocracy, as the Jewish nation, under the Law of Moses, in the days of the Judges ; or rather, as we are taught by Christ in the Gospel, and by St. Paul, that all grievances should be settled alone by the parties concerned, or by arbitration ; or finally before the Church, as the last earthly tribunal.

It is clearly taught in the New Testament, (1 Cor. vi : 1-6,) that Christians should settle all their controversies, both temporal and moral, among themselves, or before the Church, and not before worldly courts. All political government was, at the first, the result of rebellion against God ; and was an invasion of Divine prerogative ; and originated through Satanic influence ; from a *vain desire* on the part of man, to be independent of his Maker. It results from the influence of the same sinful spirit which led to the building of the tower of Babel, and has produced the same consequences—confusion, disunion, and enmity among the nations ; and corruption, cruelty, and injustice among mankind. Thanks be to Him who maketh men to be of one mind in a house, and setteth out the destinies of men and nations, that this curse is doomed to be driven away from the world. This will occur from 2220 to 2400.

FIFTH VIAL—A. D. 2400 TO 2580.

The Fifth Vial will be poured out upon the seat of the Beast or throne of the wild Beast, the Papal Government, whose kingdom or empire will be full of darkness, or error, in regard to Gospel Government ; signifying that all kingly and political power will be overthrown next in Europe, and that it will there become extinct, and that the nations will be no longer impoverished by burdensome tithes, and overwhelmed by national debts, to maintain political rulers in luxury, pride, and profligacy. This Period includes 180 years from A. D. 2400 to 2580.

SIXTH VIAL—A. D. 2580 TO 2760.

The Sixth Vial will be poured out upon the River Euphrates, the symbol of Asia, or the nations of Asia ; and the *waters* thereof will be dried up ; signifying that the *people* in all Asia will not be in the way of affecting the Divine purpose, to overthrow the political powers and false religions of all the eastern kingdoms and empires, and make way for the kings of the East, true Christians, to bring back the whole human race to a knowledge of their allegiance alone to the Divine Government of the Prince of Peace. For this angelic, invisible, and resistless anointing will be of God ; and he will put it into the hearts and hands of men, to do his will, and acknowledge his right to reign alone over them. Thus the kingdoms of this world shall again become the possession of our God, and the inheritance of his Christ.

Toward the close of this Period, and just before all political kingdoms and powers are overthrown, three unclean spirits, like *frogs*, on account of their unclean or impure characters; their great numbers; and their influence to produce *idleness, sensuality, and destruction* among mankind—for they are *spirits of devils* working wonders of wickedness—will, through *wine, whoredom and war*, exercise their influence to re-establish the old forms of political government; old systems of reveling and idolatrous worship; and the old practices of incantation and false prophecy. And all this will be attempted, too, by those who have the stupid idleness of frogs; the lawlessness of frogs; and the shamelessness of filthy frogs. But God will overrule all this for the destruction of his enemies; the good of his people; and the glory of his kingdom. He will bring this vast army of his enemies, as he did the idolatrous Canaanites, and apostate Israelites, to the valley of Megiddo, or to the Armageddon. These shall be utterly destroyed, for this is the battle of the great day of God Almighty. And thus will he cause the wrath of man to praise him, by overruling it to promote his glory, by cleansing his Sanctuary of all who exalt themselves or oppose his heavenly Kingdom. This Period will include 180 years from A. D. 2580 to 2760. At the close of this Period, which will be about 900 years hence, we may suppose that there will be an utter overthrow of the enemies of the Kingdom of Christ. “Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.”

SEVENTH VIAL—A. D. 2760 TO 2940.

The Seventh Vial will be poured out upon the Air—the symbol of the whole human family—who, like the air, surround the whole world, and, like the air, have always been unstable and carried about by every impulse that might be brought to bear upon it; and hence, Satan is called the Prince of the Power of the Air; because he has led mankind captive at his will, and thus ruled in the hearts of rulers and people, “the children of disobedience.” But this state of things will come to an end; for a loud voice was heard out of the Temple of Heaven, from the Throne, saying, “IT IS DONE!”—signifying that the influence of Satan, through wicked rulers and people, should no more disturb the peaceful years of the children of God—and it may also signify that the influences which had been set to work by the pouring out of the *Seven Vials*, to anoint the powers by which God was working out the destruction of his enemies, and the salvation of his people, would, under this Vial, complete their work. *It is done!*—the conflict which has been carried on from age to age, between Right and Wrong, will, during this Period, come to an end. It is done! Here ends the Woman’s Second sojourn in the wilderness. It is done! Here end all the corrupt, cruel, and unjust Political and Ecclesiastical Governments of Time. It is done! And here ends the influence of Satan over the human mind, and will, and affections for one thousand years. It is done!—and with this Period ends the 2520 years of the captivity and oppression of the Church by Babylon and the Beast. *It is done!* And by the close of this Period the transgressors are cut off; the wickedness of the wicked has come to an end, and the Sanctuary is cleansed. It is done! The Church—the Bride—is prepared and adorned for the Bridegroom. *It is done!* Behold! the Bridegroom cometh; go ye out to meet him. Behold! I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame!

CHAPTER XVII.

This Chapter reveals to us an Angel Interpreter, who fully explains the character of that Power which has been afflicting the Church of God, throughout all ages, with all the corruption of Sodom, the cruelty of Egypt, and the unrighteousness of old Jerusalem. And this Power is represented, in this Book, under three similitudes:

1. A monstrous *Beast*—opposed to the *Lamb*—the emblem of Christ and his Church.
2. The *Great City*—set, by antithesis, with the Holy City—the Church of the Living God.
3. A bad Woman, clothed in scarlet, and the mother of Harlots—set, by contrast, with the Woman clothed in white linen, pure and clean, the Bride, the Spouse of the Lamb—the emblem of the true Church—the mother of all the children of God. All these, the Beast, the Great City, the wicked Woman, are killed, burned with fire, and utterly consumed by the outpouring of the *Seventh Vial*. These events belong to the Seventh Vial Period, and will include 180 years—from A. D. 2760 to 2940.

The Twenty-one Periods into which the Christian Dispensation is divided: The *Seven Seal Periods*—60 years each—420 years. The *Seven Trumpet Periods*—180 years each—1260 years. The *Seven Vial*

Periods—180 years each— $1260 = 420 + 1260 + 1260 = 2940$ years ; which brings us to the end of the present Dispensation, A. D. 2940 ; which is, according to the commonly received Chronology, within 60 years of the 7000 years of the world. But it has been satisfactorily demonstrated that our present Chronology is not precisely correct ; therefore we are left in darkness as to the precise time when Christ will make his Second Advent, in person, to our world ; however, we, according to his promise, look most confidently forward to that great event, and we are of opinion it will occur about the close of the 7000 years of the world. But, as we can not now ascertain, with certainty, the precise year when it will be 7000 years from the creation of Adam ; so we can not tell the precise year of the Second coming of Christ.

CHAPTER XVIII.

This Chapter reveals another Angel sent down from Heaven, to confirm the prediction of the utter and everlasting destruction of this Mystic Beast, Mystic Babylon, and the Mystic Harlot ; for their idolatrous and blasphemous conduct, their unjust laws, and their cruel persecutions towards the people of God. And all this evil shall come upon them, “ Because that, when they knew God, they glorified him not as God ; neither were they thankful ; but became vain in their imaginations ; and their foolish hearts were darkened ; professing themselves to be wise, they became fools ; and changed the glory of the uncorruptible God *into an image* made like to corruptible man—and who changed the *truth of God into a lie* ; and worshiped and served the *creature* more than the *Creator*, who is God over all, and blessed forever. Amen.”

CHAPTER XIX.

This Chapter reveals the Choirs of the Heavenly Church singing the high praises of God, for his righteous judgments against all his enemies : and a vision of Christ, leading an Army out of Heaven, a chosen, invincible host ; which clearly represents the *certain* accomplishment of the Prophecies of this Book. And an Angel, the harbinger of the heavenly King, is seen standing by or with the Sun, which is the Symbol of Christ, the Sun of righteousness, the Lord our righteousness, who is a Sun and a Shield to his people. This heavenly harbinger invites all the fowls of Heaven—the angels of Heaven—to come to the supper of the great God. The Beast and the False Prophet, and the kings of the earth, gather together, to make war with him who sitteth on the *White Horse*, but they are discomfited, overthrown, and utterly destroyed.

“ From Babylon, from Babylon

The flames shall arise to the pitiless skies.
 'Tis written, 'tis written, 'tis plain to my eyes,
 And her merchants afar off, lamenting and yearning,
 Shall witness the smoke of her burning.
 Even so, even so, She shall taste of the woe ;—
 In hut and in palace, She shall drink of the Chalice,
 And weep out her heart in libation,
 To wash out her mighty transgression.
 For, lo ! the Blood of the Innocent cries,
 The Blood of the Innocent reacheth the skies,
 The Blood of the Martyrs whom Babylon hath slain,
 Shall fall on her forehead in terrible rain.”

PART FIFTH, PERIOD FIFTH—A. D. 2940 TO 3940.

Part Fifth, and Period Fifth of this Book, relate to the Prophecies and events of the Church and the World for 1000 years, commonly called the Millennium, the Period of the personal reign of Jesus Christ upon Earth, with the Righteous, who shall be accounted worthy of the first Resurrection. This event is also foretold, Acts i: 10-11, in these words : “ And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel ; which also said, ye men of Galilee, why stand ye gazing up into heaven ? this *same Jesus*, which is taken up from you *into heaven*, shall so come, in like manner, as ye have seen him go into heaven.” “ For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first.”

CHAPTER XX.

This Chapter reveals an Angel sent from heaven to shut up *Satan* in the bottomless pit, in his own place, as in a secure prison, for 1000 years, during which time Jesus Christ shall be *King alone* over all the Earth; and this will be a perfectly happy state of the Church, in purity, peace, and prosperity. After this Period is ended, Satan must be loosed for a little season, that he may evince to the universe of Redeemed men, and holy Angels, that he is still an implacable and incorrigible subject of the Divine Government.

PART SIXTH, PERIOD SIXTH.

PERHAPS ONE THOUSAND YEARS.

Verses 11-15 reveal the events and transactions of the general and last Resurrection, and the final and retributive Judgment, with all their everlasting consequences. And with this Period, the mediatorial work, office, and Kingdom of our Lord Jesus Christ will end.—“Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet. The last enemy which shall be destroyed is Death. And when all things shall be subdued unto him, then shall the Son also himself, be subject unto Him that put all things under him, that God may be ALL IN ALL.” “And there was given unto him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: for his Dominion is an everlasting Dominion, which shall not pass away: and his Kingdom, that which shall not be destroyed.”—Dan. vii. And here begins the final separation of the good and bad.

“When the Son of Man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as the shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand: but the goats on the left. Then shall the King say unto them on his right hand: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the World. Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels: And these shall go away into everlasting punishment: but the Righteous into life eternal.”—Matt. xxv: 31-46.

CHAPTER XXI.

PART SEVENTH, PERIOD SEVENTH.

ETERNITY.

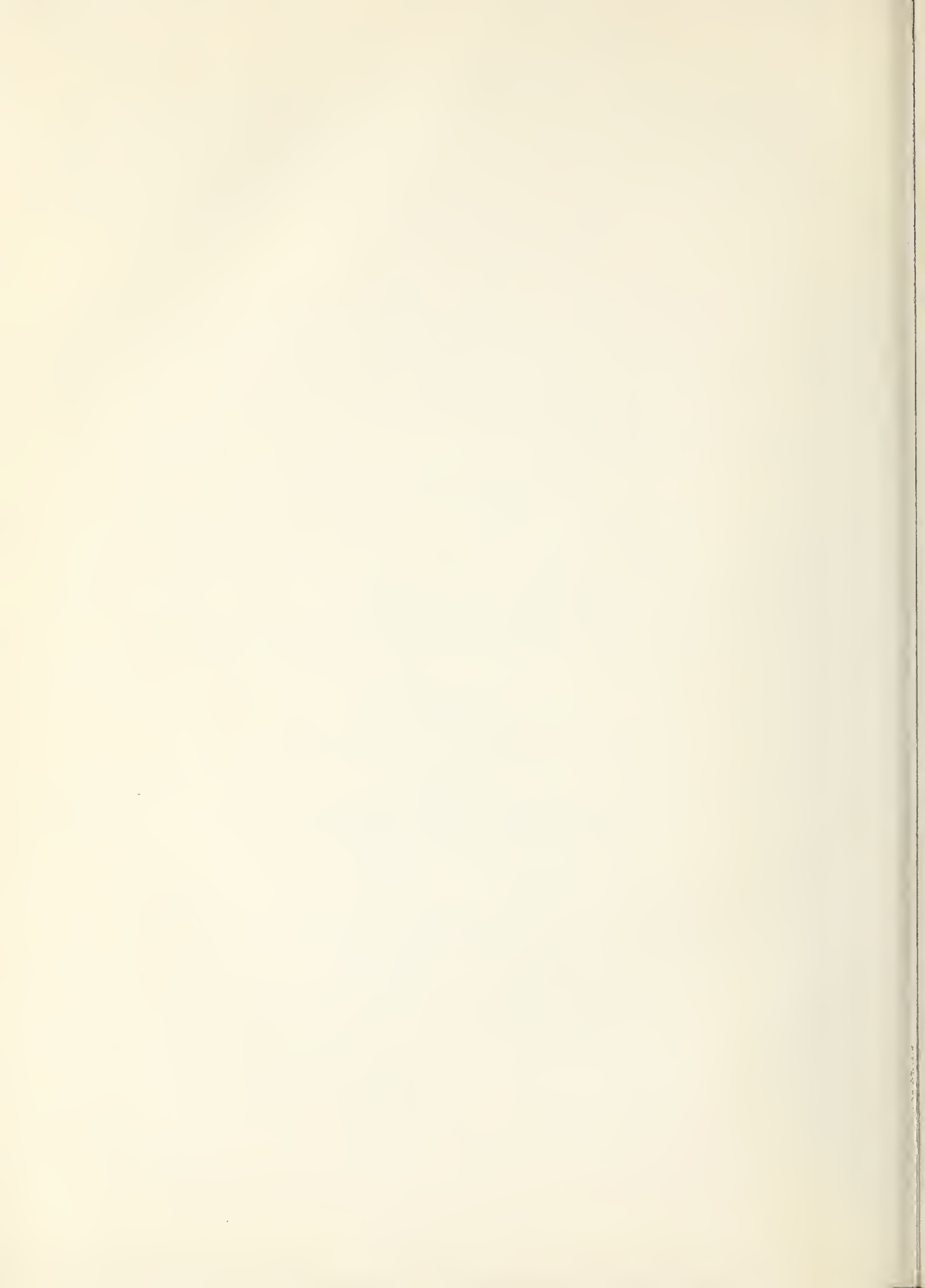
This Part and Period relate to the Revelations and events of the New Creation; the New Heaven and the New Earth, and the New Jerusalem, and their holy and blessed inhabitants.

CHAPTER XXII.

This Chapter contains the final Revelations of the Book, and the events of the Seventh Period, which concludes the whole Prophecy in the visions of the New Heaven and the New Earth, and the New Jerusalem; representing in strong, beautiful, and appropriate images, the extent of the *Heavenly Kingdom, the eternal inheritance of the Righteous; and the riches, security, and beatifying grandeur of the New Jerusalem*; signifying the never-ending, and consummate happiness of the heavenly state. Thus the Prophecies of this Book are consummated in an eternal sabbath of rest, in a world of perfect happiness, as the final reward of all who overcome, and are washed from their sins, by the Blood of the Lamb; and remain faithful and constant in their attachment to the true Religion of our Lord Jesus Christ, *which works by love, and purifies the heart.*

The Conclusion of the whole Book confirms the truth and certainty of these Prophecies: and warns all men against corrupting them. The Revelations of this Book are designed to inculcate a pure and true, honest and lovely, just and useful, spirit, temper, and conduct among all Christians. Therefore, the object of these heavenly counsels, is to give good men consolation in all their present afflictions, and to preserve them from the errors in Religion, and the corruptions of the world, however prevalent these may be in their own times. And *this is the grand and useful MORAL, and practical DOCTRINE, of all these wonderful Prophecies, these truthful lessons, and these sublime Revelations.*

MARCH 25. 1861.





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